COLLECTION OF PURITAN AND
ENGLISH THEOLOGICAL LITERATURE

LIBRARY OF THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

Edward Owen Jr.²

Gales

1851

2/60

Collated perfect
EO

MB
(The paging is wrong)
at p. 417.

SCC
9214

2.
60.

Digitized by the Internet Archive
in 2013

http://archive.org/details/christd00ruth

£7-10-0

Ding R. 2373

CHRIST DYING AND DRAWING SINNERS TO HIMSELFE.

OR

A survey of our *Saviour* in his soule-suffering, his lovelynesse in his death, and the efficacie thereof.

In which

Some cases of soule-trouble in weake beleevers, grounds of submission under the absense of Christ, with the flowings and heightnings of Free grace, are opened.

Delivered in Sermons on the Evangel according to S. John *Chap.* XII. *Vers.* 27. 28. 29. 30. 31. 32. 33.

Where also are interjected some necessary Digressions, for the times, touching divers Errors of *Antinomians*, and a short vindication of the Doctrine of *Protestants*, from the *Arminian* pretended universality of Christs dying for all, and every one of mankind; the Morall and fained way of resistible conversion of sinners, and what faith is required of all within the visible Church, for the want whereof, many are condemned.

By SAMUEL RUTHERFURD, Minister of the Gospel, and and Professor of Divinity in the University of S. *Andrews* in *Scotland*.

Prov. 30. 4. *What is his name, and what is his Sonnes name if thou canst tell?*
Esai. 53. 8. *He was taken from Prison, and from judgement, and who shall declare his Generation?*

LONDON,
Printed by *J. D.* for ANDREW CROOKE at the *Green-Dragon* in *Pauls* Church-yard. 1647.

APP
APP

TO THE IVDICIOVS AND *Godly Reader.*

IF, in this luxuriant and wanton Age of proud and ranke wits; any ſhould write of this kind, and bee wanting to the exalting of *the Plant of renowne, the flowre of Iſſai, Jeſus Chriſt*, and to the dew of his youth, the free grace of God, his heart may cenſure his pen, and he, who is greater then the mans heart, ſhould challenge him. The weake and low ayme of a ſinner, writing of a Saviour, and ſuch a Saviour ſhould be, that Faith and ſenſe may goe along with tongue and pen, but how ſhort moſt men come, of reaching ſuch an end, who cannot but confeſſe?

The minde may bee calmed a little in this, that, though to ſpeake highly of Chriſt, bee, in poore men, who are ſo low under, and unequall to ſo great a Province, a marring rather of his dignity, and a flattering of Chriſt, then a reall prayſing of, or pointing him out in all his vertues and lovelineſſe, in regard that the foulneſſe of the breath of a ſinner may blacken the beauty of ſuch a tranſcendent and incomparable flowre, that *Eſaiah* a high, eminent, and

Gospel-Prophet is at his wits end, at a non-plus, a stand, and giveth over the matter as a high question; *Who shall declare his generation?* And another, *What is his name, and what is his Sonnes name, if thou canst tell?* All that ever wrot, lye down under this load, and though many now a dayes give out, they have so much of the *Lord Jesus*, that they *are Christed and swallowed up in his love*, yet should I think it all happinesse, *if I could but tell Christs name*, and were so deep learned as to know how they call him. In truth, in regard of any comprehensive knowledge, we but speak and write our guessings, our far-off and twy-light apprehensions of him; and, in regard of comming up to the cleare vision of a Gospel-noon-day light, as wee are obliged; wee but cast the blind mans club, and but play (as children doe with the golden covering, and silken ribbens of an Arabicke Bible that they cannot read) about the borders and margent of the knowledg of Christ? O how rawly do the Needle-headed *Schoole-men* writ of Christ! O how subtile and Eagle-eyed seeme they to be in speculations! Grave-deepe, or rather hell-deep, touching his grave-linnens, what become of them, when hee rose from the dead, and the chesse-nut cullour of his haire, and the wood of his Crosse, and the three nailes that wedged him to the tree, and the adoring of any thing that touched his body, either wood, iron, or nailes of the holy grave? And how farre from that. *Cant.* 8. 6. *Set mee as a seale on thy heart, as a signet on thine arme.*

Esai. 53 8.

There be volumes written of Christ, Sermon upon Sermon, and not *line upon line* onely, but Booke upon Book, and Tombe upon Tombe. And ah! we are but at the first side of the single Catechisme

of Christ, spelling his first elements; yea, *Salomon* was but at, *What is his Name?* I feare, too many of us know neither name nor thing; nay, in this learned Age, when *Antinomians* write book after book of Christ, I should say, for all their crying, *O the Gospel-spirit, the Gospel-straine of Preaching, the Mystery of free grace,* (which few of them know) that one ounce, one graine of the spirituall and practicall knowledge of Christ is more to bee valued then talent-weights, yea, Ship-loads, or mountaines of the knowledge of the dumbe Schoole-letter.

They say, the Saints are perfect, and their works perfect. I slander them not, read Master *Towne*, M. *Eaton*, and *Saltmarsh*. But how ignorant are they of the Gospel, how ill read and little versed in Christ? Yea, as *Luther* said, *Take away sinne, and yee take away Christ a Saviour of sinners*; how little acquainted with, and how great strangers to their owne hearts are they in writing so. There is a fulnesse (I confesse) and an *all-fulnesse*, and *all-fulnesse of God*, Ephes. 3. 19. But I much doubt, if this compleat *all-fulnesse of God*, be in this side of eternity; sure it cannot stand with our halfe-penny candle, nor can it be that in our soule, with the darkenesse of an in-dwelling body of sinne, should shine the noone-day-vision of glory, called *Theologia Meridiana visionis*.

Town *of ser. of grace, pag.* 76 77. 78
Eaton *Honey combe of justification*, ca. 11 *pag.* 338. 339. 340. 341. &c.
Saltmarsh *Free grace, pag.* 140.
Luther *in an Epistle to D. Guttel against the Antinomians.*

'Tis true, *Pauls* ravishment to the third heavens, *Johns* being in the Spirit, and seeing the heavens opened, and beholding the Throne, and him that sate on it, and the troupes cloathed in white, *that have come out of great tribulation*, do clearely evidence, Saints may in this life be in the Suburbs of heaven, but the Suburbs is not the City. God may, and doth open a window in the new *Jerusalem*, and let them see,

through that hole the young morning glances of the day-light of glory, and a part of the Throne, and the halfe of his face that sits on the Throne, and the glorious undefiled ones that stand before the Throne, but this fulneſſe doth not overflow to brimme and banke; the Veſſell is in a capacity to receive many quarts and gallons more of the new Wine of glory, that growes in that new Land of Harmony. Now *Antinomians* lay all our perfection on Juſtification and Remiſſion of ſinnes; yet pardon of ſinnes (except in the ſenſe, which is a graduall accident of pardon, and not pardon it ſelfe) is not like the new Moone that receives fuller, and more light till it bee full Moone; for Remiſſion is as perfect and full a freedome from the Law-guilt and wrath to come, at the firſt moment of our juſtification, as ever it ſhall be, they aſcribe not our perfection in this life to Sanctification, which yet they muſt doe, if ſinne in its nature and being dwel not in us.

And for our ingagement to *Jeſus Chriſt*, for the price and ranſome he hath payed for us, we have nothing to ſay, but pay praiſes to our Creditor *Chriſt*, or rather ſuſpend, while we be up before the Throne, with the millions of broken men, the ingaged Saints, that there wee may ſing our debts in an everlaſting Pſalme, for here we can but ſigh them; the booke of our ingagements to Chriſt is written full, Page and Margent *within and without*; its a huge book of many volumes, and the millions of Angels to whom Chriſt is head, *Col.* 2.10. owe their Redemption from poſſible ſinnes, and poſſible chaines of eternall vengeance, that their fellow-Angels actually lye under. Then, O what huge ſummes are all the inhabitants of heauen owing to Chriſt?

And

And what can *Angels* and *Men* say, but *Christ is the head of Principalities and Powers*, Col. 2. 10. Yea, *the Head over all things to the Church, which is his body, the fulnesse of him that filleth all in all*, Ephes. 1. 22, 23. *The Chiefetaine of ten thousands*, yea, of all the Lords millions, and hoasts in heaven and earth, *Cant.* 5. 10. When all the created expressions, and dainty flowres of being, Heavens, Sunne, Moone, Starres, Seas, Birds, Fishes, Trees, Flowres, Herbes that are in the element of nature, or issued out of Christ, there bee infinite possibilities of more rich beings in him, when out of Christ doe streame such rivers of full grace to *Angels* and *Men*, and to all Creatures beside, that by participation, in their kinde, communicate with them in drops and bedewings of free goodnesse; it being a result of courtesie and freenesse of Mediatory grace, that the systeme and body of the Creation, which for our sinne is condemned to perish, should continue and subsist in being and beautie, Yet ô what more, and infinite more of whole and entire Christ remaineth in him never seene; nay, not comprehensible by created capacities; and when not onely in the Sphere of grace, but in that highest Orbe and Region of glory, such hoasts and numerous troups of glorified Peeces, redeemed Saints, and elect Angels that are by anticipation ransommed from their contingent fall into sinne, and possible eternity of vengeance, doe stand beside him as created emanations, and twigs that sprang out of Christ, there is an infiniteneſse invisible and incomprehensible in him; yea, yet when all these chips, created leavings, small blossomes, daughters, and births of goodnesse and grace have streamed out from him, he is the same infinite Godhead, and would, and doth out-tyre, and

weary

weary *Men* and *Angels*, and whatsoever is possible to be created, with the only act of wondring, and surveying of so capacious and boundlesse a Christ; here is Gospel-worke for all eternity to gloryfied workmen, *Angels* and *Ransomed Men*, to digge into this Gold-mine, to roule this soule-delighting and precious stone, to behold, view, inquire, and search into his excellency. And this is the saciety, the top and prime of heavens glory and happinesse, to see, and never out-see, to wonder, and never over-wonder the vertues of him that sits on the Throne; to bee filled, but never satiate with Christ. And must it then not be our sinne, that we stand aloofe from Christ? Surely, if we did not love the part above the whole, and the drosse of that part, even the froward will, more then our soule; Christ should not be so farre out of either request or fashion, as he is.

If *Antinomians* offend, or such as are, out of ignorance, seduced, hate me for heightning Christ, not in a Gospel-license, as they doe; but in a strict and acurate walking, in commanding of which, both law and Gospel doe friendly agree, and never did, and never could jarre, or contest; I threaten them, in this I write, with the revenge of good will, to have them saved, in a weake ayme, and a farre off, at least, desire, to offer to their view such a Gospel-Idea, and representation of Christ, as the Prophets and Apostles have shewne in the word of his Kingdome, who opens the secrets of the Father to the Sonnes of men.

And for *Arminians* now risen in *England*, and such as are both *Arminians* and *Antinomians*, such as is M. *Den*, and others, they lye stated to me in no other view, but as enemies of the grace of God; and when

Antino-

Antinomians and *Anabaptists* now in *England*, joyne hands with *Pelagians*, *Iesuits*, and *Arminians*; I cannot but wonder, why the *Arminians*, *Socinians* and *Antichristian* abusers of free grace, and free-will-worshippers, should bee more defended and patronized now, as the godly party, then at that time, when the Godly cryed out so much against them, and outprayed the uncleane Prophet out of the Land; Sure a white and a black Devill must of the same kinred. Grace is alwaies grace, never wantonnesse.

Nor can we ynough praise, and admire the flowings, the rich emanations, and deep living Springs of the Sea, of that fulnesse of grace that is in Christ. Come and draw, the Well is deepe, and what drops or dewings fall on *Angels* or *Men*, are but chips of of that huge and boundlesse body of the fulnesse of grace that is in Christ; one Lillie is nothing to a boundlesse and broad field of Lillies. *Christ* is the Mountaine of Roses; O! how, high, how capacious how full, how beautifull, how greene; could we *smell him who feeds among Lillies, till the day breake, and the shaddowes flee away*, and dive into the gold veines of the unsearchable Riches of Christ, and be drunken with his wine; we should say, *Its good to be here*; and to gather up the fragments that fall from Christ. His Crowne shines with Diamonds and Pearles, to, and through all Generations: *The Land of Emanuel, is an excellent soyle. O but his heaven lyes well, and warmely, and heartsomely, nigh to the Sunne, the Sunne of righteousnesse*; the fruit of the Land is excellent, glory growes on the very out-fields of it. O what dewings of pure and unmixed joyes lye for eternity, on these eternally springing mountains and gardens of Spices; and what doe we here? Why doe we toyle our selves

in gathering ſticks to our neſt, when to morrow wee ſhall be gone out of this? Would theſe conſiderations out-worke and tyre us out of our ſelfe to him, it were our all-happineſſe.

1. Many Ambaſſadours God ſent to us, none like Chriſt, he is God, and the noble and ſubſtantiall repreſentation of God, the very ſelfe of God, God ſending, and God ſent, *the fellow of God*, his companion; and God, and not another God, but a Sonne, another ſubſiſtence and perſon. *Zach. 13. 7.*

2. For kindred and birth, a begotten Sonne, and never begunne to be a Sonne, nor to have a Father; of Gods moſt ancient houſe, a branch of the King of Ages that was never young. And in reference to us, *the firſt begotten of many brethren.*

3. For Office; never one like him, to make peace betweene *God* and *Man*, by the bloud of an eternall Covenant, a dayes-man wholly for God; God in nature, mind, will, power, holyneſſe, and infinite perfection, a dayes-man for himſelfe, a dayes-man wholly for us, on our ſide, by birth, bloud, good-will, *for us, with us, and us, in nature.*

4. What unwearineſſe of love ſuiting us in Mariage; what is Chriſts good will in powring out his Spirit, his love, his ſoule, his life, himſelfe for us; had Chriſt more then his owne noble and excellent *ſelfe* to give for us?

5. How long he ſeeks; how long a night-raine wet his locks and haire! How long a night is it, he ſtands at the Church-doore knocking? *Cant.* 5. 1. *Revel.* 3. 20. there be many houres in this night; ſince hee was preached in Paradice, and yet he ſtands to this day, how faine would he come, and how glad would he be of lodging; the arme that hath knocked

ſi(

five thousand yeares akes not yet, behold *hee stands and knocks*, and will not give over till all be his, and till the Tribes in *ones* and *twoes bee over Jordan, and up with him in the good land*; hee cannot want one, nor halfe an one; yea, *Ioh 6 39.* not a bit of a Saint.

6. The sinners on earth, and glorified in heaven are of one bloud; they had once as foule faces, and as guilty soules on earth, as you and I have; ô but now they are made faire, and stand before the Throne washed, and without spot; grace and glory hath put them out of your kenning, but they are your borne brethren, all the Seas and Fountaines on earth cannot wash asunder your bloud and theirs, and there is not upon any in that renowned Land, the marke, impression, shaddow, or stead of any blot of sinne; and Christ washeth as cleane now, as ever he did; you are not so black, nor so sin-burnt, but he will make you white like all the rest of the children of the house, that you shall misken your selfe for beauty of glory; thou art at the worst a sinner, and but a sinner, and a sinner is nothing to Christ.

7. There shall be use for free grace in the Land of glory, every new day and moneth of glory (let us so apprehend, as if there were peeces of endlesse Eternity, for our weakenesse) shall be a new debt of free grace, because Christ is never, never shall bee our debter, merit of creatures cannot enter heaven for eternity, the holding of glory shall be free grace without end, then must Christs relation of a Creditor, and ours of debtors grow, and be greener for evermore in an eternall bud, ever spring, and never the top and flowre of harvest, and we ever pay, and ever praise, and ever wade in further and deeper in in the Sea of free love, and the growing of the new

contracted debts of eternall grace, and the longer these white Companies and Regiments that followes the Lambe live there, the more broken debters are they, so as Christ can never lay aside his Crowne of grace, nor we our Diademe of glory, holden still by the onely Charter, and eternally continued, writing of free grace, prorogated and spunne out dayly (to borrow that word, where no Tyme growes) in a threed as long as eternity, and the living of God; O the vast and endlesse thoughts, and O the depth of unsearchable grace!

8. Better a thousand times live under the government and tutorie of Christ, as be your own, and live at will. Live in Christ, and you are in the suburbs of heaven, there is but a thinne wall betweene you and the land of praises; yee are within an houres sayling of the shore of the new *Canaan*. When death digges a little hole in the wall, and takes downe the sailes, yee have no more adoe but set your foot downe in the faireſt of created Paradises.

9. Its unpossible Christ can bee in heaven, and peeces and bitts of Christ Mysticall should be in hell, or yet long on earth. Christ will draw in his legges, and his members on earth in to himselfe, and up neerer the head, and Christ, and you must bee under one roofe. What? Mansions are nothing, many Mansions are little; yea many Mansions in *Christs Fathers Houſe*, are created chips of happinesse, and of bloud and kinne to *nothing*; if they be created, ah! we want himselfe, and I should refuse heaven if Christ were not there, take Christ away from heaven, and its but a poore, unheartsome, darke, waste dwelling; heaven without Christ, should look like the direfull land of death. Ah! saith Christ

yo[illegible]

your joy must be full, *Ioh* 14. 3. *I will come againe, and receive you to my selfe, that where I am, there ye may be also.* I confesse, Mansions are but as places of briars and thornes without Christ, therefore I would have heaven for Christ, and not Christ for heaven.

10. Formall blessednesse is created, but objective happinesse is an uncreated Godhead. Let the waters and streames retire into the bosome of this deepe Fountaine and Spring of infiniteness, and there can they not rot, nor sowre, nor deaden, but are kept fresh for ever; come and grow upon this stock the eternally greene and ever springing tree of life, and you live upon the fatnesse, sap, sweetnesse, and life of this renowned plant of Paradice for ever.

11. An act of living in Christ, and on Christ, in the acts of loving, seeing, injoying, embracing, resting on him, is that noone-day *Divinity* and *Theologie*, of beatifice vision. There is a generall assembly of immediatly illuminated Divines round about the throne, who study, lecture, preach, praise Christ night and day. O what raies, what irradiations and darttings of intellectuall fruition, beholding, enjoying, living in him, and fervour of loving, come from that face, that God-visage of the *Lord God Almighty, and the Lambe that is in the midst of them*, and overcovers, weights, and loads the beholders within and without, and then there must be reflections, and reachings of intellectuall vision, embracing, loving, wondering, returning backe to him againe, in a circle of glory; and then who but the Bridegrome, and the Spouse, the Lambs wife, in an act of an eternall espousing, marrying, and banquetting together; who but Christ and his followers? Who but the *All in All?* The *I am?* The *Prince of Ages?*

12. And so eminent is the wisdome, and depth of the unsearchable riches of the grace of Christ, that though God need not sinne, and sinne bee contrary to his holy and most righteous will, yet the designe, the heavenly, lovely, most holy, state-contrivance of sinnes entrance in the world, drawn through the fields of free grace, proclaimeth the eminencie and never-enough admired and adored art and profound wisdome of God; had sinne never been, the glorious second person of the *blessed Trinity*, and the eternall *Spirit* had been, and must be the same, one ever blessed God with the *Father*. For the glorious one Godhead in three admirable subsistences comes under no acts of the free will and soveraigne counsells of God, the Godhead being most absolutely and essentially necessary. But we should have wanted for eternity, the *mysterious Emanuel, the beloved, the white and ruddie, the chiefe among tenne thousands Christ, God-man, the Saviour of sinners*: for no sicke sinners and no saving soule-physitian of sinners, no captive no Redeemer, no slave of hell no lovely ransome-payer of heaven. 2. There should have been no Gospel, no actuall redemption on earth, no Gospel-song of Ransomed ones in heaven, *Worthy is the Lambe, &c.* Had sinne never been, there had never been one whisper nor voyce in heaven of a Lambe sacrificed and slaine for sinners, there had been no Gospel-tune of the now-eternall song of free grace in heaven; there had been silence in that blessed Assembly of the first borne of any Psalme, but of Law-musicke; men obeyed a Law without being in debt to the grace of a Mediator, and therefore they live eternally. 3. Grace, free grace, should never have come out on the stage, as visible to the eye of *Men* and *Angels*

gels. 4. If ſinne had never broken in on the world, the Gueſts of free grace that now are before the throne, and once were foule and uggly ſinners on earth, *Mary Magdalene* with her ſeven Devils, *Paul* with his hands once hot and ſmoaking with the bloud of the Saints, and his heart ſicke with malice, and blaſphemy againſt Chriſt and his followers, and the reſt of the now-whit and waſhen ones, whoſe robes are made faire in the bloud of the Lambe, and all the numerous millions which none can number, whoſe heads now are warmed, in that beſt of lands, with a free crowne, and are but bits of free grace, ſhould not have been in heaven at all, as the free-holders and tenants of the exalted Redeemer, the man *Jeſus Chriſt*; there had not beene one tenent of pardoning mercy in heaven. But O what depth of unſearchable wiſdome to contrive that lovely plot of free grace, and that, that River and Sea of boundleſſe love ſhould runne through, and within the banks of ſo muddy, Inkie, and polluted a channell as the tranſgreſſions and ſinnes of *the Sonnes of Adam*, and then that on the ſides and borders of that deepe River ſhould grow green, budding, and blooming for evermore ſuch Roſes and Paradice-Lilies ſmelling out heaven to *Men* and *Angels*, as pardoning mercy to ſinners, free and rich grace to traitors to the crowne of heaven, the God-love of *Chriſt Jeſus* to man. Come warme your hearts all intellectuall capacities, at this fire; O come ye all created faculties, and ſmell the precious ointments of Chriſt, O come ſit down under his ſhaddow, taſt and eat the apples of life. O that Angels would come, and generations of men, and wonder, admire, adore, fall down before the unſearchable wiſdom of this Goſpel-art of the unſearchable riches of *Chriſt*.

13. If then love, and ſo deep Goſpel-love be deſpiſed

ſed, broken men ſleighting ſurety-love, and marriage-love, and then dying in ſuch a debt as trampled on Covenant-love, bloud-love muſt be areaſted with the ſaddeſt charge of Goſpel-vengeance. *I would have ſaved you, and yee would not be ſaved*, comming from the mouth of Chriſt muſt be a ſeale to all the curſes of the Law and a vengeance of eternall fire beyond them But we either, in theſe ſad times, will have the grace of *Chriſt* a Cypher, and yet to doe all things, which is the *Antinomians* wanton licentiouſneſſe, or free will to doe all things, and grace to doe nothing, but that nature ſhould be the umpire, and Soveraigne, and grace the ſervant and vaſſell, which is the *Arminians* pride for feare they be beholden to *Jeſus Chriſt*, and hold heaven on a writing of too free grace; ſure, the Goſpel goeth a middle way, and the difference of Devils white or black ſhould not delude us, for both are black, and tend to the blackneſſe of darkeneſſe, and ſhift the ſoule of Chriſt, and break up a new North-weſt way to heaven, that our guid to glory may not be the Captaine of our ſalvation, who brings many children to glory, but either looſe licence without Law, or lordly pride without Goſpel-grace. Now the very God of peace eſtabliſh us in his truth, and in ſuch a thorny wood of falſe Chriſts, and falſe Teachers, give us the morning-ſtar, and his conduct to glory, who knows the way, and is *the way, the truth, and the life.*

Yours in the Lord Ieſus,

S. R.

A TABLE OF THE Contents of the Treatise.

Opening of the Words. Pag. 1.
It is good in our minde to act our sufferings ere they come. Pag. 2. 3.
Parts of the Text. Pag. 3.
Five particulars touching Christs soule-trouble, 3.
How pure and heavenly Christs affections are. 3.4.
Our affection are muddy 4. 5. 6.
The perfection of Christs affections. 4. 5.
What peace Christ had with his soule-trouble. 6.
A troubled soule consisted with the personall union, —and how this must be, and how it can be. 7.8.
God exacted not satisfaction for sinnes, by necessity of nature. 8.
The way of grace how lovely. 9.
Christ in soule-trouble, and yet the union not dissolved. 9.
Familists teach that Christ is incarnate in beleevers. 10.
Christ suffered in his soule kindly, and not by concomitancie only. 11.
Christs precious soule lyable to suffering. 11.
We are to beare death patiently, seeing Christ dyed. 12.
No wonder all things bee lyable to change, since Christ was in soule-trouble. 12. 13.
What love in Christs undertaking for us. 13.
Christ cast up his accounts, and saw what hee was to give out, and what to get in, in his suffering for us. 14
Loves way of saving man. 14
Our softnesse and selfe-wisdome in suffering. 15. 16
Our mis-judging of God under the crosse. 16
Our coldnesse of love to Christ. 17

Evangelick love is more then Law-love 18
Sinnes against love are wounding, 18
What a soule troubled for sinne is. 19
Christs being over-clowded, incomparably the greatest soule-trouble that ever was. 19
Christ was to bleed for sinne, as sinne. 21
According to the fulnesse of the presence of the God-head, so heavie was Christs love. 21
Antinomians *errours touching the nature of sinne.* 23
Antinomian *errours touching doubtings, sorrow for sinne, confession, &c.* 23.24
D. Crisps *Libertinisme that* Paul *Rom. 7. personateth the person of a scrupulous man, and had no reall cause to sorrow for, feare, or confesse sinne.* 24.25
M. Archer *in the like errour.* 25.26
Trouble of unbeliefe for sinne is sinnefull 26
Some fits of the ague of the Spirit of bondage, may recurre and trouble a beleever. 26.27
Loves-jelousies and doubting argue faith. 27
Doubting may consist with faith. 27
Dangerous and unsound positions of Antinomians, *touching trouble for sinne in the justified.* 28
Doubtings proveth not a soule to be under a covenant of works. 29
The Jewes under the Old Testament *justified, might be troubled in soule for sinne as we, they and we justified by the same grace.* 29
Trouble for sinne is, and ought to be in those, who are delivered from obligation to eternall wrath. 30.31
No Law-wakening in us by nature. 32
How the Saints need joy after sin, rather then after affliction. 33
Sinne is pardoned otherwise then in removall of obligation to eternall wrath. 34
The double dealing of Antinomian *Preachers in confession of sinnes, in publick, their confession being onely in regard of unbeleevers mixed with beleevers.* 34
A two fold pardon of sinne. 1. *A relaxation from eternall.* 2, *From temporall wrath.* 35
Sin is sometimes put for temporary punishment, and to remove temporary punishment is to pardon sin in Scripture-sense. 36

Soul-

Soule-troubles in devils and men must be extreame. 38
Conscience the soreſt enemy. 38
The terrours of an evill conscience. 38
Difference betweene the soule-torment of the damned, and the Saints, in 3. points. 39
God punisheth sometimes the sinnes of his children with spirituall punishments. 40
Christs soule-trouble different from ours. 43
The causes of soule desertions. 43. 44. 45
Soule desertions sharpened with sense 44
Desertions after evident and full manifestations of God. 44.45
Desertion under a three-fold consideration. 46
Patience requisite under soule-trouble. 46
We are not so freed from sin, being justified, but there is a ground of distance betweene the Lord and us. 46.47
Misjudging thoughts of Christ in us by nature. 47
Sinne not ever the cause of desertion. 47.48
Externall heavy judgements, and soule-desertions not Pedagogicall, but common to the Saints under the N. Test. 48.49
Active desertion is not our sin, but the Lords trying of us. 49
Desertions more proper to the Saints, then to the unregenerat. 49
Christs desertion of another nature then ours. 49
Desertion not melancholie. 50
The various dispensation of God in leading soules to heaven. 51
Divers causes of desertion. 51
Continuated manifestations of Christ necessary. 51.52
Divers reasons why we are not to quarrell with Divine dispensation in desertion. 52
Gods manifestations his owne, and most free. 52
Submission and charity required to Gods dispensations. 52
Apprehensions biggest and most terrible in desertion, because of the darkenesse of the minde. 53
Sathan can raise our apprehensions to swelling thoughts of Gods dispensation, as too greevous to be borne. 54
Our love is sweyed with jealousies and misgiving. 54.55
Divine dispensation, not our rule. 55
Unbeliefe is querulous: misbeleeving of our state too frequent in desertion, but more of Christ. 56
Misjudging of our actions frequent in desertion. 56.57

Antinomians *mistake touching anxiety for sinne.* 57
We may long for Christ absent, but not mis-judge him. 57.58
Divers considerable reasons of Christs absence. 58.59
Mis-judging argueth softnesse of nature, and weakenesse of judgement. 59.60
Saints must looke for a growing crosse. 60
A growing faith for growing crosses. 61
Anxitie in Christ. 61,62
A sinnelesse oblivion in Christ. 62
How Christs sensitive affection are under a Law. 62
Christs losse great. 62
The personall union hindred not the operations of sinnelesse humane infirmities. 62
Christs anxiety sinnelesse. 63
No mistake in Christs soule deserted. 63
Christs desertion reall. 63
Judiciall mispending of our affections. 64
How Christ was forsaken. 64
The sinner shiftlesse in judgement. 64.65
No hypocrites formally in hell, and at the last judgement. 65
A wakened conscience speechlesse. 65.66
Three demands of justice given in against Christ. 66
Help neerer in trouble, then we apprehend. 67
Christ made use of Faith in trouble, for our cause. 68
Christs death-gripe. 69
Doubtings for want of qualifications, how cured. 69.70
Two false wayes of curing doubting, whether the soule bee in Christ, or not. 70
To argue no faith from faint performances of duties is unjust reasoning. 70
How farre we may argue no faith from sinfull walking. 71
Antinomians *doubts touching the spiritnall estate of the soule, discussed and disproved.* 72
The immutabilitie of Gods love no ground, but multitudes may doubt whether they be in Christ, or not. 72.73
Saltmarsh *examined in this point.* 72.73.74.75
A necessitie of inherent signes and qualifications to doubting soules. 73.74
How God loveth his Sonne Christ, and beleevers with the sa-

same love. 74
How far Sanctification may evidence that a soule is in Christ. 76
From no sanctification we may conclude no justification. 77
Protestants make mortification and repentance some other thing then faith. 77
Regeneration and justification not one. 78
No assurance can flow from acts performed by our good nature. 78
Antinomian *Mortification a delusion.* 79
How we see forgivenesse in our selves. 79
Antinomians *deny all inherent holinesse in us.* 80
How we are to see grace in our selves. 80
Nothingnesse in our selves highteneth the price of Christ. 81
How Ministers are to deale with troubled soules 82
Christ more to be chosen then the comforts of Christ. 82
Vnder soule-trouble we are to doe, but not to confide in what we doe. 83
Love-jealousies under desertion. 84
Desertions have a time. 84
Christ recompences his absence with double smiling. 84
Works of sanctification though polluted with sinne, may bottome assurance. 85
We doe not all times know that we beleeve. 85.86
There is need of actuall influence of grace to the reflect knowledge of our spirituall state. 86
The witnessing of sanctification sometime darke. 86
Duties performed in faith not contrary to grace. 87
Hard to be comforted in desertion. 87
Sense of Christs absence cannot be out-reasoned. 88.89
All in glory short of what they owe. 90
God cannot be quarrelled in desertion. 90
We cannot beare fulnesse of glory in this life. 90
Longing after Christ strongest in absence. 91
The languishing soule may pray home Christ. 92
Christs love not Lordly. 92
The Lords returne after sad desertion joyfull. 92.93
How neere Christ is in desertion. 93
Christ pardoneth and rarely punisheth love-errours. 94
Its a lie that none are to question their faith. 94
as Saltmarsh *saith.*

We are to beleeve after Christs fashion, not our owne. 95
Saints may doubt whether they beleeve or no. 96
Doubting in beleevers proveth them not to bee under the Law. 97
Sanctification of it selfe, is an infallible signe of justification, but not ever so to us. 98
How acts of sanctification make good that we beleeve. 99
Assurance may flow from other marks then the immediate testimony of the Spirit. 99. 100
The inward testimony of the Spirit. 100
The Holy Ghost speaketh by marks. 100
How Antinomians *compare evidences of marks and of faith together.* 101
Degrees of freedome of grace. 101.102
Antinomians *denying preparation must be Pelagians.* 102
The broad Seale of the Spirit excludeth not all doubting. 102
Doubting of the truth of Faith, is that unbeliefe that excludeth us out of our heavenly rest. 104
That we may know justification by sanctification, proved. 105
Works done in faith are not doubtsome evidences of justification. 106
Works may prove faith, and faith Works. 107
How sanctification doth prove justification. 108
Peace from justification, and from sanctification, how different. 110
To be assured of righteousnesse, and know that wee are in that state, two different things. 111.112
M. Cornwel *proveth what is not in question.* 112
Many things ours both by debt of promise, and by grace. 112.113
Conditionall Gospel-promises argue free grace, not debt. 113
Gospel-promises made to acts of sanctification. 116.117
Antinomians *deny all conditionall promises.* 117
What kind of faith was in Christ. 117.118
How faith of Dependance was in Christ. 118
The not seeing of God may stand with personall union. 118
A rare providence that Christ is put to (God save me.) 119
We are not to storme that we are not heard at first. 120
Reasons why our prayers are not ever heard at first. 120
We are readier to pray, then to praise. 121

Christ *bottomed his prayer on the sweet relation of a* Father *and a* Sonne. 121.122
Sonnes onely can pray. ibid.
The power of Prayer. 123.124
Christs houre-sufferings. 125
He suffered in value what we should have suffered. ibid.
Whence commeth the dignity of Christs suffering. 126
Christs losse great from his excellency. 127
How Christs sufferings were bounded, being infinite. ibid.
Our debt of love to Christ eternall. 128
Our sufferings short. ibid.
We are not too weary for length of time in sufferings. 130.131
Christs death soure and blacke to nature and Christ, and why. 131.132
Christ sensible of paine and death. ibid.
Gods anger against Christ. ibid.
The personall union not dissolved in suffering. 133
Christ bare the whole Crosse, and we but chips of it. 134
Soules of great value with God, not so with us. 135.136
Strength of Christs love. 137
Death sweetned in Christ. ibid.
Christs will subordinate to Gods; doubts removed. 138.139
Gods revealed will, not his decree our rule. ibid.
A conditionall desire, though not agreeable to a positive Law, no sinne. 140
Rules touching our submission to Gods Will. 141
Nine considerable objections, comfortably answered. 142.143.144.145
Thirteene considerable Rules touching submission to Providence. 144.145.146.147.148.149.150.151, *&c.*
Gods wisdome in creating good and ill. 146.147
Afflictions proportioned to every mans measure. ibid.
The Royall prerogative of providence. 152.153
It cannot be counter-wrought. 154.155
We dote much on the sweet accidents of Christ, and love himselfe too little. 155.156
Submission to the absence of God. 156.157
Christs returne no merit. ibid.
The worke of Redemption rationall, and full of causes and reasons.

ſons. 158
Afflictions are to bee weighed. 1. *Who.* 2. *How.* 3. *For what end.* 159.160
Blind and dumbe Croſſes. ibid.
Chriſt *willing to ſuffer.* 160.161
An agent in his ſuffering. 162
Intended his Spouſe. ibid.
To be active for God, and ſubmiſsive. 163. 164
The Charters of a right intention in ſerving God, 164.165.166
Chriſts *love tooke ſtrength from difficulties.* ibid.
How the Lords glory is to be ſought by us. 167.168
Six conſiderations of errours therein. 167.168.169.170
Chriſt *ever heard.* ibid.
Our failings, in expecting to bee heard, in five conſiderations. 171.172.173
All Chriſts *good and ours from heaven.* ibid.
Eaſie traffiquing with heaven. 173. 174
God cleareth a good cauſe, though darkned ibid.
The ſcandall of the Croſſe removed 175.176
How the Lord was glorified in Chriſt. 177.178
Omnipotency maketh glory of any thing. 178.179
Mans glory vaine. 179.
The Goſpel darke to us. 180
Our underſtanding, affections, and heart, hereticall in Gods will, word, and works. 181.182.183
Sinne and errour broody, truth but one. 184
Angels kept faſt their birthright. 185.186
Seven conſiderations of conviction. 186.187.188
Will-hereſie. 186
Chriſt *a moſt publike perſon, as all excellent things, and good men are.* 188.189.190
Chriſts *office warrants us to apply him.* 190.191
The Saints a myſtery. ibid.
Hopes good prophecying. 192.193
Five characters of the World. 194.195
This world differenced from the other. 196
Judged of Chriſt 3. *waies.* 197.198
What a Prince the Devill is not, in three points. ibid.
What a Prince he is in foure points, and what a Godhead he hath, 199.200

Twiſe

Twise judged. ibid.
Sathans power, 1. *Naturall.* 2. *Acquired.* 3. *Sinnefull.* 201. 202. *&c.*
Ill Angels knew not the incarnation before they fell. ibid.
They have no Princedome in knowing the thoughts, or over free will. 203. 204
Sathans legall power. ibid.
To tempt. 204. 205
What temptation is. 205. 206. 207
Sathans outward power over men, 208. 209
How God onely, not Angels, knows the heart, and why. 209. 210. 211
Sathans power over the Creatures. 212
Over senses and soule. 213
How Sathan sinneth yet. 214
His punishment. 215. 216
Sathans knowledge hurt, and how. ibid.
His sadnesse. ibid.
His faith, despaire. 216. *Obduration.* 217
Christ *his Judge, and how.* 217. 218. 219
Five observable considerations thereof. ibid.
State-wit against Christ, stark folly. 220
Familists *vaine opinion of the Devill and sinne,* 221. 222
Sinne against light devillish. 222. 223
Obduration. ibid.
Tenne motives to the good fight. 224. 225
Six points concerning drawing. 1. *The drawing it selfe.* 2. *The drawer.* 3. *The persons drawne.* 4. *To whom.* 5. *The condition.* 6. *The way and manner.*
Of drawing, foure points. 1. *The expression.* 2. *Reasons moving Christ to draw.* 3. *The manner.* 4. *The power.* 226. 227. 228, &c.
No violence in drawing 228
Our indisposition to be drawne. 229. 230
We naturally hate Christ. 229. 230. 231
Will, not weakenesse, the cause why we are not drawn. 232. 233.
The strength, greatnesse, freenesse of grace, in 6. Positions. 233, 234. &c.
The place, Ezech. 16. 8. 9. &c. *opened in* 12 *Articles of free love*

love. 234.235.236.
Christ *gracious for no hire,* 237.238.239
Preparations before conversion in a fourefold consideration, 240. 241,&c.
How there be, and be no preparations before conversion, 240. 241, *&c.*
How a desire to pray, and beleeve, is prayer and beliefe, how not. 242.243
A Royall prerogative in conversion, 244
Antinomians *objections for immediate beleeving without any preparations, or breakings of the soule, loosed.* 245.246. 247,&c.
Saltmarsh *his experiences in the Method of conversion, tryed, and found light,* 249.250.251
The Antinomian *faith presumption.* 249.250
Fifteene Propositions opening our Doctrine touching preparations. 251.252.253
Twelve Assertions against Antinomians *in the Doctrine of Preparations,* 239. 240, &c. *largely.*
Dispositions before renewed drawing of converted soules, 260. 261. *The signes thereof.*
Antinomian *confession of sinnes refused.* 257
How the promises of the Gospel are held forth to sinners, as sinners 258
Preparations make us nothing lesse sinners, then if wee wanted them. 259
The doubt of conditionall Gospel-promises discussed against Antinomians. 261.262.263
In five positions. 264.265,&c.
What conditions we reject, and we admit in the Gospel. 261. 262.263
Obedience in the Law and Gospel the same, and how. 263.264
How election, justification, salvation, are of grace, but differently. 265
The decree of God, and mans liberty fight not. 266.267
Grace inherent in the Saints. 268
Bastard preparations. 269
Gods Method in deliverances. 269 70

Libertines

Libertines *falsely make Justification and Regeneration one.* 271. 272
How Law and love worke in drawing sinners, 272.273
The particular manner of drawing, not knowne to us, 275.276
Drawing Morall *and* Physicall, 277,278
Inspirations without Scripture, rejected, 270.271
Christs *oratory in drawing, strong,* 280.281
His love in drawing. 1. *Violent.* 2. *Speedy.* 3. *Vehement.* 4. *Reall.* 5. *Lovely.* 6. *Strong,* 281.282.283
Drawing by love sweeter and stricter then by Law, 283.284
Way of loves working. ibid.
Binding loveliness in Christ. 285.286.
Drawing power of Christs Kingdome, in many particulars, 286 287.288.289
Drawing arguments in Christ from beauty, 290.291
What beauty, 291.292.293.294.295.296
From gaine, 296.297
From Honour, ibid.
A survey of Christ. 298.299.300
Libertines *enemies to grace.* 300.301
Great things reported of the waies of God, 301.302.303
Objections removed, 303.304
The Lord draweth by proportion, by charming. 305.306
By condiscention, 306
By internall application, 307.308
By externall accommodation of word and providence, ibid.
In regard of meanes, time, disposition, anticipation of the intention, 309
Fit words, 310
The Jesuits congruous vocation *rejected,* 311
The Arminian *refuted,* ibid.
The Protestants conversion proved. 312,313,314
The middle science a phancie. 312,313
The Vaga, *and confused necessity of* Did. Ruiz. *refuted,* 315
Arguments for indeclinable and irresistible conversion pressed, 314.315,316,317,318,319.
How loggish we are to be drawne to Christ. 319.320
Antinomians *reject Sanctification,* 321
Will have us in this life compleatly saved, and seeme to deny

with Familists, the life to come, and the resurrection. 322. 323,324
Free will not forced. 326
Arminian *indifferency of will refused.* 326,327
And their confused loose decrees of things contingent. 327. 328,329,330
God determines free will. 328,329,330,331
The Vses of the Doctrine. 331,332
How to deale with such as are troubled, they are not drawne. 333,334
Grace in drawing inferres Riches and overflowings of grace. 335
Vertues of Christ fitting him to draw sinners. 336,337
The power and fulnesse of Christs drawing vertue in many branches. 340,341,342,343
Perfection not attainable in this life. 341,342
Scriptures and ordinances sleighted by Familists *and* Antinomians. 345,346,347,*&c.*
Rise of Familisme. 332.
Loveliness of Christ. In 1. *Vnion.* 2. *Satisfaction.* 3. *Rest.* 4. *Sense.* 5. *Satisfaction.* 6. *Living in.* 7. *Loving of Christ.* 354,355,356,357
Vnion with Christ. 356,357
Familists *heaven and hell, and being of creatures in God, refuted.* 358,359
The soule living and loving in Christ. 360,361,362
The State of the question touching vniversall attonement. 365, 366
The place, Rom.10.18. Have they not heard, &c. *discussed.* 365 366,367
Of universall grace. 368
Of Arminian *election.* 368,369
Arminians *goe upon six universalities.* 369,370,371
Vniversall, 1. *Will of God to save all.* 2. *Vniversall Redemption.* 3. *Covenant.* 4. *Reconciliation.* 5. *Vocation.* 6. *Possible Apostacy of all.* 370,371
The Elect particularly designed by persons, names, &c. 371 372,373
Election and Redemption of the same Sphere. 75

M. Moores *and the* Arminian *opinion of universall Redemption.* 375,376
The Arminian *distinction of Redemption purchased to all, possibly applyed to none, examined.* 376,377,378
Moores *distinction of a reconciliation of all with God, and all to themselves, vaine.* 379,380,381,382,*&c.*
1 Pet. 2.21. Isai.53.6. The Lord laid on him the iniquity of us all, *explained and vindicated.* 379,380
1 Cor. 5.14.15. *proveth no universall reconciliation.* 381
Nor 1 Tim.2.4.6. 381,382,383,384,385
Moores *frivolous reasons answered.* 385,386,387,388,389
Joh.1.29. Behold the Lambe of God, &c. *vindicated.* 389, 390,391
The Arminian *condition of preaching the Gospel not revealed to thousands, and so cannot oblige.* 392,393
Christs dominion not a naked power to save, such as may consist with the damnation of all. 393,394,395,*&c.*
Proved by fifteene Arguments, to 399
There is as good ground in Scripture for the universall conversion and salvation of all, and every one, as for the universall redemption of all and every one. 400,401,402
M. Denne *the* Arminian *and* Antinomian *answered,* 403,405, 406,*&c.*
The place of Joh. 3.16. God so loved the world, &c. *vindicated and opened.* 409,410
All Redeemed from wrath, redeemed from iniquity, 412,413
Christ purchased faith to us by his death. 413.414
Other Arguments to prove that Christ dyed not for all, and every one. 413,414,415,416
What is never done, is not Gods will simply. ibid.
What the revealed will of God is. ibid.
All arguments from Gods will, love, mercy &c. against particular election and redemption, with equall strength of reason, conclude against Arminians. 416,417,418
Gods revealed will expresses not to us his decree, intention, and purpose that the thing be, but his approbation or hatred of it, be it, or be it not. 418,419
The word World *proveth nothing against us; the place* Joh. 3. 16. *againe considered.* 419,420,421.

An elect World *in Scripture.* 422
5. *Rules to expound the particle* All, ἁπ, πάντες, 422,423,424, 425
2 Pet.3.9. The Lord will have none to perish, &c. *vindicated.* 428
God willeth not all and every one to be saved. 428.429
The common nature of man assumed by Christ proveth no more, he redeemed all, and every one, then that all, and every one sitteth in that nature with him on his throne. 430, 431
Hebr. 2.9. He tasted death for every man, *vindicated,* 431,432
The place Rom. 5. By one mans offence, &c. *is for particular, not for universall redemption.* 432,433,434,435
And 1 Cor.15. 435,436
The place 1 Joh.2.1. *cleared for us.* 436,437,438
And 2 Pet.2.1. ibid.
And 1 Tim. 4. 10. ibid.
Christ hath a serious good will to draw sinners to himselfe. 438, 439
Foure objections of weake ones answered.
The Gospel framed in the wisdome of God, that none might despaire to open a doore of faith. 1. *To beleevers.* 2. *To sinners.* 3. *To visible Saints.* 4. *To men.* 5. *To all.* 6. *To that which is most comprehensive, the* World. 440,441, 442,443
Christ sorry that we come not ibid.
What Gods revealed will is. 443,444
Any will to save all contrary to Gods nature and attributes. 444 445
Christ willing to draw all, heart-exceptions removed. 446, 447,448,449
Ezech. 33.10. *explained.* 447,448
Prov. 8. 30. *Ancient love explained.* ibid.
What sort of faith God requireth of all and every one, that heare the Gospel; Antinomians *dreame of a faith which is the apprehension of the eternall love of election.* 449,450 451
This faith hath for its object a lye, that God hath chosen all and every man to glory, a lye, and is no faith. 451,452
The faithfulnesse and mercy of a Gospel-Saviour; the objects of

of saving faith. ibid.
Arminians *lay double dealing on God.* 417
Its a mystery, that God obligeth all in the visible Church to rest on Christ as a Saviour, though salvation be not purchased to all. 417,418
The Gospel revealeth not Gods decree and intention, whom hee purposeth to save or damne. 418,419
How Christ dyeth for the world. 419
God dealeth sincerely with all, whom he commandeth to beleeve. 419 420
Gods wise framing of Gospel-invitations without any mans name in particular. 420, 421
The sufficiencie of power in Christ to save, the object of that faith, for the want of which reprobates are damned. 421,422
The object of fiduciall resting on Christ. 423
Objections of weake ones against their grounds of beleeving removed. 423,424,425
The Arminian *Argument against particular Redemption taken from hope, assurance, consolation, propounded in all its strength, Answered, and retorted on themselves* 424,425, 426,427
Universall Redemption furnisheth no grounds of assurance and consolation, but such as may stand with the reprobation and damnation of all. 425,426
M. Moore *suggesteth hope and the Gospel-comforts of the Spirit of Jesus Christ to* Indians, Americans, Turks. ibid.
Arminians *render God pendulous and doubtsome* 426
Frustrated in his hope and ends. 427.428
Faith the first morning and dawning of election. ibid.
The Arminian *hope and comfort, and their wild Divinity not in Scripture.* 428.429.430
The Lords generall good will to save all, and every one, comfortlesse. 432.433
The fountaine good will of God separateth elected persons from others. 432.433
Arminians *resolve all in mans will and merits.* 434.435
Pauls *out-cry.* O the depth, *opened.* 435.436
Onely free grace, not freewill, maketh one to differ from another. 437.438

The

The abundance of grace. 439.440
All love, especially a three fold, effectuall in God, no lip-love in him. 440.441
Christs love cannot mis-carry. ibid.
Very active. 442
Ten objections from feare of Reprobation and sinne, that seeme to hinder beleeving, removed. 443.444.445
Christ can draw as guilty, as thou art. 447.448
The person to whom we are drawne most considerable from severall excellencies in him. 449.450.451.452
Christ a home and rest. 451
Three parts of Christs compleatnesse; 1. *His fulnesse.* 453
2. *His primacy.* 453.454
3. *His excellencie.* 454.455.456
Resisting of Christ a high sinne. 457
Christ good at drawing of sinners. ibid. 458. 459
Resisting a great sinne. 459.460
Marks of a meere Moralist. 461.462
Errours of Libertines *touching Free will.* 462.463.464
What activitie we have in our conversion. 464
The faculties of the soule not destroyed. 464.465
Grace inherent in us, not the person of the Holy Ghost. 464. 465.466.467
The Blasphemy of the Libertine H. Nicholas, *who said,* he was Godded. ibid.
The union of the Holy Ghost with the Saints, not personall. 467.468.469
Grace and Free will joyned in acting, in a fourefold sense. 468 469. 470
The covenant of grace how conditionall. 471.472.473
Crispe *refuted.* 472.473.474
Differences betweene Law and Gospel. 472
Grace in the Old Testament, *and Justification the same in Nature, with that in the* New Testament. 474.475.476
How faith is a condition of the Covenant. 476.477
How grace acteth in all Christs Members. 479.480
Christ onely, not any creature, Man *or* Angel *can calme a disquieted soule.* 480.481
The Lords deniall of grace falleth under a three-fold consideration.

ration. 481.482.483
The freedome of grace evidenced in Angels. 482
In the conversion of men. 483.484
We are to pray, when under indispositions we cannot. ibid.
Flesh and Spirit in their up's and downes. 485.486
In what cases God useth to withdraw. ibid.
We are to stirre and blow grace our selves. 486.487
How we sinne in not doing, though actuall predeterminating grace be not in our power. 487.488.489
How we leave God, ere he leave us. 489
How we are to beleeve that God will joyne his influence of actuall grace. 489.490
Grace not a Morall sparkle. 490.491
Mens impotencie to come to Christ, wilfull. ibid.
The condition of Christs drawing. 492.493
Christs and our leaving of the earth, and the reasons. 493. 494.495
Christs dying a speciall ground of Mortification. 496.497
To be crucified to the World what it is. 497.498
How base the earth is to a Saint. ibid.
Antinomian *Mortification fleshly, and refuted.* 490.491.492
Libertines *and* Antinomians *compared together, from some passages of* Calvine Instruct. adverſ. Libertinos. 500. 501. 502. 503. 504. 505. 506
Sinnes of the Justified, to Antinomians *no sinnes.* 502.503
Sense and feeling of sinnes to Antinomians. 503.504
How a Convert cannot fall in the same sinne againe. 506.507
Sorrow for sinne, habituall in the Saints, contrary to Saltmarsh. 507.508.509
Mortification not an act of Faith. 509.510.511
Mortification personall, Physicall, reall, not the Antinomian *imputative and apprehensive Mortification, refuted.* 509.510.511
Antinomians *deny sinne to be in the justified.* 512.513
The fleshly distinction of Denne *and other* Antinomians, *of sin in the conscience, and sinne in the conversation, refuted.* 513. 514
Mortification is in abstaining from sinne, and in the remisse-nesse and faintnesse of the powers of the soule to act sinne. 516.517.518

To live by Faith, includeth sanctification. ibid.
A sinner, as a sinner not humbled, is not to beleeve applicatorily. 518.519.520
Holinesse and Morall vertues much different. 520,521
To adde to Antinomian *Mortification is to adde to Christ.* 521. 522
Eight Queries propounded to Antinomians, *touching the Law.* Enthysiasmes, *Gospel-commands, sinnes of the justified, &c.* 522.523
Divers Manifestations of Christs deadnesse to the world. 524. 525
The Lords various dispensation in leading some to heaven, in flowings of free grace, others in low desertions. 525.526
Christ strong to save. 528
Minded us much in death. 528.529
The World a weake thing to Christ. 529.530
Christ strong on the Crosse. ibid.
Providence most speciall in excellent things. 530.531
A three-fold excellency of the working of Christ on the Crosse. 531.532
Christ drawes sinners, 1. *Lovingly.* 532
2. *Suffering paine* ibid.
3. *Strongly.* 532.533. *Compleatly.* Ibid.
5. *Finally, dying and drawing.* 533.534
What it is, to be lifted up from the earth. 534.535
The Scriptures deepe, plaine, not obscure, why wee accuse them. 535.536
Christs dying. ibid.
The kind of his death. 537.538
Seven considerations of Christs dying. 537.538.539
Christs love went to death with him. ibid.
Christ willing to die, and must dye. ibid.
A wondring that Christ should dye. ibid.
Reason would say, Christs body should be precious as the Sunne. ibid.
Its much that Christ should part with life. 539
Three ingredients in Christs death. 1. *The curse.* 2. *Merit.* 3. *Divine acceptation.* 540.541
Foure sad conditions in the ransome that Christ payed. 541

1. *A man given for a man.* 2. *A King for a servant.* 3. *A King handled as a slave.* ibid.
The ransome given must die. 542
Death the end of Christs labours. ibid.
Christs victory in dying. 543
His welcome. 544
Comforts to dye from the dying of Christ. 544.545
Christ had good hap to the Crosse. ibid.
Death perfected Christ. 546,547
Life lame without the life hid with Christ. 547.548
Reall Mortification pressed from Christs death. 545.546
Comfort of pardon from Christs death. 549
Sinne sweet, suffering for sinne sad. 550
In the kind of Christs death, three Characters. 1. *Paine.* 2. *Shame.* 3. *A Curse.* 550.551
In the paine of Christs death three 1. *Violence.* ibid.
2. *Slownesse of dying.* ibid.
3. *Many degrees of life taken from Christ.* 550.551.554.
How Christ was capable of shame. ibid.555
How not. 555.556
How shame penall might stand with the dignity of his person. 557.558
How Christ was a curse. 558.559.560
Death naturall and violent. 561
Indifferent accidents of death 562
How a man is ripe for death. 562.563
Our errors and fancies touching the Crosse. 564.565
The bloud not dryed off Christ, while he was in heaven. ibid.
We condemne the wisdome of God, in our murmuring under the Crosse. 566
How farre we may chuse our owne Crosse. 567
The circumstances that fall in our crosse, dressed by infinite wisdome. 567.568
That a blessed Spirit take on him to bee a cursed sinner, admirable. 571.572
Wee are not freed from the Law, as a rule of righteousnesse. 572.573
Neither Law nor Gospel obligeth a beleever to Sanctification, by the Antinomian *way.* 574.576

We are no more under the Gospel, nor under the Law, by the Antinomian *way.* 574.575
Antinomians *enemies to close walking with God.* 575.576
Men naturally are not awed by the Law. 576.577
Antinomians *oblige not beleevers to personall walking with God.* 578
The Law leaveth not off to bee a rule of righteousnesse, because it giveth not grace. 579
Every naturall man under the Law. 581.582
A Mystery of Antinomians, *that all meanes, not effectually moving the will, are not meanes, laying bonds on the conscience.* 582.583
Antinomians *take away all use of teaching and exhorting.* 584
Faith looseth us not from the Law. ibid.
Obeying of God, because of the direction of Law and Gospel is to Antinomians *a controuling of the free Spirit.* 589
The Law as the Law, required perfect obedience; but the Law as Evangelized, requireth not perfect obedience, that we may be justified. 589
The Antinomian *doctrine propounded by the carnall* Libertine, *Rom.7.* 590.591
The Law is not meerely passive. 591.592
How Faith and new obedience are the meanes of our delivery from the body of sin, the former from the guilt, and that perfectly, and at once, in justification; and the other from the blot and in-dwelling of sinne, and that by degrees, in Sanctification. 593.594
How we are saved without works. 594.595
How God accounteth the good works of the justified, perfect. 595.596.597.598

CHRIST DYING,
AND
Drawing Sinners to himſelfe.

JOHN 12.

27. *Now is my ſoule troubled: and what ſhall I ſay? Father, ſave me from this houre: But for this cauſe came I unto this houre.*

28. *Father, glorifie thy Name.*

IT is a queſtion whether theſe words of our *Saviours* Soule-trouble be nothing but the ſame words and prayer which *Matthew* chap. 26. and *Luke* 22. relate, to wit, *O my Father, if it be poſſible, let this cup paſſe from me,* when his ſoule was troubled in the *garden*, in his *agonie*: Some think them the ſame, others not. It is like they are words of the ſame matter; for firſt, when *Chriſt* uttered theſe words, hee was neare his ſufferings, and on the brink of that hideous and darke ſea of his moſt extreme paine, and drew up againſt *hell*, and the Armies of darkneſſe; as the ſtory ſheweth. But that the Lord uttered theſe ſame words in the *garden*, and not before, is not apparent; becauſe upon this prayer it is ſaid, *Then came there a voyce from heaven, &c.* A voyce ſpeaketh to him from heaven: now, *Mat. 26. Luk. 22.* no

Opening of the words.

voyce is like to have come from heaven; for when hee prayed in his agonie, there were no people with him, as here, because of the voyce the people being present, *Some said it thundered, others said, an Angel spake from heaven:* there being now with *Christ* in the *garden*, when hee prayed, *O my Father, &c.* none save *Peter, James*, and *John*, the three famous witnesses of his extreme suffering, and of his young heaven, of his transfiguration on the Mount, when hee acted the *Preludium* and the image and representation of heaven before them, as is cleare, *Mat.* 26. *vers.* 37. *And he was removed from them also*, Mat. 26. 39. Luk. 22. 41. and *they were sleeping*, in his agonie, *Mat.* 26. 40, 43, 45. But now there is a waking people with *Christ*, who heard this voyce. But I deny not but it is the same prayer in sense: even as suppose it were revealed to a godly man, that hee were to suffer an extreme, violent, and painfull death; and withall, some fearfull soule-desertion, as an image of the second death; it should much affright him to remember this, and hee might pray that the *Lord* would either save him from that sad houre, or then give him grace with faith and courage, in the *Lord*, to endure it: so here; *Christ*, *God* and man, knowing that hee was to beare the terrors of the first and second death, doth act over afore-hand (the time being neare) the sorrow and anguish of heart that hee was to suffer in his extreme sufferings: as it were good, ere the crosse come, to act it in our mind, and take an essay and a lift of *Christs* crosse, ere wee beare it, to try how handsomely wee would set back and shoulders under the *Lords* crosse. I doe not intend that wee are to imitate the *Martyr* who put his hand in the fire, the night before hee suffered, to try how hee could endure burning-quick; but that wee are to lay the supposition, what if it so fall out; (as *Christ* being perswaded his suffering was to come, acted sorrow, trouble of soule and prayer before-hand;) and to resolve the saddest, and *antedate the crosse*, and say with our owne hearts, Let the worst come; or to suffer our feare to prophecy, as *Job* did, chap. 3. vers. 25. yet suppose the hardest befall me, I know what to doe; as the *unjust Steward* resolveth on a way, before-hand, how to swimme through his necessities, *Luk.* 16. 4. The *Lord* acteth judgement, and what they shall pray in the time of their extremity, who now spit at all praying and Religion; they shall be religious in their kind, when they shall cry, *Revel.* 6. 16.

Its good in our mind to act our sufferings ere they come.

Mount-

Mountaines and rocks, fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb. You cannot beleeve that a *Lambe* ſhall chaſe the *Kings* of the earth, and *the great men, and the rich men, and every bond-man, and every free-man, into the dennes and the rocks of the mountaines, to hide themſelves.* But the *Lord* acteth wrath and judgement, before your eyes. Men will not ſuppoſe the reall ſtory of *hell.* Say but with thy ſelfe, *Oh! ſhall I weep, and gnaw my tongue for paine, in a ſea of fire and brimſtone?* Doe but foreſancie, I pray you, how you ſhall look on it, what thoughts you will have, what you ſhall doe, when you ſhall 2 *Theſ.* 1.9. *be puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power.* 1. Fore-ſeen ſorrowes have not ſo ſad an impreſſion on the ſpirit. 2. Grace is a well-adviſed and reſolute thing, and has the eyes of providence to ſay in poſſible events, What if my Scarlet embrace the Dunghill, and Providence turne the Tables. 3. It is like wiſedome (grace is wiſe to ſee afarre-off) to fore-act faith, and reſolve to lie under *Gods* feet, and intend humble yeelding to *God*; as 2 *Sam.* 15.25,26.

In the Complaint wee have 1. the Subject-matter of it, The *Lords* troubled-ſoule. 2. The Time; *Now, is my ſoule troubled.* 3. *Chriſts* Anxiety wrought on him by this trouble; *What ſhall I ſay?* or, which is the ſenſe, *What ſhall I doe?* 4. And a ſhoare is ſeen at hand in the ſtorme, a preſent rock in the raging ſea: What ſhalt thou ſay? *Lord Jeſus,* what ſhalt thou doe? Pray: and hee prayeth, *Father, ſave me from this houre.* 5. There is a ſort of correction, or rather a limitation; *But for this cauſe came I to this houre.* The Lord forgetting his paine, embraceth this evill houre. 6. Going on in his reſolution to embrace this ſad houre, hee prayeth, verſ. 28. *Father, glorifie thy Name.* *Parts of the Text.*

Touching the firſt, the Soule-trouble of *Chriſt,* wee are to conſider, 1. How it can conſiſt with peace. 2. How with the perſonall union. 3. What cauſe there was. 4. What love and mercy in *Jeſus* to be troubled for us. 5. What uſe wee muſt make of this. *Five Particulars touching Chriſts ſoule-trouble*

1. *Poſ.* This holy ſoule thus troubled, was like the earth before the Fall, out of which grew roſes without thorns, or thiſtles, before it was curſed. *Chriſts* anger, his ſorrow, were flowers *No ſorrow nor anger in Chriſts affections ſinfull*

that ſmelled of heaven, and not of ſinne: All his affections of feare, ſorrow, ſadneſſe, hope, joy, love, deſire, were like a fountaine of liquid and melted ſilver; of which the bankes, the head-ſpring, are all as cleare from droſſe, as pure Chryſtall: ſuch a fountaine can caſt out no clay, no mudde, no dirt. When his affections did riſe and ſwell in their acts, every drop of the fountaine was ſinleſſe, perfumed and adorned with grace; ſo as the more you ſtirre or trouble a well of Roſe-water, or ſome precious liquor, the more ſweet a ſmell it caſts out: Or, as when a ſummer ſoft wind bloweth on a field of ſweet Roſes, it diffuſeth precious and delicious ſmells through the aire. There is ſuch mudde and dregs in the bottome and banks of our affections, that when our anger, ſorrow, ſadneſſe, feare, does ariſe in their acts, our fountaine caſteth out ſinne. Wee cannot love, but wee luſt; nor feare, but wee deſpaire; nor rejoyce, but wee are wanton and vaine and gaudie; nor beleeve, but wee preſume: wee reft up, wee breath out ſin, wee caſt out a ſmell of *hell*, when the wind bloweth on our field of weeds and thiſtles; our ſoule is all but a plat of wild-corne, the *imaginations of our heart being onely evill from our youth.* O that *Chriſt* would plant ſome of his flowers in our ſoule, and bleſſe the ſoyle, that they might grow kindly there, being warmed and nouriſhed with his grace: If grace be within, in ſad preſſures it comes out: A Saint is a Saint in affliction; as an hypocrite is an hypocrite: and every man is himſelfe, and caſts a ſmell like himſelfe, when he is in the furnace. Troubled *Chriſt* prayes. Tempted *Job* beleeves, *Job* 19. 25. The ſcourged *Apoſtles* rejoyce, *Act.* 5. 41. Drowned *Jonah* looks to the holy Temple, *Jonah* 2. 4.

Our affections are muddie.

2. *Chriſts* affections were rationall; reaſon ſtarts up before feare: reaſon and affection did not out-run one another. *Joh.* 11. 33. when *Chriſt* ſees his friends weep, hee weeps with them: and that which is expreſſed in our Text by a Paſſive Verb, ἡ ψυχὴ τεταράκται, *My ſoule is troubled*; is there expreſſed by an Active Verb, Hee groned in the Spirit, καὶ ἐτάραξεν ἑαυτὸν, *and hee troubled himſelfe*: Hee called upon his affections, and grace and light was Lord and Maſter of his affections. There was in CHRIST three things which are not in us: Firſt, The *God-head* perſonally united with a Man, and a Mans ſoule had an immediate influence on his affections. This was *Chriſts* perſonal

The perfection of Chriſts affections.

personall priviledge ; and to want this, is not our sinne : to have it, was *Christs* glory : But the nearer any is to God, the more heavenly are the affections. Secondly, When *God* framed the humane nature and humane soule of *Christ*, hee created a more noble and curious piece, then was the first *Adam* : It is true, *hee was like us in all things, except sinne*, and essentially a man ; but in his generation there was a cut of the art of heaven in *Christ* more then in the forming of *Adam*, or then in the generation of men, suppose man had never sinned ; as *Luk.* 1. 35. *The power of the most High shall over-shadow thee* : never man was thus to be borne. Whence give me leave to think, that there was more of *God* in the humane nature of *Christ*, as nature is a vessel coming out of the Potters house, then ever was in *Adam*, or living man ; though man had never sinned : And so, that hee had a humane soule of a more noble structure and fabrick, in which the *Holy Ghost*, in the act of sanctification, had a higher hand, then when *Adam* was created, according to the image of *God* ; though *hee was a man like us in all things, sinne excepted.*

3. *Pos.* Undeniably, Grace did so accompany Nature, that hee could not feare more then the object required. Had all the strength of men and *Angels* been massed and contemperated in one, they should have been in a higher measure troubled, then *Christ* was : So how much trouble was in *Christs* affections, as much there was of reason, perfumed and lustered with grace. Hee was not as man in his intellectualls, wise, or desirous to be wise, (as *Adam* and *Evah*, and men now are taken with the disease of curiosity) above what was fit : So neither were his affections above banks ; hee saw the blackest and darkest houre, that ever any saw ; suppose all the sufferings of the damned, for eternity, were before them in one sight, or came on them at once, it should annihilate all that are now, or shall be in *hell*. *Christ* now saw, or fore-saw as great sufferings, and yet 1. beleeved, 2. prayed, 3. hoped, 4. was encouraged under it, 5. suffered them to the bottome with all patience, 6. *rejoyced in hope*, Psal. 16. 9. Now our affections rise and swell before reason : 1. They are often imaginary, and are on horse-back and in armes at the stirring of a straw. 2. They want that clearnesse and serenity of grace that *Christ* had, through habituall grace following nature from the womb. 3. Wee can raise our affecti-

ons, but cannot allay them: as some *Magicians* can raise the *Devill*, but cannot conjure, or command him: or, some can make warre, and cannot *create peace*. It is a calumnie of *Papists*, that say, that *Calvin* did teach there was despaire, or any distemper of reason in *Christ*; when as *Calvin* saith, *Hee still beleeved with full assurance*. And this extremity of soule-trouble was most rationall, coming from the infallible apprehension of the most pressing cause of soule-trouble, that ever living man was under.

What peace Christ had with his soule-trouble.

4. *Pos.* Christ had now and alwayes *Morall peace*, or the grace of *peace*, as *peace* is opposed to culpable raging of Conscience. First, Hee never could want faith, which is a serenity, quietnes, and silence of the soule and assurance of the love of *God*. Secondly, Hee could have no doubting, or sinfull disturbance of mind; because hee could have no conscience of guilt, which could over-cloud the love and tendereſt favour of his *Father* to him. But as *peace* is opposed to paine, and sense of wrath and punishment, for the guilt of our sinnes, so hee wanted *Physicall peace*, and was now under penall disturbance and disquietnesse of soule. So wee see some have *peace*, but not pardon; as the secure sinners, 1 *Thes.* 5. 3. Secondly, Some have *pardon*, but not *peace*; as *David*, Psal. 38. 3. who *had broken bones*; and complaineth, vers. 8. *I am feeble and sore broken, I have roared by reason of the disquietnesse of my heart*. And the troubled *Church*, Psal. 77. 1, 2, 3, 4. Some have both *peace* and *pardon*; as some, like *Steven*, that are so neare to the Crowne, as they are above any challenges of Conscience: It's like *Sathan* giveth over, and despaireth of these, whom hee cannot over-take, being so neare the end of the race. When the sunne riseth first, the beames over-gilde the tops of green mountaines that look toward the *East*, and the world cannot hinder the sun to rise: Some are so neare heaven, that the everlasting Sunne hath begun to make an everlasting day of glory on them; the rayes that come from his *face that sits on the throne*, so over-goldeth the soule, that there is no possibility of clouding *peace*, or of hindering day-light in the soules of such. Some have neither *peace* nor *pardon*; as those in whose soule *hell* hath taken fire. *Christ* never needed *pardon*, hee was able to pay all hee was owing; hee needed never the grace of forgivenesse, nor grace to be spared; *God spared him not*. *God* could exact no lesse bloud of him,

him, then hee shed; but hee received an acquittance of justification, never a pardon of grace; 1 *Tim.* 3.16. *Justified in the Spirit.*

The third Point is, How a troubled soule can stand with a personall union. Can *God*, can the soule of *God* be troubled? I shall shew, first, How this must be: Secondly, How this can be. It must be, first, Because the losse of heaven is the greatest losse. To ransome a *King* requireth more millions, then pence to ransome slaves. When wee were cast and forfeited, more than *an hundred and forty foure thousand Kings* (in the *Lords* decree they were *Kings*) were cast out of heaven: where was there gold on earth to buy heaven, and so many *Kings*? And yet Justice must have payment; a *God-troubled Saviour*, and a Soule-troubled *God* was little enough. Oh, saith *Love* to infinite *Justice*, What will you give for me? will you buy me? my deare children, the heires of eternall grace? A price below the worth of so many *Kings*, Justice cannot heare of; equall it must be, or more. 1.

A troubled soul consisted with the personall union. And how this must be; And how it can be.

Secondly, *Law* cannot sleep satisfied with a Mans soule-trouble; for as sinne troubles an infinite *Gods* soule, so farre as our darts can flie up against the Sun, so must the soule-trouble of him who is *God*, expiate sin. 2.

Thirdly, Heaven is not onely a transcendent Jewel, deare in it selfe, but our *Father* would propine Rebels with a Sonship and a Kingdome, which is deare in our legall esteeme. *What standeth my Crowne to God?* Why it could not possibly be dearer; The soule of *God* was weighed for it: that not onely freedome, but the deerest of prices might commend and cry up, above all heaven's, *Christs* love. 3.

Fourthly, If my soule, or your soules, O redeemed of the *Lord*, could be valued every one of them worth ten thousand millions of soules, and as many heavens, they could not over-weigh the soule of *God*; the soule that lodges in a glorious union with *God*: and the losse of heaven to the troubled soule of this noble, and *high and lofty one*, though but for a time, was more, and infinitely greater then my losse of heaven, and the losse of all the elect for eternity. 4.

Fifthly, I love not to dispute here, but *God*, if wee speake of his absolute power, without respect to his free decree, could have pardoned sinne without a ransome, and gifted all *Man-* 5.

kind

kind and fallen *Angels* with heaven, without any satisfaction of either the sinner, or his Surety; for hee neither punisheth sin, nor tenders heaven to *Men* or *Angels* by necessity of nature, as the fire casteth out heat, and the sunne light; but freely: onely supposing that frame of providence, and decrees of punishing, and redeeming sinners, that now is, the *Lord* could not but be steaddie in his decrees; yet this is but necessity conditionall, and at the second hand. But here was the businesse, *God*, in the depth of his eternall wisdome, did so frame and draw the designe and plot of saving lost man, as salvation was to runne in no other channell, but such an one, the bank whereof was the freest grace and tendrest love that can enter in the heart of *Men* or *Angels*; for hee drew the lines of our heaven through grace, all the way.

God exacted not satisfaction for sins by necessity of nature.

The way of grace how lovely.

2. Secondly, Grace hardly can work but by choice and voluntary arbitration: choice and election is suitable to *Grace*. Hence *Grace* casts lots on *Man*, not falne *Angels*; and the eternall lot of transcendent mercy must fall on the bosome of *Jacob*, and some others, not on *Esau* and others. And our *Lord* contrived this brave way, to out his grace on us.

3. Thirdly, And hee would not have love to lodge for eternity within his owne bowels, but must find out a way how to put boundlesse mercy to the exchange or bank, that hee might traffique with love and mercy, for no gaine to himselfe; and therefore freely our *Lord* came under baile, and lovely necessity, to straine himselfe to issue out love, in giving his one Sonne (hee had not another) to die for man: Hee framed a supernaturall providence of richest grace and love, to buy the refuse of creatures, foule sinners, with an unparallel'd sampler of tender love, to give the Bloud-Royall of heaven, the eternall Branch of the Princely and Kingly *God-head* a ransome to Justice. *You sinne* (saith the Love of loves) *and I suffer: You did the wrong, I make the mends: You sinne and sing in your carnall joyes, I sigh, I weep for your joy.* The fairest face that ever was, was foule with weeping for your sinfull rejoycing. It was fitting that free-love, in the bowells of *Christ*, should contrive the way to heaven through *free-love:* wee should never in *heaven, cast downe our Crownes at the feet of him that sits on the throne*, with such sense and admiration, if wee had come to the Crown by Law-doing, and not by Gospel-confiding on a rich Ransom-payer.

Payer. O that eternall banquet of the honey-combe of the Love-debt of the *Lamb* that redeemed us, for nothing, all the ſhoulders in *heaven* are for eternity on an act of lifting-up, and heightening *Chriſts* free-love, who has redeemed them, with ſo free a redemption; but they are not all able, though *Angels* help them, to lift it up high enough: its ſo weighty a Crown that is upon the head of the *Prince-Redeemer*, that, in a manner, it wearies them, and they cannot over-extoll it.

Now, this muſt be a myſtery; for though the eſſence of *God*, and more *of God* then can be in a creature, were in *Chriſt*, and in the moſt noble manner of union, which is perſonall; yet, as our ſoule united to a vegetive body, which doth grow, ſleep, eat, drink, doth not grow, ſleep, or eat; and, as fire is mixt or united with an hot iron, in which is denſity and weight, and yet there's neither denſity nor weight in the fire; ſo here, though the *God-head*, in its fulneſſe, was united, in a moſt ſtrict union, with a troubled and perplexed ſoule, and the ſuffering nature of man, yet is the *God-head* ſtill free of ſuffering, or any penall infirmities of the ſoule: The vigour and colour of a faire Roſe may ſuffer by the extreme heat of the ſunne, when yet the ſweet ſmell doth not ſuffer, but is rather enlarged by exhalation: Yet is there great halting in theſe compariſons; becauſe, though the ſoule cannot be ſick when the body is diſtempered, for there is nothing of the Elementary nature, nor any contemperation of Phyſicall humours in it, becauſe of a more ſublime and pure conſtitution; yet there is ſuch alliance and intire ſociety between the ſoule and the body, that the ſoule, through concomitancie and ſympathy, does ſuffer; as the Indweller is put to the worſe, if the houſe be rainy and dropping: The ſoule findeth ſmoke and leakings of paine, in that its pinned in a lodging of ſick clay, and ſo put to wiſh an hole in the wall, or to eſcape out at doore or window; as often our ſpirits are over-ſwayed ſo with diſtaſte of life, becauſe of the ſoure accidents that doe convey it, that they think the gaine of life not ſo ſweet, as it can quit the coſt. But the bleſſed *God-head*, united to the *Man-hood*, cannot ſo much as for companies cauſe be ſick, pained, or ſuffer; nor can the *God-head* be weary of an union with a troubled ſoule: Wee conceive, in the grave and death, that glorious fellowſhip was never diſſolved.

Chriſt in ſoul-trouble and the union not diſſolved.

Secondly, Many things may ſuffer by invaſion of contraries;

as, shoot an arrow against a wall of brasse, some impression may remaine in the wall, to witnesse the violence that has been there; and wee know that, *They shall fight against thee, but they shall not prevaile:* But the blessed *God-head* in *Christ* is uncapable of an arrow, or of repercussion; there is no action against *God*; hee is here not so much as a coast, a bank or bulwarke, capable of receiving one spitting or drop of a sea-wave; onely the Man *Christ*, the Rose of heaven, had in his bosome, at his root, a fountaine, Oh how deep and refreshing, that kept the Flower greene, under death and the grave! when it was plucked up, it was faire, vigorous, green before the sunne; and thus plucked up, and above earth, blossomed faire!

Thirdly, Not onely the influence and effects of the glorious *God-head* did water the Flower, and keep strength in *Christ*, (so, I think, *God* can keep a damned man in the doubled torments of everlasting wrath, with strength of grace, courage, faith, the love of *Christ* for ever, as hee could not be overcome by *hell* and *devils*;) but there was the fulnesse personall of the *God-head*, that immediatly sustained the Man *Christ*; it was not a delegated comfort, nor sent help, nor a message of created love, nor a borrowed flowing of a sea of sweetnesse of consolation; but *God* in proper person, infinite subsistence, the personality of the Sonne of *God* bottomed all his sufferings; the Man-hood was imped and stocked in the subsistence of the tree of life. Its true, *God* is a present help to his Saints in trouble; but his helping is in his operation and working; but hee is not personally united to the soule. Its abominable that some *Familists* teach, that *as Christ was once made flesh, so hee is now first made flesh in us, ere wee be carried to perfection.* Because, not any Saint on earth can be so united personally to *God*, as the *Son of Man*; for hee being *made of a woman, of the seed of David*, the *Son of Man*, hee, and not any but hee, is the eternall *Son of God, God blessed for ever.* The *Child born to us*, is *the mighty God, the Father of age, the Prince of peace*, Isai. 9.6. Rom. 9.5. Gal. 4.4. There is a wide difference between him the *second Adam*, and all men, even the *first Adam* in his perfection. 1 *Cor.* 15.47. If *Christ* suffered without dissolving of the union, *God* keeping the tent of clay, and taking it to heaven with him, in a personall union, then *God* can in the lowest desertion dwell in his *Saints*. We com-

Familists teach that Christ is incarnate in beleevers.

Rise, reigne, of Antinom. sect. 11.

plaine

plaine in our soule-trouble, of *Christs* departure from us, but hee is not gone; our sense is not our *Bible*, nor a good rule; there is an errour in this Compasse.

The third Particular was the Cause: What cause was there? *Papists* say there was no reason of *Christs* soule-suffering, except for sympathy with the body. Wee beleeve, that *Christ* becoming Surety for us, not his body onely, but his soule especially came under that necessity, that *his soule was in our soules stead*; and so what was due to our soules for ever, our Surety of justice behoved to suffer the same. *Isai.* 53. 10. *Hee made his soule an offering for sinne.* Sure for our sin. Nor must wee restrict the soule to the body and temporary life, seeing hee expresseth it in his owne language, *And now is my soule troubled.*

Christ suffered in his soule kindly, and not by concomitancy onely.

1.

Secondly, There was no reason of *Christs* bodily sufferings, when, in the garden, hee did sweat bloud for us; nor had any man at that time laid hands on him; and all that agonie hee was in, came from his soule onely.

2.

Thirdly, Nor can it be more inconsistent with his blessed person, being *God and Man*, and the *Sonne of God*, that hee suffered in his soule the wrath of *God* for our sinnes, then that his soule was *troubled, and exceeding sorrowfull, heavie to the death, in an agonie*; and that hee complained, *My God, my God, why hast thou forsaken me?* And the cause of this soule-trouble was for sinners; this was Surety-suffering. The choicest and most stately piece that ever *God* created, and deerest to *God*, being the Second to *God-man*, was the Princely soule of *Christ*, it was a Kings soule; yet death, by reason of sinne, passeth upon it; and not a common death, but that which is the marrow of death, the *first-borne* and the strongest of deaths, the wrath of *God*, the innocent paine of *hell*, voyd of despaire and hatred of *God*. If I had any *hell* on me, I should chuse an innocent *hell*, like *Christs*: Better suffer ill a thousand times, than sinne: Suffering is rather to be chosen, than sinne. It was pain, and nothing but paine: Damned men, and reprobate *devils*, are not capable of a godly and innocent hell, they cannot chuse to suffer hell, and not spit on faire and spotlesse Justice; because *Christs* bloud was to wash away sin, hee could not both fully pay, and contract debt also. But if it be so, that death finding so precious a Surety as *Christs* Princely and sinlesse soule, did

3.

Christs precious soule liable to suffering

make him obey the law of the Land, ere hee escaped out of that Land, what wonder that wee die, who are born in the Land of death? No creature but it travelleth in paine, with death in its bosome, or an inclination to *Mother-Nothing*, whence it came. *God* onely goeth between the mightiest *Angel* in heaven, and *Nothing*: All things under the Moone must be sick of vanity and death, when *the Heire of all things*, coming in amongst dying creatures, out of dispensation, by Law must dye. If the *Lords* soule, and the soule of such a *Lord* dye and suffer wrath, then let the faire face of the world, the heavens, look like the face of an old man, full of trembling, white haires, and wrinkles, *Psal.* 102. 26. Then let man make for his long home; let *Time* it selfe waxe old and gray-hair'd. Why should I desire to stay here, when *Christ* could not but passe away?

We are to beare death patiently, because Christ died.

No wonder all things be lyable to change, since Christ was in soule-trouble.

And if this spotlesse soule that never sinned was troubled, what wonder then many troubles be to the sinner? Our *Saviour*, who promiseth soule-rest to others, cannot have soule-rest himselfe: his soule is now on a wheele sore tossed, and all the creatures are upon a wheele, and in motion; there is not a creature since *Adam* sinned, sleepeth sound. Wearinesse and motion is laid on *Moon* and *Sunne*, and all *creatures* on this side of the *Moon*. *Seas* ebbe and flow, and that's trouble; *winds* blow, *rivers* move, *heavens* and *starrs* these five thousand yeares, except one time, have not had sixe minutes rest; living creatures walk apace toward death; Kingdomes, Cities, are on the wheele of changes, up, and downe; Man-kind runne, and the disease of body-trouble, and soule-trouble on them, they are motion-sick, going on their feet, and *Kings* cannot have beds to rest in. The *six dayes Creation* hath been travelling and shouting for paine, and the Child is not born yet, *Rom.* 8. 22. This poore woman hath been groning under the bondage of vanity, and shall not be brought to bed, while *Jesus* come the second time to be Mid-wife to the birth. The great *All* of heaven and earth, since *God* laid the first stone of this wide Hall, hath been groning, and weeping, for the liberty of the *sonnes of God*, Rom. 8. 21. The *figure of the passing-away world*, 1 Cor. 7. 31. is like an old mans face, full of wrinkles, and foule with weeping: we are waiting, when *Jesus* shall be revealed from heaven, and shall come and wipe the old mans face. Every creature here is on its feet, none of them can sit or lie. *Christs* soule now is above trouble,

trouble, and rests sweetly in the bosome of *God*. Troubled Soules, *Rejoyce in hope*. Soft and childish Saints take it not well that they are not every day feasted with *Christs* love, that they lie not all the night between the *Redeemer's* brests, and are not dandled on his knee; but when the daintiest piece of the Man *Jesus*, his precious soule was thus sick of soule-trouble, and the noble and celebrious head-Heire of all, the first of his Kingly house, was put to deep grones that pierced skies and heaven, and rent the rocks, why but sinners should be submissive, when *Christ* is pleased to set children down to walke on foot, and hide himselfe from them? But they forget the difference between the Innes of clay, and the Home of glory. Our fields here are sowne with teares, griefe growes in every furrow of this low-land. You shall lay soule and head down in the bosome, and between the brests of *Jesus Christ*; that bed must be soft and delicious, its perfumed with uncreated glory. The thoughts of all your now soule-troubles, shall be as shadowes that passed away ten thousand yeares agoe, when *Christ* shall circle his glorious arme about your head, and you rest in an infinite compasse of surpassing glory; or when glory, or ripened grace, shall be within you, and without you, above, and below, when feet of clay shall walk upon pure surpassing glory: *The street of the City was pure gold*: There is no gold there, but glory onely; gold is but a shadow to all that is there.

It were possibly no lesse edifying to speake a little of the Fourth, What love and tender mercy it was in *Christ*, to be so troubled in soule for us.

1. *Pos.* *Selfe* is precious, when free of sinne, and withall selfe-happy. *Christ* was both free of sin, and selfe-happy; what then could have made him stirre his foot out of heaven, so excellent a Land, and come under the pain of a troubled soule, except free, strong and vehement love, that was a bottomlesse river unpatient of banks? Infinite goodnesse maketh *Love* to swell without it selfe, *Joh.*15. 13. Goodnesse is much moved with righteousnesse and innocency; but wee had a bad cause, because sinners: But goodnesse (for every man that hath a good cause, is not a good man) is moved with goodnesse: we were neither righteous, nor good; yet *Christ*, though neither righteousnesse was in us, nor goodnesse, *would dare to dye for us*, Rom.5.7,8. Goodnesse and grace (which is goodnesse for no

What love is Christs undertaking for us.

deserving) is bold, daring, and venturous. *Love*, which could not flow within its owne channell, but that *Christs* love might be out of measure love, and out of measure loving, would outrun wickednesse in man.

Christ cast up his counts, and saw what hee was to give out, and what to get in, in his dying for us.

2. *Pos.* Had *Christ* seen, when hee was to ingage his soule in the paines of the second death, that the expence in giving out should be great, and the in-come small, and no more then hee had before, wee might value his love more: But *Christ* had leasure from eternity, and wisdome enough to cast up his counts, and knew what hee was to give out, and what to receive in; so hee might have repented and given up the bargaine. Hee knew that his bloud, and his one noble soule, that dwelt in a personall union with *God*, was a greater summe, incomparably, then all his redeemed ones. Hee should have in little, he should but gaine lost sinners; hee should empty out (in a manner) a faire *God-head*, and *kill the Lord of glory*, and get in a black bride. But there's no lack in love; the love of *Christ* was not private, nor mercenary. *Christ* the buyer, commended the wares ere hee bargained, *Cant.*4.7. *Thou art all faire, my love, there's not a spot in thee. Christ* judged hee had gotten a noble prize, and made an heavens market, when hee got his Wife that hee served for, in his armes, *Esay* 53.11. *Hee saw the travell of his soule, and was satisfied*: Hee was filled with delight, as a full Banquetter. If that ransome hee gave had been little, hee would have given more.

Loves way of saving man.

3. *Pos.* It is much that nothing without *Christ* moved him to this engagement. There was a sad and bloudy warre between divine Justice and sinners; *Love*, *Love* pressed *Christ* to the warre, to come and serve the great *King*, and the State of lost Mankind, and to doe it freely. This maketh it two favours. Its a conquering notion to think, that the sinners heaven bred first in *Christs* heart from eternity; and that *Love*, freest *Love* was the blossome, and the seed, and the onely contriver of our eternall glory: that free Grace drove on from the beginning of the age of *God*, from everlasting, the saving plot and sweet designe of redemption of soules. This innocent and soule-rejoycing policy of *Christs* taking on him the seed of *Abraham*, not of *Angels*, and to come downe *in the shape of a servant*, to the land of his enemies, without a Passe, in regard of his sufferings, speaketh and cryeth the deep wisdome of infinite Love.

Was

Was not this the wit of free Grace to find out such a mysterious and profound dispensation, as that *God* and man personally should both doe and suffer, so as Justice should want nothing, Mercy be satisfied, *Peace should kisse righteousnesse*, and warre goe on, in justice, against a sinlesse Redeemer? *Angels* bowing and stooping downe to behold the bottome of this depth, 1 *Pet.* 1. 12. cannot read the perfect sense of the infinite turnings and foldings of this mysterious love. O Love of heaven, and faireſt of Beloveds, the flower of *Angels*, why cameſt thou so low down, as to be-spot and under-rate the spotlesse love of all loves, with coming nigh to black sinners? Who could have beleeved that lumps of hell and sinne could be capable of the warmings and sparkles of so high and princely a *Love?* or that there could be place in the breſt of the High and lofty One, for forlorne and guilty clay. But wee may know in whose breſt this bred; sure none but onely the eternall Love and Delight of the Father could have outed so much love: had another done it, the wonder had been more. But of this more else-where.

Wee may hence chide our soft nature; the *Lord Jesus* his soule was troubled in our businesse, wee start at a troubled body, at a scratch in a penny-broad of our hyde. First, There is in nature a silent impatience, if wee be not carried in a chariot of love, in *Christs* bosome, to heaven; and if wee walk not upon scarlet, and purple under our feet, wee flinch and murmure. *Vse* 1. *Our softnesse and selfe-wisdome in sufferings.* 1.

Secondly, Wee would either have a silken, a soft, a perfumed crosse, sugered and honyed with the consolations of *Christ*, or wee faint; and providence must either brew a cup of gall and worm-wood mastered in the mixing with joy and songs, else wee cannot be Disciples. But *Christs* Crosse did not smile on him, his Crosse was a crosse, and his ship sailed in bloud, and his blessed soule was sea-sick, and heavie even to death. 2.

Thirdly, Wee love to saile in fresh waters, within a step to the shoare, wee consider not that our Lord, though *hee afflict not, and crush not,* לֵבָב *from his heart,* Lam. 3. 33. yet hee afflicteth not in sport: punishing of sinne is in God a serious, grave, and reall work: no reason the crosse should be a play; neither Stoicks nor Christians can laugh it over; the Crosse cast a sad glowme upon *Christ*. 3.

Fourthly,

4. Fourthly, we forget that bloody and sad mercies are good for us: the peace that the Lord bringeth out of the wombe of warre, is better then the rotten peace that wee had in the superstitious daies of *Prelats*. What a sweet life, what a heaven, what a salvation is it, we have in Christ? and we know the death, the grave, the soule-trouble of the *Lord Jesus*, travelled in paine to bring forth these to us. Heaven is the more heaven, that to Christ it was a purchase of blood. The Crosse to all the Saints must have a bloody bit, and Lyons teeth, it was like it selfe to Christ, gallie and soure, it must be so to us. Wee cannot have a Paper-crosse, except we would take on us to make a golden providence, and put the creation in a new frame, and take the world, and make it a great leaden vessell, melt it in the fire, and cast a new mould of it.

5. Fifthly, the more of God in the Crosse, the sweeter: as that free grace doth budde out of the black rod of God, to the soule that seeth not, and yet beleeveth, and loveth; the Crosse of Christ drops honey, and sweetest consolations. Wee sigh under stroakes, and we beleeve. The first *Adam* killed us, and buried us in two *deaths*, and sealed our grave in one peece of an houre; he concluded all under wrath. Now how much of *Christ* is in this? Omnipotencie, infinite wisedome, (when *Angels* gave us over, and stood aloofe at our miserie, as changed lovers) free Grace, boundlesse love, deepest and richest mercy in *Jesus Christ* opened our graves, and raised the dead. *Christ* died and rose againe, and brought againe from the dead all his buried brethren.

6. Sixthly, We can wrestle with the *Almighty*, as if we could discipline and governe our selves, better then *God* can do; Murmuring fleeth up against a dispensation of an infinite wisdome, because its *Gods* dispensation, not our owne, as if *God* had done the fault, but the murmuring man onely can make amends, and right the slips of infinite Wisdome. *Why is it thus with mee, Lord? (saith the Wrestler.) Why doest thou mis-judge Christ?* he who findeth fault with what the Creator doth, let him be man or *Angel*, undoe it, and doe better himselfe, and carry it with him.

Our mis-judging of God, under the Crosse.

7. Seventhly, we judge God with sense, with the humor of reason, not with reason; the oare that God rolleth his vessell withall, is broken (say we) because the end of the oare is in the water:

water: Providence halteth (say we) but what if sense and humour say, a straight line is a circle? The world judged *God* in person a *Samaritane*, one that had a devill, if we mis-judge his person, we may mis-judge his providence and wayes. Suspend your sense of Gods wayes, while you see his ends that are underground, and instead of judging, wonder and adore, or then beleeve implicitly that the way of *God* is equall, or doe both, and submit, and be silent. Heart-dialogues, and heart-speeches against *God*, that arises as smoake in the Chimney, are challengings and summons against our highest Landlord, for his owne house and land.

Secondly, If *Christ* gave a soule for us, hee had no choiser thing: the *Father* had no nobler and dearer gift, then his only begotten sonne; the sonne had no thing dearer then himselfe, the man *Christ* had nothing of value comparable to his soule, and that must runne a hazzard for man. The Father, the Sonne, the Man *Christ*, gave the excellentest that was theirs, for us. In this giving and taking world, we are hence obliged to give the best and choisest thing we have for Christ. Should wee make a table of Christs acts of love, and free grace to us, and of our sinnes and acts of unthankefulnesse to him, this would be more evident; as there was (1.) before time in the breast of *Christ* an eternall coale of burning love to the sinner; this fire of heaven is everlasting, and the flames as hot to day as ever; our coale of love to him in time, hath scarce any fire or warmenesse, all fire is hot: Oh, we cannot warme *Christ* with our love, but his love to us is hotter then death, or as the *flames of God: Wee were enemies in our minds to him, by wicked workes*, Col. 1. 21. *Heires of wrath by nature*. Christ began with love to us, we begin with hatred to him.

Vse 2.

Our coldnesse of love to Christ.

2. The Father gave his onely begotten Sonne for us; how many Fathers, and *Elies* will not let fall one rough word to all the sonnes and daughters they have, for the *Lord? God spared not his Sonne, but gave him to the death for us all*. Earthly Fathers spare, clap their *Sonnes, Servants, Friends*; *Magistrates*, flattering *Pastors*, their people in their blasphemies for him.

3. *Christ* gave his soule to trouble, and to the horrour of the second death for you; consult with your heart, if you have quit one lust for him. *Christ* laid aside his heaven for you; his whole heaven, his whole glory for you, and his Fathers house;

are you willing to part with an acre of earth, or house, and inheritance for him.

4. In calling us out of the state of sin, to grace and glory; oh I must make this sad reckoning with *Jesus Christ*. Oh, *Christ* turneth his smiling face to mee, in calling, inviting, obtesting, praying, that I *would be reconciled to God*, I turne my back to him; he openeth his breast and heart to us, and saith, *Friends, Doves, come in and dwell in the holes of this rock*; and wee lift our heele against him. O what guilt is here to scratch *Christs* breast? when he willeth you to come, and lay head and heart on his breast; this unkindnesse to *Christs* troubled soule, is more then sin: sinne is but a transgression of the Law. I grant it is an infinite *But*. But 'its a transgression of both *Law* and *Love*; to spurne against the warme bowels of *Love*, to spit on grace, on tendernesse of infinite *Love*. The white and ruddie, the faireſt of heaven, offereth to kisse Blacke-Moores on earth, they will not come neere to him. 'Its a heart of *Flint*, and *Adamant*, that spitteth at Evangelike love: *Law-Love is Love*; Evangelike love is more then love, 'its the Gold, the flowre of *Christs* Wheat, and of his finest Love. *Cant.* 5. 6. *I rose up to open to my beloved, but my beloved had withdrawne himselfe, and was gone, my soule passed away when he spake.* There be two words here considerable, to prove how wounding are sinnes against the love of *Christ*. 1. *My beloved hath withdrawne himselfe*; the Text is, וְדוֹדִי חָמַק *and my beloved had turned about.* Ari. Mont. *circumjerat*, *Pagnin.* in the Margen, *verterat se*, the old Version, *declinaverat*. *Christ* being unwilling to remove, and wholly goe away, hee onely turned aside, as *Jer.* 31. 22. *How long wilt thou goe about,* הִתְחַמְּקִין *O thou back-sliding daughter.* This intimateth so much, as *Christ* taketh not a direct journey to goe away, and leave his owne children, onely hee goeth a little aside from the doore of the soule, to testifie hee would gladly, with his soule, come in. Now what ingratitude is it to shut him violently away? 2. *My soule was gone*, the old Version is, *My soule melted, at his speaking* עָבַר *my soule passed over*, or went away; to remember his ravishing words, it broke my life and made me die: (so is the word elsewhere used)

Evangelike love is more then Law-love.

Sins against Love are wounding.

used) that I remembred a world of love in him, when he knocked, saying *Open to me my sister, my love, my dove*; to sinne against so great a bond as Grace, must be the sinne of sinnes, and amongst highest sinnes, as is cleare, in these that sinne against the *Holy Ghost*; then it must be impossible to give Grace any thing, we but pay our debts to grace; wee cannot give the debt of Grace to Grace in the whole summe.

It cannot then be a sinne intrinsecally and of it selfe to bee troubled in soule, if *Christ* was under soule-trouble, for sinnes imputed to him. *Vse 3.*

Hence let me stay a little on these two; First, what a troubled conscience is: Secondly, what course the troubled in soule are to take in imitation of *Christ*. A soule troubled for sinne must either be a soule feared and perplexed, for the penall displeasure, wrath, and indignation of *God*, or the eternall punishment of sinne, as these come under the apprehension of the evill of punishment; or, for sinne as it faileth against the love of *God*, or for both. In any of these three respects, it is no sinne to be soule-troubled for sinne, upon these conditions: 1. That the soule bee free of faithlesse doubting of *Gods* love. Now *Christ* was free of this, he could not but have a fixed, intire, and never broken confidence of his Fathers eternall love. If we have any sinne in our soule-trouble for sinne, it's from unbeliefe, not from soule-trouble; if their be mud and clay in the streams, it is from the bankes, not from the fountaine. Or, 2. if the soule feare the ill of punishment, as the greatest ill, and as a greater then the ill of sinne, there is more passion, then sound light in the feare, this could not be in *Christ*; the aversion of the *Lords* heart, from the party in whom there is sinne, either by reall inherence, or by free imputation, and the in-drawing of rayes, and irradiations, and out-flowings of divine love is a high evill in a soule that hath any thing of the nature of a sonne in him; now there was as much of a sonne in *Christ*, as a mans nature could be capable of: and the more of *God* that was in *Christ*, as the fulnesse, the boundlesse infinite Sea of the *God-head* overflowed *Christ* over all the banks, then for *Christ* to be under a cloude, in regard of the out-breathings of eternall love, was in a sort, most violent to *Christ*, as if he had been torne from himselfe, and therefore it behoved to be an extreame soule-trouble; *Christ* being deprived, in a manner, of himselfe, and of his

What a Soule troubled for sinne is.

Christs being overclouded incomparably the greatest Soule-trouble that ever was, he losing so much.

his onely soules substantiall delight and Paradise. And this could not be a sinne, but an act of gracious Soule-sorrow, that sinne and hell intervened between the Moone and the Sunne; the soule of *Christ*, and his *Lord*; the more of Heaven in the soule, and the more of *God*: the want of *God* and of Heaven is the greater *Hell*. Suppose we that the whole light in the bodie of the Sun were utterly extinct, and that the Sunne were turned in a body as darke as the outside of a Caldron, that should be a greater losse, then if an halfe penny candle were deprived of light. *Christ* had more to lose, then a world of millions of *Angels*; Imagine a creature of as much *Angelike* capacity, as ten thousand times, ten thousand thousand of *Angels*, all contemperated in one, if this glorious *Angel* were filled, according to his capacitie, with the highest, and most pure and refined glory of heaven; and againe were immediatly stript naked of all this glory, and then plunged into the depth and heart of *Hell*, and of a lake of more then *Hells* ordinary temper, of fire and brimstone; or suppose, *God* should adde millions of degrees of more pure and unmixed wrath and curses, this *Angels* soule must be more troubled, then wee can easily apprehend; yet this is but a comparison below the thing; but the *Lord Jesus* in whose person, heaven in the highest degree was carried about with him, being throwne down from the top of so high a glory, to a sad and fearefull condition, an agony, and sweating of blood, (*God* knowes the cause) that shouting and tears of this low condition, drew out that saddest complaint, *My God, my God, why hast thou forsaken me?* his losse must be incomparably more then all we can say in these shaddowes.

This sheweth the cause, why there is not among troubles any so grievous, as the want of the presence of *God*, to a soule fattened, and feasted with the continuall marrow and fatnesse of the *Lords* house. No such complaints read you, so bitter, so patheticke, and comming from deeper sense, then the want of the sense of *Christs* love. It's broken bones, and a dryed up body to *David*; it's bitter weeping and crying, like the chattering of a Crane to *Ezechiah*; it's more then strangling, and brings *Job* to pray he had been buried in the wombe of his mother, or that he had never been borne, or his mother had beene alwaies great with him; it is swoning, and the soules departure out of the body, sicknesse and death to the *Spouse*, Cant. 5. vers. 6. 8.

it's

it's Hell and diſtraction to *Heman*, *Pſal.* 88. 15. It is to *Jeremiah* the curſing of the Meſſenger that brought tidings to his *Father, that a man-child was borne*, and a wiſhing that hee never had being, nor life; it's death to part the lover from the beloved, and the ſtronger love bee, the death is the more death.

But in all that we yet have ſaid, *Chriſts* greateſt Soule-trouble as a Sonne (for that he was eſſentially) was in that his holy ſoule was ſadded and made *heavie even to death*, for ſinne, as ſinne, and as contrary to his Fathers love. The Elect ſinned againſt the *Lord*, not looking to him, as either *Lord*, or *Father*: but *Chriſt* payed full deare for ſinne; eying *God* as *Lord*, as *Father*. Wee looke neither to *Lord*, to *Law*, nor to *Love*, when we ſinne; *Chriſt* looked to all three, when hee ſatisfied for ſinne. *Chriſt* did more then pay our debts; it was a ſumme above price that he gave for us; it is a great queſtion, yea out of all queſtion, if all mankind redeemed came neere to the worth, to the goodly price given for us. *Chriſt was to bleed for ſinne, as ſinne.*

So according to the ſenſe of any happineſſe, ſo muſt the Soule-trouble for the loſſe of that happineſſe be, in due proportion. Firſt, as we love, ſo is ſorrow for the loſſe of what we love. *Jaakob* would not have mourned ſo, for the loſſe of a ſervant, as of his Sonne *Joſeph*. Now no man enioying *God*, could have a more quicke and vigorous ſenſe of the enjoyed *God-head*, then *Chriſt*: ſo his apprehenſion and viſion of *God* muſt have been ſtrong. 2. Becauſe the union with the *God-head*, and communion of fulneſſe of Grace from the wombe, muſt adde to his naturall faculties, a great edge of ſenſe; his ſoule and the faculties thereof were never blunted with ſinne; and the larger the veſſell be, the fulneſſe muſt be the greater: What, or who, of the higheſt *Seraphims*, or *Dominions*, or *Principalities*, among *Angels*, had ſo large and capacious a a ſpirit to containe the fulneſſe of *God*, as *Chriſt* had? When *Salomons heart was larger then the ſand in the Sea-ſhore*; and he was but a ſhaddow of ſuch a ſoule, as was to dwell perſonally with the fulneſſe of the *Godhead* bodily; O how capacious and wide muſt the heart of the true *Salomon* be? It being to containe many Seas, and Rivers of Wiſdome, Love, Joy, Goodneſſe, Mercy, above millions of Sandes, in millions of Sea-ſhoares. What bowels of compaſſion and love, of meeke- *According to the fulneſſe of the preſence of the* Godhead, *ſo heavy was* Chriſts *loſſe under deſertion.*

nesse, gentlenes, of free grace must be in him? Since all thousands of Elected soules sate in these bowels, and were in his heart, to die and live with him, and withall, since in his heart was the love of *God* in the highest. Love must make a strong impression in the heart of *Christ*, and the stronger, purer, and more vigorous that *Christs* intellectuals are, the deeper his holy thoughts and pure apprehensions were, and more steeled with fulnesse of Grace; his fruition, sense, joy, and love of *God*, must be the more elevated above what *Angels* and *Men* are capable off. Hence it must follow, that *Christ* was plunged in an uncouth, and new world of extreame sorrow, even to the death, when this strong love was Ecclipsed. Imagine that for one Spring and Summer season, that all the light, heat, motion, vigour, influence of life, should retire into the body of the Sunne, and remaine there, what darkenes, deadnes, withering, should be upon flowres, herbs, trees, mountaines, valleys, beasts, birds, and all things living and moving on the earth? Then what wonder, that *Christs* Soule was extreamly troubled, his blessed Sunne was now downe, his Spring and Summer gone; his Father a forsaking *God*, was a new World to him, and I shall not beleeve that his complaint came from any error of judgement, or mistakes, or ungrounded jealousies of the love of *God*: As his *Father* could not at any time hate him; so neither could he at this time, *actu secundo*, let out the sweet fruits of his love; the cause of the former is the nature of *God*, as the ground of the latter is a dispensation above the capacitie of the reason of *Men* or *Angels*. We may then conclude, that *Jesus Christs* Soule-trouble, as it was rationall, and extreamely penall; so also it was sinneles, and innocent, seldome have we Soule-trouble sinneles, but it is by accident of the way. For our passions can hardly rise in their extremity, (except when *God* is their onely object) but they goe over score, yet Soule-trouble intrinsecally is not a sinne.

Soule-trouble for sin, is intrinsecally no sin.

1. Then to be troubled for sin, though the person be fully perswaded of pardon, is neither sin, nor inconsistent with the state of a justified person; nor is it any act of unbeleefe, as *Antinomians* falsely suppose. For (1.) To be in soule-trouble for sin which cannot, to the perfect knowledge of the person troubled, eternally condemne, was in *Jesus Christ*; in whom there was no spot of sin. And *Antinomians* say, Sin remaining sin essentially,

tially, must have a condemnatory power: so as its unpossible to separate the condemnatory power of the Law, from the mandatory and commanding power of the Law. (2.) Because as to abstaine from sin as it offendeth against the love of *God* shewing mercy, rather then the Law of *God* inflicting wrath, is spirituall obedience; so also to be troubled in soule for sin, committed by a justified person against so many sweet bonds of free love and grace, is a sanctified and gracious sorrow and trouble of soule. (3.) To be troubled for sin, as offensive to our heavenly Father, and against the sweetnesse of free Grace and tender love, includeth no act of unbeleefe, nor that the justified and pardoned sinner thus troubled is not pardoned, or that hee feareth eternall wrath, (as *Antinomians* imagine) no more then a sons griefe of mind for offending a tender-hearted father can inferre, that this griefe doth conclude this son under a condition of doubting of his state of son-ship or filiation, or a fearing hee be dis-inherited. Wee may *feare the Lord and his goodnesse*, Hos. 3. 5. as well as wee feare his eternall displeasure. (4.) Sanctified soule-trouble is a sonlie commotion and agonie of spirit, for trampling under feet tender love, spurning and kicking against the lovely warmnesse of the flowings of the bloud of atonement; checks and love-terrors or love-feavers that *Christs* Princely head was wet with the night-raine, while hee was kept out of his owne house, and suffered to lodge in the streets; and feare that the Beloved withdraw himselfe, and goe seek his lodging elsewhere, as *Cant.* 5. 4, 5. *Psal.* 5. 9, 10. *and that the Lord cover himselfe with a cloud, and return to his place*, and the influence of the rayes and beames of love be suspended; are sweet expressions of filiall bowels, and tendernesse of love to *Christ*.

Antinomians error touching the nature of sinne 2. 3. 4.

Libertines imagine, if the hazard and feare of hell be removed, there is no more place for feare, soule-trouble, or confession: Therefore they teach, that *there is no assurance true and right, unlesse it be without fear and doubting*[a]. (2.) *That to call in question whether God be my deare Father, after, or upon the commission of some hainous sinnes, (as murther, incest, &c.) doth prove a man to be under the covenant of works*[b]. (3.) That a man *must be so farre from being troubled for sin, that hee must take no notice of his sin, nor of his repentance*[c]. Yea, Dr. *Crisp*, vol. 3. Serm. 1. pag. 20, 21, 22. saith, *There*

Antinomians errors touching doubtings, sorrow for sin, confession, &c.

[a] Story of the rise, reign, and ruine of Antinomians, error 41. pag. 8.
[b] Ibid. er. 10. pag. 4
[c] Ib. er. 64. p. 11

was

was no cause why Paul (Rom.7.) *should feare sin, or a body of death; because in that place Paul doth* (saith hee) *personate a scrupulous spirit, and doth not speak out of his owne present case, as it was at this time, when hee speaks it; but speaks in the person of another, yet a beleever: and my reason is, Paul in respect of his owne person, what became of his sin, was already resolved,* Chap.8.1. *There is now no condemnation, &c. hee knew his sins were pardoned, and that they could not hurt him.*

Answ. Observe that *Arminius*, as also of old, *Pelagius*, exponed *Rom.7. de semi regenito*, of a halfe renewed man, in whom sense, which inclines to veniall sins, fights with reason; that so the full and perfectly renewed man might seeme to be able to keep the Law, and be free of all mortall sin. And *Crisp* doth here manifestly free the justified man of all sin: why? becaus hee is pardoned. So then there is no battell between the *Flesh* and the *Spirit* in the justified man, by the *Antinomian* way to heaven, which on the *Fleshes* part, that *lusteth against the Spirit*, deserveth the name of sin, or a breach of the Law: Onely its *Asinus meus qui peccat, non ego*; as the old *Libertines* in *Calvin's* time said, The flesh does the sin, not the man; for the man is under no Law, and so cannot sin. But that *Paul, Rom.7.* speaks in the person of a scrupulous and troubled conscience, not as its the common case of all the regenerate, in whom sin dwells, is a foule and fleshly untruth. (1.) To be carnall in part, as Vers. 14. to doe which wee allow not, to doe what wee would not, and what wee hate, to doe, is the common case, not peculiar to a troubled conscience onely, but to all the Saints, *Gal.5.17.* (2.) *Paul* speaketh not of beleeving, as hee must doe, if hee speak onely of a scrupulous and doubting conscience; but hee speaketh of κατεργάζεσθαι, ποιεῖν, θέλειν, of *working*, vers.15. *doing*, 17,18. *willing*, 15,19. not of beleeving onely, or doubting: Now it is not like the *Apostle* does personate a scrupulous foule, of whom hee insinuates no such thing. (3.) A scrupulous and troubled conscience will never yeeld, so long as hee is in that condition, that hee does any good, or that hee belongs to God; as is cleare, *Psal.* 88. *Psal.* 38. *Psal.77.1,2,3,4, &c.* but *Paul* in this case yeeldeth, *hee does good, hates evill, delights in the Law of the Lord in the inner man; hath a desire to doe good, hath a law in his mind*

D. Crisp his foule Libertinisme, that Paul Rom. 7. personateth a scrupulous conscience, and had no reall cause to confesse sinne, or complaine of it, or feare it.

that

that reſiſteth the motions of the fleſh. (4.) Yea, the *Apoſtle* then had no cauſe to feare the body of ſinne, or to judge himſelf wretched; this was his unbeleefe, and there was no ground of his feare; becauſe hee was pardoned, hee *knew that he was freed from condemnation.* It was then *Paul's* ſinne, and is the ſinfull ſcrupuloſity of unbeleevers to ſay, being once juſtified, *Sinne dwells in me,* and *there is a law in my members, rebelling againſt the law of my mind, and bringing me into captivity unto the law of ſinne*; and *I am carnall, and ſold under ſin*; and *I doe evill, even that which I hate*; for all theſe are lies, and ſpeeches of unbeleefe: The juſtified man ſinneth not, his heart is clean, hee doth nothing againſt a law. But I well remember that our Divines, and particularly, *Chemnitius, Calvin, Beza,* prove againſt *Papiſts,* that concupiſcence is ſin after baptiſme, even in the regenerate; and it is called eleven or twelve times with the name of *ſin, Rom. c. 6. c. 7. c. 8.* and they teach that of *Auguſtine* as a truth, *Ineſt non ut non ſit, ſed ut non imputetur.* So we may uſe all theſe Arguments againſt *Libertines,* to prove wee are, even being juſtified, ſuch as can ſin, and doe tranſgreſſe the Law; and therefore ought to confeſſe theſe ſins, be troubled in conſcience for them, complaine and ſigh in our fetters, though wee know that we are juſtified and freed from the guilt of ſin, and the obligation to eternall wrath. But ſin is one thing, and the obligation to eternall wrath is another thing: *Antinomians* confound them, and ſo miſtake groſly the nature of *ſinne,* and of the *Law,* and of *Juſtification.* Some imprudently goe ſo farre on, that they teach, *That beleevers are to be troubled in heart for nothing that befalls them, either in ſinne, or in affliction.* Mr. Archer. If their meaning were, that they ſhould not doubtingly, and from the principle of unbeleefe call in queſtion their once ſealed *Juſtification,* wee ſhould not oppoſe ſuch a tenent; but their reaſons doe conclude, *That wee ſhould no more be ſhaken in mind with ſinne, then with afflictions, and the puniſhments of ſin*; and that notwithſtanding of the higheſt provocation wee are guilty of, wee are alwayes to rejoyce, to feaſt on the conſolations of *Chriſt.* 1. *Becauſe trouble for ſin ariſeth from ignorance, or unbeleefe, that beleevers underſtand not the work of God for them, in the three Perſons; the Fathers everlaſting decree about them; the Sons union with them, and headſhip to them, his merits, and interceſſion; the holy Spirits in-*

habitation in them, and his office toward them, to work all their works for them, till hee make them meet for glory. 2. *Because such trouble is troublesome to Gods heart, as a friend's trouble is to his friends; but especially, because the Spirit of bondage never returnes againe to the justified,* Rom. 8. 15. (d). But I crave leave to cleare our Doctrine, touching soule-trouble for sin, in the justified person.

(d) M. Archer, *Comfort for beleevers.* pag 5, 6, 7: on Joh 14 1.

Assert. 1. No doubting, no perplexity of unbeleefe, *de jure,* ought to perplexe the soule once justified, and pardoned. 1. Because the Patent and Writs of an unchangeable purpose to save the elect, and the subscribed and resolved upon Act of atonement and free redemption, in *Christ,* standeth uncancelled and firme, being once received by faith; the justified soule ought not so to be troubled for sin, as to mis-judge the *Lords* by-past work of saving Grace. 1. Because the beleever, once justified, is to beleeve remission of sins, and a payed ransome: If now hee should beleeve the Writs once signed, were cancelled again, hee were obliged to beleeve things contradictory. 2. To beleeve that the *Lord* is changed, and off and on, in his free love and eternall purposes, is a great slandering of the *Almighty.* 3. The *Church* Psal. 77. acknowledgeth such mis-judging of *God,* to be the soules *infirmity,* Psal. 77. 10. *I said, This is my infirmity.*

Propositions clearing the doctrine of a beleevers soul trouble.

Trouble of unbeleefe for sin, is full.

Assert. 2. Yet, *de facto,* David *a man according to Gods heart,* 1 *Sam.* 12. 12, 13. fell in an old feaver, a fit of the disease of the *Spirit of bondage,* Psal. 32. 3. *When I kept silence, my bones waxed old, through my roaring all the day long.* V. 4. *For day and night thy hand was heavie upon me, my moisture is turned into the drought of summer.* So the *Church* in *Asaph's* words, *Psal.* 77. 2. *My sore ran in the night, and ceased not:* either his hand was bedewed with teares in the night, as the *Hebrew* beareth; or a boyl of unbeleefe broke upon me in the night, and slacked not. Vers. 7. *Will the Lord cast off for ever? will hee be mercifull no more?* Then faith and doubting both may as well be in the soule, with the life of *God,* as health and sickneesse in one body, at sundry times; and it is no argument at all of no spirituall assurance, and of a soule under the Law or covenant of works, to doubt: as sickneesse argueth life, no dead corpse is capable of sickneesse, or blindneesse; these are infirmities that neighbour with life: so doubting with sorrow, because the

Some fits of the ague of the Spirit of bondage may recurre, and trouble a beleever.

poore

poore soul cannot, in that exigence, beleeve, is of kin to the life of *God*: the life of *Jesus* hath infirmities, kindly to it, as some diseases are hereditary to such a family. 2. The habit or state of unbeleefe is one thing, and doubtings and love-jealousies is another thing. Our love to *Christ* is sickly, crazie, and full of jealousies and suspitions. Temptations make false reports of *Christ*, and wee easily beleeve them. Jealousies argue love, and the strongest of loves, even marriage-love. 3. By this, all acts of unbeleefe in soules once justified, and sanctified, should be unpossible. Why, then the *Lords* Disciples had no faith, when *Christ* said to them, *Why doubt yee, O yee of little faith?* It happily may be answered, that the Disciples *Mat.* 8. doubted not of their son-ship, but of the *Lords* particular care in bringing them to shore, in a great sea-storme. To which I answer, Its most true, they then feared bodily, not, directly, soule-shipwrack; but if it was sinfull doubting, of *Christs* care of them, *Master, careest thou not for us?* the point is concluded, That doubting of *Christs* care and love may well inferre, a soule is not utterly void of faith, that is in a doubting condition. 4. The morning dawning of light, is light; the first springing of the child in the belly, is a motion of life; the least warmings of *Christs* breathings, is the heat of life: When the pulse of *Christ* new framed in the soule moveth most weakly, the new birth is not dead; the very swonings of the love of *Christ* cannot be incident to a buried man. 5. When *Christ* rebuketh little faith and doubting, hee supposeth faith: hee who is but a sinking, and cryeth to *Christ*, is not drowned as yet. 6. The Disciples prayer, *Lord increase our faith*; *Christs* praying that the faith of the Saints, when they are winnowed, may not faile; the exhortation to *be strong in the Lord, and in the power of his might*, prove, the Saints faith may be at a stand, and may stagger and slide. 7. The various condition of the Saints; now its full moon, againe no moon light at all, but a dark ecclipse; evidenceth this truth. The beleever hath flowings of strong acts of faith, joy, love; supernaturall passions of Grace arising to an high spring-tide, above the banks and ordinary coasts; and again, a low-ground ebbe. The condition in ebbings and flowings, in full manifestations and divine raptures of another world, when the wind bloweth right from heaven, and the breath of *Jesus Christs* mouth, and of sad absence, runneth through the

2. *Love-jealousies and doubtings argue faith.*

3.

Doubtings may consist with faith.

4.

5.

6.

7.

Song of Solomon, the book of the *Pſalmes*, the book of *Job*, as threeds through a web of ſilke, and veines that are the ſtrings and ſpouts carrying bloud through all the body, leſſe or more.

Aſſer. 3. The juſtified ſoule once pardoned, receiveth never the *Spirit* of bondage, *Rom.* 8. 15. *to feare againe*, eternall wrath; that is, This Spirit in the intenſion of the habit, ſuch as was at the firſt converſion, when there was not a graine of faith; doth never returne, nor is it conſiſtent with the *Spirit of Adoption.* Yet happily it may be a queſtion, if a convert brought in with much ſweetneſſe, and quietneſſe of Spirit, ſhall fall in ſome hainous ſinne, like the adultery and murther of *David*, have not greater vexation of Spirit, then at his firſt converſion, but more ſupernaturall.

[a] *Story of the riſe, reign, error, 70. pag. 13*

But yet this muſt ſtand as a condemned error, which *(a)* Libertines doe hold, *That frequency, or length of holy duties, or trouble of Conſcience for neglect thereof, are all ſignes of one under a Covenant of Works.* And that which another *(b)* of that way, ſaith in a dangerous medicine for wounded ſoules. *Where there is no Law*, (as there is none in, or over the juſtified ſoule) *there is no tranſgreſſion, and where there is no tranſgreſſion, there is no tronble for ſinne, all trouble ariſing from the obligement of the Law, which demandeth a ſatisfaction of the ſoule, for the breach of it, and ſuch ſatisfaction as the ſoule knowes it cannot give, and thereby remaines unquiet; like a debtor that hath nothing to pay, and the Law too, being naturally in the ſoule, as the Apoſtle ſaith, The Conſcience accuſing, or elſe excuſing. It is no marvell, that ſuch ſoules ſhould be troubled for ſinne, and unpacified, the Law having ſuch a party, and ingagement already within them; which holding an agreement with the Law, in Tables and Letters of ſtone, muſt needs worke ſtrongly upon the ſpirits of ſuch as are but faintly and weakely inlightned, and are not furniſhed with Goſpel enough to anſwer the indictments, the convictions, the terrors, the curſes which the Law brings.*

[b] Saltmarſh *Free Grace, art. 6. pag. 44 45.* *Dangerous and unſound poſitions of Antinomians touching trouble for ſinne in the juſtified*

And a third, *(c)* *And indeed, Gods people* (ſaith he) *need more joyes after ſinnes, then after afflictions, becauſe they are more caſt downe by them; and therefore God uſeth ſinnes, as meanes by which he leades in his joyes into them in this world, and alſo in the world to come, their ſinnes yeeld them great joyes; Indeed, in ſome reſpects, they ſhall joy moſt at the laſt day, who have*

[c] *Maſter Archer if he be the Author. Serm. Comfort for beleevers, pag. 45.*

have sinned least; But in other respects, they have most joy, who have sinned most; (for sinne they little or much, they all shall enter into joy at last,) &c.

Now all this is but a turning of Faith into wantonnesse, whereas Faith of all graces, moveth with lowest sayles; for Faith is not a lofty, and crying, but a soft moving, and humble grace; for then *Davids* being moved, and his heart smiting him at the renting of *King Sauls garment*, should be under a covenant of works, and so not a man according to *Gods* owne heart, for a smitten heart is a troubled soule. *David, Abraham, Rom.* 4. and all the Fathers under the Law, were justified by the imputed righteousnesse of *Christ*, apprehended by Faith, as we are *Rom.* 4. 23. *Now it was not written for Abrahams sake onely, that it was imputed to him. Vers.* 24. *But for us also, &c. David* ought not to have been troubled in soule for sinne, for his sinnes were then pardoned; nor could the *Spirit of the Lord* so highly commend *Josiahs* heart-melting trouble at the reading and hearing of the Law: nor *Christ* owne the teares and Soule-trouble of the *Woman*, as comming from no other spring, but much love to *Christ, because many sinnes were pardoned*; if this Soule-trouble for sinne had argued these to bee under the Law, and not in *Christ*; nor can it be said, that the Saints of old were more *under the Law*, then now under the *Gospel*, in the sense we have now in hand: that is, that we are to be lesse troubled for sinne then they, because our *justification* is more perfect, and the blood of *Christ* had lesse power to purge the Conscience, and to satisfie the demands of the Law before it was shed, then now when it is shed: or that more of the Law was naturally in the hearts of *David, Josiah*, and the Saints of old, and so, more naturally, unbeliefe must be in them, then is in us, by nature, under Gospel manifestations of *Christ*. Indeed, the Law was a severer Pedagogue to awe the Saints, then in regard of the outward dispensation of Ceremonies, and Legall strictnesse; keeping men as malefactors in close prison, till *Christ* should come. But imputation of *Christs* righteousnes, and blessednes in the pardon of sinne, and so freedome from Soule-trouble for eternall wrath; and the Lawes demanding the Conscience to pay, what debts none were able to pay, but the Surety onely, was one, and the same to them, and to us; as *Psal.* 32. 1, 2. compared with *Rom.* 4. 1, 2,

Doubting proveth not a soule to be under a covenant of workes.

The Jewes justified, might be troubled in soule for sinne, as we, they and we justified by the same grace.

4. 1,2,3,4,5,6. and *Pſal.* 14. with *Rom.*3. 9,10,11,12,13,14, 19. 20. and *Gen.* 17.9. *cap.* 22. 18. *Deut.* 27. 26. with *Gal.* 3. 10, 11, 12, 13, 14. *Heb.* 6. 13, 14, 15, 16, 17, 18, 19, 20. Who dare ſay, that the beleeving *Jewes*, dyed under the curſe of the Law, *Deut.* 27. 26? For ſo they muſt periſh eternally. *Gal.*3.10. *For as many as are of the works of the Law, are under the curſe*: Then there muſt be none redeemed under the *Old Teſtament*, nor any juſtified, contrarie to expreſſe Scriptures, *Pſal.* 32. 1, 2. *Rom.* 4. 1, 2, 3, 4, 5, 6. *Gal.* 3. 14. *Act.* 15. 11. *Acts* 11. 16, 17. *Rom.* 10. 1, 2, 3. Now *Acts* 15. 11. *We beleeve that through the grace of the Lord Jeſus, we ſhall be ſaved as well as they.* And as they were bleſsed, in that their *tranſgreſſion was forgiven, and their ſinne covered, and that the Lord imputed no iniqnity to them*, Pſal. 32. 1, 2. our bleſſedneſs is the ſame, *Rom.* 4. 6, 7, 8. and *Chriſt* as he was made a curſe for them, ſo for us; that *Gal.* 3. 14. the *bleſſing of Abraham might come on us the Gentiles, through Jeſus Chriſt, that we might receive the promiſe of the Spirit; through faith: And God ſent forth his Sonne made of a Woman, made under the Law*; for the *Jewes* who as heires were under Tutors, as we are under the Morall Law by nature, that we might be redeemed by him, *That wee, who are under the Law, might receive the adoption of Sonnes, Gal.* 4. 1, 2, 3, 4. *And God gave the like gift to the Gentiles, that he gave to the Jewes, even repentance unto life*, Acts 11. 16, 17. Then the Law could crave them no harder then us; and they were no more juſtified by works, then we are, *Yea following righteouſneſſe, they attained it not, becauſe they ſought it not by faith, but as it were by the works of the Law; for they ſtumbled at the ſtumbling ſtone, that was layed in Sion*, Rom. 9. 31, 32, 33. *And they being ignorant of Gods righteouſneſſe, and going about to eſtabliſh their owne righteouſneſſe, have not ſubmitted themſelves to the righteouſneſſe of God*, Rom. 10. 1, 2, 3. and ſo came ſhort of juſtification by Grace, ſo doe we. If then to the juſtified Jewes, *There was no Law, no tranſgreſſion, and ſo no trouble for ſinne*; all trouble of Conſcience ariſing from the obligement of the Law; as it muſt bee, becauſe they were freed from the curſe of the Law, and juſtified in *Jeſus Chriſt*, by his Grace, as we are; then were they under no ſmiting of heart, nor wounding of Conſcience more then we are; which

Trouble for ſinne is, and ought to be in theſe, who are delivered from obligation to eternall wrath.

is

is manifestly false in *David*, and in *Josiah*, and many of the Saints under the *Old Testament*. Hence what was sinnefull and unbeleeving Soule-trouble for sinne to them, must be sinnefull Soule-trouble to us in the same kind. The Law did urge the *Jewes*, harder then us, in regard of the *Mosaicall* burden of *Ceremonies*, and bloody *Sacrifices*, that pointed out their guiltinesse, except they should flee to *Christ*; (2.) In regard of *Gods* dispensation of the severer punishing of Law-transgression, and that with temporarie punishments, and rewarding obedience with externall prosperitie: (3.) In urging this Doctrine more hardly upon the people, to cause them not rest on the letter of the law; but seeke to the promised *Messiah*, in whom onely was their righteousnesse; as young heires and minors are kept under Tutors, while their Non-age expire: but (1.) Who dare say, that the Saints under the *Old Testament*, who lived and dyed in the case of remission of sinnes, of salvation and of peace with *God*, *Gen.* 49. 18. *Psal.* 37. 37. *Psal.* 73. 25. *Prov.* 14. 32. *Isai.* 57. 1, 2. *Hebr.* 11. 13. *Psal.* 32. 1, 2. *Micha.* 7. 18, 19. *Isai.* 43. 25. *Jerem.* 50. 20. *Psalm.* 31. 5. and were undoubtedly blessed in *Christ*, as we are, *Psal.* 119. 1, 2. *Psalm.* 65. 4. *Psalm.* 1. 1, 2, 3. *Psal.* 144. 14, 15. *Psal.* 146. 5. *Job* 5. 17. *Psalm.* 84. 4, 5. and dyed not under the curse of *God*, or were in capacity to be delivered by *Christ*, after this life, from the wrath to come, and the curse of the Law? (2.) That they were to trust to the merit of their owne works, or seeke righteousnesse in themselves, more then we? (3.) Or that they beleeved not, or that their Faith was not *counted to them for Righteousnesse*, as it is with us? *Gen.* 15. 5, 6. *Rom.* 4. 3, 4, 5, 6, 7, 8. *Psal.* 32. 1, 2. (4.) Yea, they beleeving in the *Messiah* to come, were no more under the Law, and the dominion of sinne, then wee are, *Rom.* 6. 6, 7, 8, 9. *Rom.* 7. 1, 2, 3, 4, 5, 6, 7. *Rom.* 8. 1, 2. *Micha* 7. 18, 19. *Isai.* 43. 25. *Jer.* 50. 20. *Psal.* 32. 1, 2. but under grace, and pardoned, and saved by Faith, as we are, *Heb.* 11. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. *Gal.* 3. 10, 13. *Acts* 11. 16, 17. *Rom.* 9. 31, 32, 33. (5.) Yea, the Law was no lesse a Letter of condemnation to them, then to us. *Rom.* 8. 3. *Rom.* 10. 3. *Deut.* 27. 26. *Gal.* 3. 10, 13. 2 *Cor.* 3. 7, 8. 13. 14, 15. (6.) *They dranke of the same spirituall Rocke with us, and the Rocke was Christ*, 1 *Cor.* 10. 1, 2, 3, 4. *Heb.* 13. 8. and *were saved by grace, as well as we*, Acts 15. 11.

2. It's

2. It's true, *Joſiahs* tenderneſſe of heart, *Davids* ſmiting of heart, the Womans weeping, even to the waſhing of *Chriſts* feet with teares, *Peters* weeping bitterly for the denying of his *Lord*, as they were woundings, and Goſpel-affections, and commotions of love iſſuing from *the Spirit of adoption*, of love, grace, and nothing but the Turtles love-ſorrow; ſo it is, moſt falſe, that they were no ſoule trouble for ſinne, as if theſe had beene freed from all the Law of God, and theſe ſoule-commotions were not from any ſenſe of the curſe, or the Law, or *any demands of Law, to pay what juſtice may demand of the ſelfe-condemned ſinner*; yet were they acts of ſoule-trouble for ſin, as ſin: and it ſhall never follow, that the *parties were under no tranſgreſſion, and no law, becauſe under no obligement to eternall wrath*; for ſuch an obligation to eternall wrath, is no chain which can tye the ſons of adoption, who are waſhed, juſtified, pardoned; and yet if the juſtified and pardoned ſay, *they have no ſin*, and ſo no reaſon to complaine under their fetters, and ſigh as captives in priſon, as *Paul* doth, *Rom.* 7. 24. nor cauſe to mourne for in-dwelling of ſin, they are liars and ſtrangers to their owne heart, and doe ſleep in deep ſecurity; as if ſin were ſo fully removed both in *guilt* and *blot*, as if tears for ſin as ſin ſhould argue the mourning party to be in the condition of thoſe who weep in *hell*, or that they were no more obliged to weep; yea, by the contrary, to exerciſe no ſuch affection, but joy, comfort, and perpetuated acts of ſolace and rejoycing; as if *Chriſt* had, in the threſhold of glory, with his owne hand *wiped all teares from their eyes* already.

3. Nor ſee I any reaſon why any ſhould affirme, That *the Law is naturally as a party in the ſoule*, of the either regenerate and juſtified, or of thoſe who are out of *Chriſt*. (1.) For the Law's in-dwelling, as a party ingaging, by accuſing and condemning, is not naturally in any ſonne of *Adam*; becauſe there is a ſleeping conſcience, both dumbe and ſilent naturally in the ſoule: and if there be any challenging and accuſing in the Gentile-conſcience, *Rom.* 2. as ſtirring is oppoſed to a ſilent and dumb conſcience that ſpeaketh nothing, ſo the *Law-accuſing* is not naturally in the ſoule; a ſpirit above nature (I doe not meane the Spirit of regeneration) muſt work with the Law, elſe both the Law and ſin lie dead in the ſoule: the very law of nature lieth as a dead letter, and ſtirreth not, except ſome wind blow more

1.

No Law-wakenings in us by nature.

or

or lesse on the soule, *Rom.*7.8,9. (2.) That the Law wakeneth any sinner, and maketh the drunken and mad sinner see himselfe in the sea, and sailing down the river *to the chambers of death*, that hee may but be occasioned to cast an eye on shore, on *Jesus Christ*, and wish a landing on *Christ*, is a mercy that no man can father on nature, or on himselfe. (3.) All sense of a sinfull condition, to any purpose, is a work above nature; though it be not ever a fruit of regeneration. (4.) Its true, *Christ teacheth a mans soule, through the shining of Gospel-light, to answer all the enditements of the Law, in regard that Christ the Ransomer stops the Law's mouth with bloud*, else the sinner can make but a poore and faint advocation for himselfe; yet this cannot be made in the conscience without some soule-trouble for sin. (5.) Its strange that *Gods* people *need more joy after sinne, then after affliction*; and that in *some respect, they have most joy, who have sinned most*: Sure, this is accidentall to sin, this joy is not for sin; but its a joy of *loving much*, because *much is forgiven*. Forgiveneſſe is an act of free grace, sin is no work of grace: Sin grieves the heart of *God, as a friend's trouble is trouble to a friend*: the beleever is made the friend of *God*, Joh.15.15. and it must be curſed joy that lay in the womb of that which is most against the heart of *Christ*; such as all sin is. Yea, to be more troubled in soule for sinnes, then for afflictions, smelleth of a heart that keeps correspondence with the heart and bowels of *Christ*, who wept more for *Jerusalems* sins, then for his owne afflictions and crosse. As some ounces of everlasting wrath in the Law, with a talent weight of free Gospel-mercy would be contempered together to cure the sinner; so is there no rationall way to raise and heighten the price and worth of the *soule-Redeemer* of sinners, and the weight of infinite love so much, as to make the sinner know how deep a *hell* hee was plunged in, when the bone aketh exceedingly: for that the Gospel-tongue of the Physician *Christ* should lick the rotten bloud of the soules wound, speaketh more then imaginable free-love. Nor doe wee say, that Gospel-mourning is wrought by the Law's threatnings, then it were servile sorrow; but its wrought by the doctrine of the Law, discovering the foulneſſe and sinfulneſſe of sin, and by the doctrine of the *Gospel*; the *Spirit* of the *Gospel* shining on both: Otherwise, sounds, breathings, letters of either *Law* or *Gospel*, except the

2.

3.

4.

5. *How the Saints need joy, rather after sinne, then after affliction.*

breathings of heaven shine on them and animate them, can doe no good.

Sin is pardoned otherwise then in removall of obligation to eternall wrath.

Asser. 4. Sinnes of youth already pardoned as touching *the obligation to eternall wrath*, may so rise against the childe of *God*, as he hath need to aske the forgivenesse of them, as *touching the removing of present wrath*, sense of the want of *Gods* presence, of the influence of his love, the cloud of sadnesse and deadnes, through the want of the *joy of the Holy Ghost*, and ancient consolations of the dayes of old. *Psal.* 90. 7. *Wee are consumed in thy wrath, and by thy hot displeasure we are terrified.* Vers. 8. *Thou hast set our iniquities before thee, and our secret sinne in the light of thy face.* This was not a motion of the flesh in *Moses* the man of God. *Antinomians* may so dreame, *the furie of the Lord waxed hot against his people:* so saith the *Spirit of God*: nor is this conceit of theirs to be credited against the Text that *Moses* speaketh in regard of the reprobate party; *Moses* by immediate inspiration doth not pray for the *beauty and glory of the Lord*, in the sense of his love to be manifested on a reprobate partie. *Antinomian* Preachers in our times confesse sinnes in publike, but its the sinnes of the reprobate and carnall multitude, that are in the Society mixed with the godly; they thinke it a worke of the flesh to confesse their owne sinnes: this is to *steale the word of the Lord from his people.* So *David*, Psal. 25. 7. *Remember not the sinnes of my youth, nor my trangressions.* The sinnes of his youth, as touching obligation to eternall wrath, were pardoned, I question it not; but in regard, *God* was turned from him in the flamings of love, and his sinnes sealed up in a bagge in regard of innumerable evils that lay on him: he prayeth, Vers. 16. *Turn thee unto me.* Hebr. *Set thy countenance on me.* Gods favour in the sense of it, was turned away; and Vers. 18. *Looke upon mine affliction and paine, and forgive all my sinnes*; the word נְשָׂא with a point in the left side of שׂ is to carry away. *Jerome aufer, take away all my sinnes* Isai. 53. 4. hee carried, or *did beare as a burden our iniquities. Vatablus, portavit. Pagnin. parce, condona, Spare or pardon all my sinnes*: then sinne heere is pardoned onely according to the present paine and griefe of body and soule that was on *David*, Psal. 39. 4. *For mine iniquities are gone over mine head: as a heavy burden, they*

The double dealing of Antinomian Preachers in confessing of sinnes in publique, their confession being onely in regard of the unbelievers mixed with believers.

they are too heavie for me. Wee have no reason to beleeve that *David* thought himselfe already a condemned man, and now in *hell*, though some sparkes of *hell's* wrath and fire, not in any sort as satisfactory to divine justice, or as a fruit of *Gods* hatred and enmity, can fall on the children of *God*; yet its not imaginary, but reall anger. *God* was really angry with *Moses at the waters of strife.* The thing that *David* did against *Uriah displeased the Lord:* not in *David's* opinion onely. And though the *hell* for a time in the soule of *God's* children, and the *hell* of the reprobate, differ in essence and nature, in that the *hell* of the reprobate is a satisfactory paine, 2. and that it floweth from the hatred of *God*; but the *hell* of the godly not so: yet in this *materially* they are of the same size; that the one as well as the other, are coales and flames of the same furnace; and neither are imaginary. Then againe, Sinnes of youth long-agoe pardoned, though sometimes dearly beloved, are like the *ghost* of a deare friend some yeares agoe dead and buried, that re-appeareth to a man, as dead *Samuel* did to *Saul*; look how loving and deare they were alive, they are now as terrible and dreadfull, when they appeare to us living out from the land of death: so are sins of youth, when they rise from the dead, and were pardoned in *Christ* long-agoe, they appeare againe to *David*, and *Job*, and the *Saints*, with the vaile and mask or hew of *hell*, and sealed with temporary wrath. *Psal.99.8. Thou wast a God that pardonedst, or forgavest them, though thou tookest vengeance of their inventions.* The same word נקם is given to *God*, when hee taketh vengeance on his enemies, *Num.*31.2. *Esay* 1.24. *I will be avenged of mine enemies*, 2 King. 9.7. *That I may avenge the bloud of my servants the Prophets.* So is the word נקם *vengeance* used, *Deut.*32.43. *Hee will render vengeance to his adversaries.* And if one and the same temporary judgement in the two Theeves that were crucified with *Christ*, be so differenced, that mercy is stamped on the same death to the one, and wrath to the other; wee may well say there is a temporary vengeance and wrath, that befalleth both the Saints and the Reprobate in this life; and the difference is in the mind and intention of *God*, in both. And that *God* pardoneth sin, when hee removeth temporary wrath: So 2 *Sam.* 12.13. *Nathan saith to David, The Lord also hath caused thy*

A two-fold pardon of sin: 1. a relaxing from eternall, 2. from temporary wrath.

sinne to passe away, why? *Thou shalt not die.* This is meant of temporall death especially; as the context cleareth, V.10. *The sword shall not depart from thine house.* And V.14. *The child borne to thee shall surely die.* Then the *Lords* putting away of *Davids* sin, was in loosing him from the sword, in his own person, not in his house and children; for by proportion of divine justice, (though tempered with mercy) the Sword was punished with the Sword. I doe not exclude relaxation from eternall punishment, but remission going for relaxation of punishment. Then as there be two sorts of punishments, one temporary, and another the eternall wrath to come; so there are in Scripture two sorts of remissions, one from the temporary, another from eternall punishment. Therefore *sin* is put for *punishment*, Gen.4.13. *Mine iniquity* (saith *Cain*) *is more then I can beare*; or, *My punishment is more then I can bear.* Levit.24.15. *Hee that curseth his God, shall beare his sinne.* Ezek.23.49. *And yee shall beare the sinnes of your Idols.* Num. 9.13. *The man that is cleane — and forbeareth to eat the Passeover, — that man shall beare his sinne.* So when *God* layeth sin to the charge of the sinner, in punishing it, hee is said to lay a burden on the sinner, 2 *King.*9.25. And to remove this burden, is to pardon the sin. 2 *Chron.*7.14. *If my people humble themselves, then will I heare from heaven, and will forgive their sinne, and will heale their land*; by removing the *locusts and the pestilence.* See, the pardoning of their sin is exponed to be the *removing of the locusts and pestilence.* And to call sins to remembrance, is to punish sin: The *Shunamite* saith, 1 *King.* 17.18. *Art thou come to me (O man of God) to call my sin to remembrance, and to slay my sonne? Job* complaineth, *c.*13. 26. *Thou makest me to possesse the iniquities of my youth.* Now though out of unbeleefe hee might apprehend, that hee was cast off of *God*, and a man rejected of *God*, and that his sins were never pardoned, and hee himselfe never delivered from the wrath to come; these legall thoughts might keep *Job* in a distance from *God*, to his owne sinfull apprehension; yet it shall be unpossible to prove, that *Job* in all these complaints had no other but a meere legall esteeme of *Gods* dispensation; and that 2. *God* stamped not temporary wrath, and the paine of a hidden and over-clouded *God*, the substraction of the sense of divine manifestations of love, (the *Lord* standing behind the wall)

Sinne is sometime put for temporary punishment, and to remove temporary punishment is to pardon sin, in Scripture-sense.

wall) in all these afflictions. Now its known, that as these are often trialls of the faith of the Saints, yet are they soure fruits of our fleshly indulgence to our carnall delights, and of our *not opening to our Beloved, when hee knocketh*, Cant. 5. 2, 3, 4, 5, 6. And though the *godly* doe stedfastly beleeve their salvation is in a Castle, above losing; yet in reason, sin bringing broken bones, *Psal.* 51. 10. a sad cloud, the damming up of a spring of *Christs* love spread abroad in the heart, a temporary *hell* in the soule, it must be sorrowed for, hated, mourned for, confessed; and yet in all these there is no necessity of such a Law-spirit of bondage to work these, nor is faith in any sort diminished; but put to a farther exercise. And the same sad fruits follow from the sins of the Saints under the *New Testament*, as may be cleared from *Revel.* 2. 5, 16, 22. *Revel.* 3. 3, 17, 18. 2 *Cor.* 1. 8, 9, 10. 2 *Cor.* 2. 7. 2 *Cor.* 7. 5, 6, 7. *Revel.* 3. 20. *Joh.* 14. 1. Nor can wee thinke, that the strictnesse of the Law gave those under the Law an indulgence not to be a whit troubled in soule for sin, as it over-clouded the influence and flowings of divine love, suppose they had assurance of freedome from the wrath to come, as is evident in the Spouse, *Cant.* 5. 1, 2, 3, 4, 5, 6. and *chap.* 2. 16, 17. *chap.* 4. 7. Nor is it true, that Gospel-grace and liberty entitleth the Saints now to such wantonnesse of peace, as that persons fully assured of deliverance from the curse of the Law, are never to be troubled for sins committed in the state of free justification; nor are they any more to mourn, nor grone under sins captivity, nor to confesse sin, in regard that *Christs* bloud hath washed soul, & eyes, and faces from all tears; and the salvation of the Saints in this life is not in hope onely, as wheat in the blade, but actuall, as in the life to come; and therefore, *holy walking and good works can no more be meanes or the way to the Kingdome*, (as M. *Towne* and other *Antinomians* say) *then motion within the City can be a way to the City, in regard the man is now in the City, before hee walk at all.*

Asser. 5. If *Jesus Christ* had soule-trouble, because of divine wrath, for our sin, and was put to a sweat of bloud, *God* roasting *Christ* quick in a furnace of divine justice, though every blobe of sweat in the Garden was a sea of free grace, not his eyes onely, but his face and body did sweat out free love from his soule, *Luk.* 22. 44. *Heb.* 5. 7. what must soule-trouble be in a fired conscience? Its no wonder that wicked men, wrest-

Soule-trouble in devills and men must be extreme.

ling with everlasting vengeance, cannot endure it. The Devill's predominant sin being blasphemous despaire, hee tempts most to his owne predominant sin; the issue and finall intent of all his temptations is despaire: because Devills are living and swimming in the sphere and element of justice, they cannot beare it; they cry to *Christ*, the whole company and family making the despiting of *Christ* a common cause, *Art thou come hither βασανισαι, to torment us before the time?* Mat.8.29. Pro.18.14. *The spirit of a man will beare his infirmity*, the spirit is the finest mettall in the man, *but a wounded spirit, who can beare that?* So the *Hebrew* readeth. Any thing may be borne, but breake the mans soule, and breake the choyceſt peece in the soule, the conscience, who can then stand? As conscience is the sweeteſt bosome-friend of man, so it is the soreſt enemy. *David* is persecuted by his Prince, and hee beareth it; *Jeremiah* cast in the dungeon by the *Rulers*, *Priests*, and *Prophets*, and hee overcometh it; *Job* persecuted by his friends, and hee standeth under it; *Christ* betrayed and killed by his owne servants and kinsmen, and hee endureth it; the *Apostles* killed, scourged, and imprisoned by the *Jewes*, and they rejoyce in it. But *Judas* is but once hunted by a Fury of *hell* in his owne breſt, and hee leaps over-board, in a sea of infinite wrath: *Cain*, *Saul*, *Achitophel*, cannot endure it; *Spira* roareth as a Beare, and cryeth out, *O that I were above God*; though wee may hope well of his eternall state. *Nero* after to his other blouds hee had killed his Mother *Agrippina*, hee could not sleep, hee did often leap out of the bed, and was terrified with the visions of *hell*. Eternity, the resurrection, and the judgement to come, are virtually in the conscience. 2. What is feare? A tormenting passion. To hang a living man, by an untwisted threed, over a river of unmixt, pure vengeance, and let the threed be wearing weaker and weaker, what horrour and paleneſſe of darkneſſe must be on the soule? 3. What sorrow and sadneſſe, when there is not a shadow of comfort? But 4. positive despaire, rancour, and malice against the holy Majesty of *God*; when the soule shall wish, and die of burning desire, to be above and beyond the spotleſſe essence of the infinite Majesty of *God*; and shall burne in a fire of wrath against the very existence of *God*, and blaspheme *the Holy One of Israel*, without date. *Job* saith of such, (*chap.27.20.*) in this life, *Terrors take hold of him as waters,*

Conscience the soreſt enemy.

The terrors of an evill conscience.

ters, and a tempest stealeth him away in the night.

But consider what it is to the Saints; *Job* complaineth, *chap.* 14. 16. *Doest thou watch over my sinne?* V. 17. *My transgression is sealed up in a bag, and thou sewest up mine iniquity.* Vatabl. *Thou appearest to be a watchfull observer of mine iniquity, and addest* (as *Ari. Monta.*) *punishment to punishment, sewing sin to sin, to make the bag greater then it is.* Now though there be a mis-judging unbeleefe in the Saints, yet it is certaine *God* doth inflict penall desertions, as reall peeces of *hell*, on the soules of his children, either for triall, as in *Job*; or punishment of sin, as in *David*; whose *bones were broken* for his adultery and murther, *Psal.* 51. 10. and whose *moisture of body was turned into the drought of summer*, through the anger of *God* in his soule, till the *Lord* brought him to the acknowledgement of his sin, and pardoned him, *Psal.* 32. 3, 4, 5, 6. But some will say, Can the *Lord* inflict spirituall punishment, or any of *hell*, or the least coale of that black furnace upon the soules of his owne children? To which I answer, Its but curiosity to dispute whether the paines of *hell*, and the flames and sparkles of reall wrath, which I can prove to be really inflicted on the soules of the Saints in this life, be penalties spirituall, different in nature. Certaine there be three characters sealed and engraven on the paines of the damned, which are not on the reall soule-punishments of divine wrath on the soules of the Saints. As 1. What peeces of *hell*, or broken chips of wrath are set on upon the soules of deserted Saints, are honied and dipped in heaven, and sugared with eternall love. *Gods* heart is toward *Ephraim as his deare child, and his bowels turned within* for their misery, even when hee speaks against them; *Jer.* 31. 20, 21. But the coals of the furnace cast upon reprobates, are dipt in the curse of *God*; yea so as in a small affliction, even in the mis-carrying of a basket of bread, and the losse of one poore oxe, there is a great Law-curse, and intolerable vengeance; *Deut.* 27. 26. Chap. 28. 17, 21. And againe, in in the in-breaking of a sea and floud of *hell* in the soule of the child of *God*, a rich *heaven* of a divine presence, *Psal.* 22. V. 1, 89. *Psal.* 18. 4, 5, 6. (2.) The hellish paines inflicted on reprobates, are Law-demands of satisfactory vengeance, and payment to pure justice; but fire-flashes, or flamings of *hell* on the deserted Saints, are medicinall, or exploratory corrections, though

Difference between the soule-torment of the damned, and of the Saints, in 3 points.

1.

2.

though relative to juſtice and puniſhments of ſin, yet is that juſtice mixed with mercy, and exacteth no Law-payment in thoſe
3. afflictions. 3. Deſpaire, and blaſphemous expoſtulating and quarrelling divine Juſtice, are the inſeparable attendants of the flames and laſhings of wrath, in reprobates; in the godly there is a clearing of juſtice, a ſubmiſſion to *God*, and a ſilent Pſalme of the praiſe of the glory of this juſtice, in this temporary *hell*, no leſſe then there is a new Song of the praiſe of free grace in the eternall glory of the Saints, perfected with the *Lamb*.

God *puniſheth ſometimes the ſins of his children with ſpirituall puniſhments.*

Nor ſhould this ſeem ſtrange, that *God* puniſheth the ſins of his children with ſuch ſpirituall plagues of unbeleefe, and jealouſies, and lying miſ-judgings of *God* in their ſad deſertions, more then that the *Lord* puniſhed the lifted-up heart of *Hezekiah* with leaving him to fall on his owne weight; and *Davids* idleneſſe and ſecurity, with letting him fall in adultery; and *Peter's* ſelfe-confidence, with a foule denying of his *Lord*. But its a ſad diſpenſation, when *God* cleaveth a Saint with a wedge of his own timber; and linketh one ſinfull miſ-judging of *God*, in this feaver of ſoule-deſertion, to another: and juſtice ſeweth (in a permiſſive providence) one ſin to another, to lengthen the chaine, if free Grace, a linck of *Gold*, did not put a period to the progreſſe thereof. Now wee are not to look at this as an ordinary calamity: *Job's* expreſſions are very full, *chap. 6. 4. For the arrowes of the Almighty are within me, the poyſon whereof drinketh up my ſpirit: the terrours of God doe ſet themſelves in aray againſt me.* An *arrow* is a deadly weapon, when its ſhot by a man, or by an *Angel*; but its ſoft as oyle in compariſon of the *arrow of the Almighty*. 1. Its the arrow of שַׁדַּי. The *Almighty* did frame and mould, and whet it in *heaven*. 2. The *arrow* was dipt in poyſon, and hath art from *hell* and divine juſtice. One *Devill* is ſtronger then an hoaſt of men; but *legions of Devills* are mighty ſtrong, when ſuch Archers of *hell* are ſent to ſhoot arrowes that are poyſoned with the curſe and bloudy indignation of *heaven*. 3. What a ſad ſtroke muſt it be, when the armes of Omnipotency draweth the bow? The armes of *God* can ſhogge the mountaines and make them tremble, and can move the foundation of the earth out of its place, and take the globe of heaven and earth and can caſt

The place Job 6.4. The arrowes of the Almighty, &c *opened.*

caſt it out of its place, more eaſily then a man caſts a ſlung ſtone out of his hand. When hee putteth forth the ſtrength of Omnipotency againſt the creature, what can the man doe? 4. Every arrow is not a drinking *arrow*, the arrowes of divine wrath drinke bloud: Suppoſe a thouſand horſe-leeches were ſet on a poore naked man, to drink bloud at every part of his body, and let them have power and art to ſuck out the marrow, the oyle, the ſap of life, out of bones and joynts; ſay alſo that one man had in his veins a little ſea of bloud, and that they were of more then ordinary thirſt and power to drink the corpſe of the living man, as dry as ſtrawes or flaxe; what a paine would this be? Yea, but it were tolerable. 5. *Arrowes* can but drink bloud; *arrowes* are ſhot againſt the body, the worſt they can doe is to drink life out of liver and heart, and to pierce the ſtrongeſt bones; but the *arrowes of the Almighty* are ſhot againſt ſpirits and ſoules: The ſpirit is a fine, ſubtile, immortall thing. *Iſai.* 31.3. *The horſes of Egypt are fleſh, and not ſpirit.* The ſpirit is a more God-like nature, then any thing created of *God.* The *Almighty's arrowes* kill *ſpirits*, and *ſoules*: There's an *arrow* that can pierce fleſh, joynts, liver, heart, bones, yea but through the ſoule alſo: Never an *Archer* can ſhoot an *arrow* at the ſoule; but this *the Almighty* can doe. Say your *arrow* killed the man, yet the ſoule is ſaved. 6. Many *love not their life to death*, as *the Witneſſes of Jeſus*: Death is death, as clothed with apprehenſions of terror; no man is wretched, *actu ſecundo*, within and without, but hee that beleeveth himſelfe to be ſo: here are terrors, ſelfe-terrors: *Jeremiah* could propheſie no harder thing againſt *Paſhur*; *The Lord* (ſaith hee) *hath not called thy name Paſhur, but Magor-miſſabib.* Jer.20.3. *Thou ſhalt be a terror to thy ſelfe.* Compare this with other paines; *Job* would *rather chuſe ſtrangling*, or the dark *grave*; and the *grave* to nature is a ſad, a black and dreadfull houſe; but a beleever may get beyond the *grave.* What doe the glorified *ſpirits* feare a *grave* now; or are they affraid of a coffin, and a winding-ſheet, or of lodging with the wormes and corruption? or is burning quick a terror to them? No, not any of theſe can run after or over-take them; and they know that. But ſelfe-terrors are a *hell* carried about with the man in his boſome, hee cannot run from them. Oh! hee lieth down, and *hell* beddeth with him; hee ſleepeth, and *hell* and hee dreame together; he

riseth, and *hell* goeth to the fields with him; hee goes to his garden, there is *hell*. Its obſervable, a Garden is a Paradiſe by art; and *Chriſt* was as deep in the *agonie* and wreſtlings of *hell* for our ſins, in a garden, a place of pleaſure, as on the croſſe, a place of torment. The man goes to his table, O! hee dare not eat, hee hath no right to the creature; to eat is ſin, and *hell*; ſo *hell* is in every diſh: To live is ſinne, *hee would faine chuſe ſtrangling*; every act of breathing is ſin and *hell*. Hee goes to *Church*, there is a dog as great as a mountaine before his eye: Here be terrors. But what, one or two terrors are not much; though too much to a ſoule ſpoyled of all comfort. 7. *The terrors of God* (*God* is alwayes in this ſad play) *doe ſet themſelves in battell array againſt me.* Or, *Chap.* 16. 13. *His archers compaſſed me about round.* Hebr. *his great ones*; or, *his bow-men* (becauſe they are many, or becauſe the great ones did fight afarre-off) *have beſieged me.* So 2 *Chron.*17.9. 1 *Sam.* 7.16. *Samuel went in a circuit to Bethel*, and *Gilgal*, and *Miſpeh*. And *Joſh.*6.3. *Yee ſhall beſiege Jericho.* The wrath of *God* and an army of terrors blocked up poore *Job*, and ſtormed him. Now here be theſe ſore preſſures on the ſoule, 1. The poore man cannot look out to any creature-comfort, or creature-help. Say that an *Angel* from *heaven* would ſtand for him, or a good conſcience would plead comfort to him, it ſhould ſolace him; but the man cannot look out, nor can hee look up, *Pſal.*40. 12. The enmity of *God* is a ſad thing. 2. A battell array is not of one man, but of many enemies: Say the man had one ſoule, it ſhould be his enemy; and that hee had a hundred ſoules, hee ſhould have a hundred enemies; but as many millions of thoughts, as in his weariſome nights eſcape him, hee hath as many enemies; yea, as many creatures, as many ſtones of the field, as many beaſts, ſo many enemies. *Job* 5.23. *Hoſ.*2. 8. *Chriſt* gave to the Father Propoſitions of peace, and to the poore ſoule under ſenſe of wrath, they are nothing: The feare of *hell* is a part of reall *hell* to the man who knowes no other thing, but that hee is not reconciled to *God*. Creatures behind him, and before him, heaven above, and earth below, and creatures on every ſide, within and without, ſtand with the weapons of *heaven*, and of an angry *God*, againſt him; friends, wife, ſervants, acquaintance, have ſomething of wrath and *hell* on them; the man in his owne thought is an out-law to them all; and the

Leader

Leader of all these *Archers* is *God*. *God, God* is the chiefe party. See *Job* 19.12,13,14,15,16,17. And there you see, brethren, acquaintance, kinsfolke, familiar friends, man-servant, maid-servant, wife, young children, bone, skin, flesh, are all to *Job* as coals of the fire of *hell*. And *Isai.*8.21,22. Men in this *shall curse their king, and their god.*

Asser. 6. These being materially the same soule-troubles of deserted and tempted Saints, and of plagued and cursed Reprobates, doe differ formally and essentially according to *Gods* heart, his dispensation and intentions, his mercy and his justice regulating them: So I shall speake of the difference betweene *Christs* troubled soule, and the *Saints* trouble. 2. Of some wayes of *Gods* dispensation, in the soule-trouble of the *Saints*. Touching the former; there was in *Christs* soule-trouble, 1. No mis-judging of *God*; but a strong faith, in that hee still named *God* his Father, and *God*. 2. In that as this trouble came to a height, and more fewell was added to the fire of divine wrath, *Luk.*22.44. ἐκτενέστερον προσηύχετο, *hee prayed with more extension of body and spirit*: hee extended himselfe in fervour of praying. And, *Heb.*5.7. *Hee offered prayers*, and ἱκετηρίας, *humble supplications* of the poore, or oppressed, that make their addresse to one who can help them: hee put in to *God* an humble Petition, and a Bill to his Father, as an overwhelmed man, and hee offered this Bill, μετὰ κραυγῆς ἰσχυρᾶς, *with an hideous cry and tears*. Revel.14.18. *The Angel cryed with a loud voyce*. To cry with a full and lifted up voyce, or with a shout; so is the Verb used, *Joh.*18.40. *When men cry, and cast away their clothes, and cast dust in the aire*. 3. His soule-trouble and death was satisfactory to divine justice, for our sinnes; hee being free of sin himselfe: which can agree to no soule-trouble of the *holiest Saint* on earth. But touching the second: These Positions may speak somewhat, to cleare the way of the soule-trouble of *Saints*.

Christ soule-trouble different from ours

1. *Position*. Conscience, being a masse of knowledge, and if there be any oyle to give light, its here; its then likest it self, when it most beares witnesse of well and ill-doing. Now, we are more in sinning, then obeying *God*; and because of the corruption of nature, the number of naturall consciences that are awake to see sin, are but very few. And when the renewed conscience is on the worke of feeling and discerning guiltinesse, in

The causes of soule-distortions.

Soule-dissertions, sharpened with sense.

its best temper, The more life the more sense: Sick ones in a swoon, or dying persons that doe neither heare, see, nor speak, are halfe-gate amongst the dead. The conscience sick of over-feeling, and so under over-sense of sin, is in so farre in a feaver: for often a feaver is from the exsuperancy of too much bloud, and rankenesse of humours, the vessels being too full; and therefore its like a river that cannot chuse but goe over banks, the channell being a vessell too narrow to containe it all.

Dissertions after evident and full manifestations of God.

2. *Pos.* Therefore often the time of some extreme dissertion and soule-trouble is, when *Christ* hath been in the soule with a full, high spring-tyde of divine manifestations of himselfe. And if wee consider the efficient cause of dissertion, which is *Gods* wise dispensation: when *Paul* hath been in the *third heaven*, on an *hyperbole*, a great excesse of revelations, *God* thinketh then good to exercise him *with a messenger of Satan*; which by the weakenesse and spirituall infirmity hee was under, wanted not a dissertion, lesse or more, what ever the messenger was; as it seems to be fleshly lust, after a spirituall vision. *Paul* was ready to think himselfe an *Angel*, not *flesh and bloud*; and therefore, 2 *Cor.*12.7. hee saith twice in one Verse, This befell me, ἵνα μὴ ὑπεραίρωμαι, *That I should not be lifted up above ordinary* Comets, up among the starres. But if wee consider the materiall cause, it may be, that extreme and high overflowing of *Christs* love brake our weake and narrow vessells: *Cant.* 5.1. there is a rich and dainty feast of *Christ, I am come into my garden, my Sister, my Spouse, I have gathered my myrrhe with my spices, I have eaten my honey-comb with my honey, I have drunk my wine with my milke: eat, O friends, drinke, yea drinke abundantly, O beloved.* Yet in that Song, the *Spirit of God* speaketh of a sad dissertion in the next words, *I sleep, but mine heart waketh: it is the voyce of my Beloved that knocketh, &c.* There is not onely impiety, but want of humanity, that the *Church* had rather that wearied *Jesus Christ* should fall down and dye in the streets, in a rainy and snowie night, when his locks were wet with raine, then that he should come in and lodge in the soule. And let us not thinke that the threed and tract of the Scriptures coherence, one Verse following on another, as the *Spirit of God* hath ordered them, is but a cast of chance, or an humane thing: When the *Spouse* rideth on the high places of *Jacob*, and saith, *Isai.*49.13. *Sing, O hea-*

O heaven, and be joyfull, O earth, and break forth into ſinging, O mountaines : for God hath comforted his people, and will have mercy on his afflicted. Yet this was nothing to the afflicted people; Verſe 14. *But Sion ſaid, The Lord hath forſaken me, and my Lord hath forgotten me.* When the *Lord's* Diſciples, *Mat.*17. are in the ſweeteſt life that ever they were in, at the *transfiguration of Chriſt*, when *they ſaw his glory*, and *Peter ſaid, Maſter, it is good for us to be here*, even then, they muſt appeare to be weak men; and *Chriſt* muſt forbid and rebuke their faithleſſe feare, Verſ. 6. *They fell on their faces, and were ſore affraid.* I leave it to the experience of the godly, if *Jeremiah* his ſinging of praiſe in one Verſe, *Chap.*20. 13. and his curſing of the day that hee was borne on, in the next Verſe, *verſ.*14. the order of Scripture being of divine inſpiration, doe not ſpeak *Gods* diſpenſation in this to be ſuch, as to allay and temper the ſweetneſſe of the conſolation of a feaſt of *Gods* high manifeſtation, with a ſad diſſertion. So *John* his glorious ſoule-raviſhing comforts, in ſeeing the *ſeven golden Candleſticks*, and the Sonne of man in ſuch glory and majeſty, *Revel.*1.12,13, 14, 15. Yet it appeares to be a diſſertion that hee is under, when *Chriſt* forbiddeth him to feare, and when hee muſt have the hand of *Chriſt* laid on his head, and when *hee falleth down at Chriſts feet as dead*, V.17. 18. And when *Iſaiah* ſaw the glorious viſion, *Chap. 6. The Lord ſitting on his throne, high and lifted up*; it muſt be a throne higher then the *heaven of heavens, that he ſiteth on; and his traine filling the Temple.* It's a diſſertion he falleth in. verſ. 5. *Then ſaid I, woe is me, for I am undone, becauſe I am a man of uncleane lips, and I dwell in the midſt of a people of unclean lips : for mine eyes have ſeene the King, the Lord of Hoaſts*; he was a pardoned man before. It's ſo with us, while the body of ſin dwelleth in us, that we cannot, being old bottles, beare new wine; and therefore the fulneſſe of *God*, breaketh crazie lumps of ſinfull fleſh and blood: as a full tide, is preparatorie to a low ebbing; and full veſſels in the body, to a feaver. Would *Chriſt* in his fulnes of the irradiations of glory, breake in upon us; he ſhould breake the bodily organs, and over-maſter the ſoules faculties, that all the banks of the ſoule, ſhould be like broken wals, hedges, or clay channels; which the inundation of a river, has demoliſhed, and carried away from the bottom. Fleſh and

blood is not in a capacitie of over-joy, and can hold but little of heaven, no more then earth, cold beare ſuch a glorious creature as the Sunne: we muſt be both more capacious, and wider, and ſtronger veſſels, before we be made fit to containe glory; wee are leaking, and running-out veſſels, to containe grace. Manifeſtations, and rays of Divine love; are too ſtrong wine that grew up in the higher *Canaan*, for our weake heads.

Deſertion under a three-fold conſiderations.

Aſſer. 3. Diſſertion commeth under theſe conſiderations: 1. As it's a croſſe, and a puniſhment of ſinne; 2. As a triall from meere Divine Diſpenſation: 3. As it's a ſinne on our part, full of ſinfull miſ-repreſentations of *Chriſt*.

Patience requiſite under ſoule-trouble.

In the firſt conſideration; wee are to ſubmit to any penall over-clowding of *Chriſt*: 1. Becauſe the eye cannot water to looke on any Croſſe of *Chriſt*, where Faiths aſpect goeth before, and ſaith, *Though I ſit in darkeneſſe, yet I ſhall ſee light.* 2. There is required a ſort of patience under ſinne, as it's either a puniſhment of an other ſinne, as *David* was ſubmiſſive to the ſinfull railing of *Shimei*, and the wicked treaſons, and inceſtuous pollutions of his Concubines, by his ſon *Abſolom*. Or as ſinne dwelleth in us, and in Divine Diſpenſation muſt be our Croſſe, as well as our ſinne; we are to bee grieved at our ſinnes, as they croſſe Gods holy will: but as they are our owne croſſes, and thwart our owne deſires, and now are committed by us, or dwell in us, we are not to bite at, and utter heart-raylings againſt Divine providence, who might have prevented, and efficaciouſly hindred theſe ſinnes; and yet did not hinder them. 3. This Diſpenſation ſhould be adored, as a part of Divine wiſdome; that broken ſoules are not wholly cured, till they be in heaven. Sinne is a diſ-union from *God*: *Jeſus* doth not ſo compleatly ſoder the ſoule to *God*, but the ſeame hath holes and gapings in it, by reaſon of the in-dwellings of ſinne, *Rom.* 7.17. 18.19. 22.23. And ſince Libertines will confound *Juſtification* with *Regeneration*, we ſay, ther *Juſtification* they ſpeak off, is never perfected in this life. And becauſe ſinne, as ſin which remaineth in our fleſh, muſt make *God* and the ſoule at a diſtance; there cannot be ſuch perfect peace as excudeth all ſoule-trouble; the blew ſcarre of the wound remaineth ſo, and the dreggs of that domeſtick falling-ill, that we have of our firſt houſe of *Adam*, are ſo ſeated in us, that as ſome diſeaſes recurre, and ſome paine of the head, when

We are not ſo freed from ſin, even being juſtified, but there is a ground of diſ union between the Lord and us.

an

an East-wind bloweth; ſo the diſeaſe wee have in our head, the firſt *Adam*, ſticketh to us all our life; and when temptations blow, wee find the relicts of our diſeaſe working, and foaming out the ſmell of the lees, and ſent that remaineth. *Chriſt* has need to perfume our ill odours, with his merits, for our begun Sanctification is ſo unperfect, as that yet our water ſmelles of the rotten veſſell, the fleſh; and we cannot but have our ill houres, and our ſicke daies, and ſo a diſpoſition to ſinful diſſertions. 4. Unbeliefe naturally ſtocked in the body of ſin, is humerous and ill minded to *Chriſt*: there is a lyar in our houſe, and a ſlanderer of *Chriſt*, that upon light occaſions can raiſe an ill fame of *Chriſt*, *That he is a hard man, and gathers where he did not ſow*: that *Chriſt* is nice and dainty of his love, that he is too fine, too excellent, and majeſtick to condiſcend to love me: and take this as the mother-ſeed, of all ſinnefull deſertions, to blame *Chriſts* ſweet inclination, to love us as well, as his love. *I knew thou waſt a hard man*; it's dangerous to have ill thoughts of *Chriſts* nature, his conſtitution, *actu primo*. The next will bee to cenſure his waies, his *ſaveing, and his gathering*; which I take to bee the currant objection of old *Pelagians*, and late *Arminius*. O, he muſt gather where he did never ſow, if he command all to beleeve under the paine of damnation, and yet he judicially in *Adam*, removed all power of beleeving: ſo hee putteth out the poore mans eyes, and cutteth off his two leggs, and commandeth him to ſee with no eyes, and walke with no leggs, under paine of damnation: men beleeve not they hate *Chriſt* by nature; and hatred hath an eye to ſee no colour in *Chriſt*, but blackneſſe; as the inſtance of the *Phariſees* doth cleare; who ſaw but devilry in the faireſt works of *Chriſt*, even in his caſting out of *Devils*.

Miſ-judging thoughts of Chriſt in us by nature.

Aſſer. 4. Diſſertions on the *Lords* part, are ſo often meere trials; as we may not thinke they are greateſt ſinners who are moſt differted. Diſſertion ſmelleth more of Heaven, and of *Chriſt* differted for our ſinnes, then of any other thing; it's the diſeaſe that followes the Royall ſeed, and the Kings blood; it's incident to the moſt heavenly ſpirits; *Moſes*, *David*, *Heman*, *Aſaph*, *Ezechiah*, *Job*, *Jeremiah*, *the Church*, Pſal. 102. Lament. chap. 1. chap. 2. 3. 4. it is oare that adhereth to the choiſeſt gold. But how is it, ſay ſome, that you read of ſo little

Sin not ever the cauſe of deſertion.

ſoule

soule-dissertion in the *Apostles*, and *Beleevers* under the *New-Testament*, and so much of it under the *Old-Testament*? Is it not, because it belongeth to the Law and the Covenant of Works, and to the Spirit of the *Old Testament*, and nothing to the Gospel of Grace? So *Antinomians* dreame. I answer, We read indeed of heavier and stronger externall pressures laid on men, to chase them to *Christ under the Law*, then under the *Gospel*: Because the *Gospel* speaketh of curses and judgement in the by; and the *Law* more kindly, and more frequently, because of our disobedience; and of the preparing of an infant-*Church*, under none-age for *Christ*. But though the *Gospel* speake lesse of Gods severitie in externall judgements, as in killing so many thousands, for looking into the Arke, for Idolatrie; yet the Apostle saith, that these things were not meerely *Pedagogicall*, and *Jewish*: so, as because the like are not written in the *New-Testament*, it followeth not, they belong not to us; for (saith he) 1 *Cor.* 10. 6. *Now these things were our examples* vers. 11. *Now all these things happened unto them for examples, and they are written for our admonition, upon whom the ends of the world are come. Ergo*, the like for the like sins do, and may befall men under the *Gospel*. Moreover, never greater plagues then were threatned, by *Christs* owne mouth; never wrath to the full came upon any, in such a measure, as upon the City of *Jerusalem* and the people of the *Jewes, for killing the Lord of glory*. And though no such dissertions, be read of in the *Apostles*, as of *Job* (who yet was not a *Jew*, and yet more disserted then *David*, *Heman*, or any *Prophet*) *Ezechiah*, the *Church*, Lament. Chap. 2. and 3. Yet we are not hence to beleeve, that there were never such dissertions under the *New-Testament*. For as externall judgements, so internall soule-trials, are common to both the Saints under the *Old*, and *New-Testament*: as is evident in *Paul* 2 *Cor.* 1. 8, 9. 2 *Cor.* 5. 11. 2 *Cor.* 7. 4, 5, 6. 1 *Pet.* 1. 6, 7. and as both were frequent under the *Old-Testament*, so were *they written for our learning*. And if it were to the *Jewes* meerely Pedagogicall, *to have terrors without, and feares within, and to be pressed out of measure*: or to afflict their soules for sinne, were a worke of the Law; then to be afflicted in conscience, were a denying that *Christ* is come in the flesh. And simply unlawfull, whereas the *Lords* absence is a punishment of the *Churches*, not opening to

Externall heavy judgements, and soule dissertions not Pedagogicall, but common to the Saints under New Testament.

Christs

Christ, Cant. 5. 4, 5, 6. And *Gods* act of with-drawing his lovely presence, is an act of meere free dispensation in *God*, not our sinne. For this would be well considered, that the *Lords* active dissertion, in either not co-operating with us, when wee are tempted, or 2. his not calling, or the suspending of his active pulsation and knocking at the doore of our soule, or 3. the not returning of a present comfortable answer, or 4. the with-drawing of his shining manifestations, his comforts, and the sense of the presence of *Jesus Christ*, cannot be formally our sinnes: indeed, our unbeleefe, our sinning which resulteth from the *Lords* non-co-operating with us, when wee are tempted, our mis-judging of *Christ*, (as if it were a fault to him to stand behind the wall) which are in our dissertions passive, are sinnes.

Active dissertion is not our sinne, but the Lords trying of us.

Asser. 5. Saddest dissertions are more incident to the *godly*, then to the wicked and naturall men; as some moth is most ordinary in excellent timber, and a worme rather in a faire rose then in a thorne or thistle. And sure, though unbeleefe, fears, doubtings, be more proper to naturall men, then to the Saints, yet unregenerate men are not capable of sinfull jealousies of *Christ*'s love, nor of this unbeleefe, which is incident to dissertion wee now speak of; even as marriage jealousie falleth not on the heart of a Whore, but of a lawfull Spouse. 2. According to the measure and nature of love, so is the jealousie, and heart-suspitions for the want of the love, whence the jealousie is occasioned: The soule which never felt the love of *Christ*, can never be troubled, nor jealously displeased for the want of that love. And because *Christ* had the love of *God* in another measure, possibly of another nature, then any mortall man, his soule-trouble, for the want of the sense and actuall influence of that love, must be more, and of an higher, and it may be of another nature, then can fall within the compasse of our thoughts: never man in his imagination, except the man *Christ*, could weigh, or take a lift of the burden of *Christ*'s soule-trouble. The lightest corner or bit of *Christ*'s satisfactory Crosse, should be too heavie for the shoulders of *Angels* and *Men*. You may then know how easie it is for many to stand on the shore, and censure *David* in the sea; and what an oven, and how hot a fire must cause *the moisture of his body turne to the drought of summer*. The *Angels*, Joh. 20. have but a theory

Dissertions more proper to Saints then to the unregenerate.

Christs dissertion of another nature then ours.

and the hear-ſay of a ſtander-by, when they ſay, *Woman, why weepeſt thou?* Shee had ſlept little that night, and was up by the firſt glimmering of the dawning, and ſought her *Saviour* with teares, and an heavie heart, and found nothing but an empty grave; *O they have taken away my Lord, and I know not where they have laid him.* And the *daughters of Jeruſalem* ſtood but at the ſick Spouſes bed ſide, and not ſo neare when ſhee complaines, *I am ſick of love.* To one whoſe wanton reaſon denyed the fire to be hot, another ſaid, Put your finger in the fire, and try if it be hot. Some have ſaid, All this ſoule-trouble is but melancholy and imagination: Would you try whether the body of an healthy and vigorous man, turned as dry as chaffe, or a withered halfe-burnt ſtick, through ſoule-paine, be a cold fire, or an imagination; and what phyſicke one of the ſmalleſt beames of the irradiation of *Chriſt's* ſmiling countenance is to ſuch a ſoule, you would not ſpeake ſo.

Diſſertion not melancholy.

Aſſer. 6. Why ſome of the Saints are carried to *Abraham's* boſome, and to heaven in *Chriſt's* boſome, and for the moſt, feaſt upon ſweet manifeſtations all the way, and others are oftner in the *hell* of ſoule-trouble, then in any other condition, is amongſt the depths of holy Soveraignty. (1.) Some feed on honey, and are carried in *Chriſt's* boſome to heaven; others are ſo quailed and kept under water, in the flouds of wrath, that their firſt ſmile of joy is when the one foot is on the ſhore, and when the morning of eternities Sunne dawnes in at the window of the ſoule. Some ſing, and live on ſenſe all the way; others ſigh, and goe in at heavens gates weeping, and *Chriſt's* firſt kiſſe of glory dryes the tears off their face. (2.) *Chriſt* walkes in a path of unſearchable liberty, that ſome are in the ſuburbs of heaven, and feele the ſmell of the dainties of the *Kings* higher houſe, ere they be in heaven; and others, children of the ſame Father, paſſengers in the ſame journey, wade through hell, darkneſſe of feares, thornes of doubtings, have few love-tokens till the marriage-day. (3.) There be not two ſundry wayes to heaven; but there are (I doubt not) in the latitude of Soveraignty, hundreds of various diſpenſations of *God*, in the ſame way. *Jeruſalem* is a great City, and hath twelve, and many ports and angles and ſides to enter at; but *Chriſt* is the one onely way: hee keeps in all, and brings in all; hee keeps

The various diſpenſations of God in leading ſoules to heaven.

in

in *Angels* that they never came out, hee brings in *his many children to glory*. But some goe to heaven, and till the twelfth houre know nothing of *sinne, death, God, Christ, heaven and hell*. Grace tooke a short cut, and a compendious way with the repenting Thiefe. *Christ* cannot onely runne, but fly post with some in few houres to heaven: Grace hath Eagles wings to some; and some wrestle with hell, *fight with beasts*, make warre with lusts, and are dipt in and out, as the oars in the river, in flouds of wrath from their youth, and a long time. *Caleb* and *Joshua* for two generations were in the Journey to *Canaan*; many thousands not borne when they entered the Journey, yea new generations arose, and entered into that good land with them, and were there as soone as they

Divers causes of dissertions in divers respects.

Asser. 7. In consideration of dissertions, as *actively* they come from *God*, and *passively* they are received in us, and *consecutively*, or by abused resultance are our sinnes, they have sundry and divers causes.

Continuated manifestations of Christ *necessary.*

1. Sorrow for the with-drawing sense and influence of *Christ*'s love, as formally a dissertion passive in us, is not sinfull; except sorrow, which is a luxuriant and too indulgent passion, exceed measure. For 1. Its a mark of a soule that liveth and breatheth much on *Christ*'s love: now, if love be the life of some, it must be continued in sense, or some fruition of love, lesse or more. Now, as the irradiation of the sunne's beames and light in the aire yesterday, or the last yeare, cannot enlighten the aire and earth this day; and the meat I did eat a yeare agoe, the sleep I slept the last moneth, cannot feed and refresh me now; but there must be a new application of new food, and new sleep: So the irradiation of the manifested love of *Christ* in the yeares of old, must goe along with us; though as experiences of old favours, they may set faith on foot again, when its fallen; yet the soule that liveth by fruition of divine love, must have a continuated influence of that love: and to live on divine love, of it selfe, can be no sin. O its a life liable to many clouds, over-castings of sadnesse and jealousies, that lives on the manifestations of *Christ*'s love: Its sweet and comfortable, but has mixtures of hardest trialls; for such set on no duties comfortably, without hire in hand, as it were: when *Christ*'s love-letter from heaven miscarries, and is intercepted, the soule swoons: its surer *to live by faith.*

Divers reasons why we are not to quarrell with divine dispensation in dissertions.

2. To murmure, and impatiently to so sorrow, as if *God had forgotten to be mercifull*, is sinfull sorrow. 1. Because the object of it is materially blasphemous, *The strength of Israel cannot lie, nor repent; nor can any change, or shadow of change fall on him.* 2. Its most unjust to complaine and quarrell with him, who hath *jus, αὐτεξουσίαν*, right, law, full and unconstrained liberty to *doe with his owne what hee pleaseth*; but the heavenly irradiations and out-shinings of *Christ*'s love, and the influence of his free grace, are all his owne, and most free; for if the Sea-man have no just cause to quarrell with *God*, because the wind bloweth out of the East, when he desireth it may blow out of the West; and the Husband-man cannot in reason plead male-government in the *Almighty*, because hee restraines the clouds, and bindeth up the wombe of heaven, in extreme drought, when hee cryeth for raine and dew to his withered earth, and meddowes, and valleys; so neither is there any just pleading (a sinlesse desire of the contrary is a farre other thing) with the *Lord*, because hee bindeth up the bowels of *Christ*, from outing his love, or restraineth the winds and breathings of the *Spirit* from blowing. 3. Wee may desire the wind of the *Lord* to blow, because its an act of free grace in him, so to doe; but to contend with the *Lord*, because hee will not act himselfe in works of free grace, at our pleasure, is to complain that grace is grace; for if grace were obnoxious, in all its sweet spirations and motions, to my will, or to your desires, it should not be grace, but a work of my hireing and sweating. 4. This sorrowing must accuse the free, holy, and innocent *love* of *Christ*, as if his love were proud, nice, humorous, high, passionate; whereas infinite freedome, infinite majesty, and lovelinesse and meeknesse of tenderest love, doe all three concurre admirably in *Jesus Christ*. Love cannot be hired; *Cant.* 8. 7. *If a man would give all the substance of his house for love, it would utterly be contemned.* And for the strength of tendernesse of love, the same place pleadeth; *Many waters cannot quench love, neither can the flouds drown it.* And *Paul* asserteth, *Ephes.* 3. 18. The *breadth, and length, and depth, and height of it.*

Gods manifestations his owne, and most free.

Submission required & charity to Gods dispensations under dissertions.

5. There is required a submission under such a divine dispensation; else wee upbraid grace, and will be wicked, because *God* will not be *(actu secundo,)* as gracious in his influence, as wee are humorous in our sickly desires. 6. If wee could

understand

underſtand the ſenſe of divine diſpenſation, the *Lord* often intendeth grace, when hee ſuſpendeth grace; and his diſſertions are wrapped up in more inviſible love and free grace, then wee are aware of: and why ſhould not wee, in faith, beleeve his way of diſpenſation to be mercy?

Aſſer. 8. Sometimes (2.) *Gods* immediate laſhes on the ſoule, is the occaſion of our ſinfull miſ-judging of *God*; Pſal. 38. 2. *Thine arrowes ſtick faſt in me, and thine hand preſſeth me ſore.* Hence cometh a ſad reckoning, Verſ. 4. *Mine iniquities are gone over my head, as a heavie burden they are too heavie for me.* And *Pſal.* 77. 4. *Thou holdeſt mine eye waking: I am ſo troubled that I cannot ſpeake.* And what followeth from this? A great miſ-judging of *God.* Verſ. 7. *Will the Lord caſt off for ever? will hee be favourable no more?* Verſ. 8. *Is his mercy cleane gone for ever? doth his promiſe faile for evermore?* Verſ. 9. *Hath God forgotten to be gracious?* Its but a poore ground of inferring that *God* hath forgotten to be mercifull, and *Chriſt* is changed, becauſe there is night and winter on your ſoule: Is the *God* of Nature changed, becauſe its not ever ſummer, and day-light? becauſe a roſe withereth, and a flower caſteth its bloome, and the ſunne is over-clouded, therefore *God* hath forgotten himſelfe? Diſpenſations of *God* are no rules to his good pleaſure; but his good pleaſure regulates all his diſpenſations. If the Souldiers of *Chriſt* quarter in the dry wilderneſſe, not in the ſuburbs of heaven, their Leader is wiſe.

Apprehenſions biggeſt and moſt terrible in diſſertion, becauſe of the darkneſſe of the mind.

3. Darkeneſſe and night are blind judges of coulours; in diſſertion, it's night on the ſoule; and imaginations are ſtrongeſt and biggeſt in the darkeneſſe; the ſpecies of terrible things plow deepe furrowes of ſtrong impreſſions on the phancie in the ſleepe, when the man *walketh in darkneſſe, and hath no light*, either of ſound judgement, or ſoule-comfort: it's night with the ſoule, and then a buſh moved with the wind, is an armed man; every conviction of conſcience is condemnation. 2 *Cor.* 1. 8. *Wee were preſſed out of meaſure, above ſtrength, in ſo much that we diſpaired even of our life*, Ver. 9. But we had the ſentence of death, there were loads and weights laid on us above ſtrength: darkned ſoules put on *Chriſts* deepe repreſentations of wrath, and blackneſſe of indignation; and change him in their apprehenſions, in another *Chriſt*.

Sathan can raise our apprehensions to swelling thoughts of Gods dispensation, as too grievous to be borne.

4. *Satan* can drinke up at one draught, a grieving and sorrowing spirit, 2 *Cor.* 2. 7. and he hath accesse to the phancie, and out-workes of the soule of the child of *God*, so hee can enlarge the species to a double bignesse; let it be considered, if the Grammer of *Heman*, be not a little swelled, in more then ordinary Rhetorick, *Psal.* 88. 4. *I am counted as these that go downe to the pit, as a man that hath no strength.* Vers. 5. *free amongst the dead, like the wounded that lie in grave, whom thou remembrest no more; and they are cut off by thy hand.* Ver. 7. *Thy wrath lyeth hard on me, and thou hast afflicted mee with all thy waves.* If *God* forgot him as a buried man, and not a wave of *Gods* wrath, but was gone over his soule, what could *God* doe more? And *Jobs* words are a little beyond the line, Chap. 13. 24. *Wherefore hidest thou thy face from mee, and takest me for thine enemy?* Words arise up to Mountaines. *Job* was not holden of *God* to bee an enemy: *Sathan* can make every pinne in the Crosse an *hell*, and put a new sense on *Gods* dealing, other then ever he meaned. When *Christ* opens a veine, to bloud a conscience, *Sathan* if hee may have leave, shall shut in his Lyon-teeth to teare the veine, and make the hole of the wound as wide as heart and life may come out; and therefore hee raiseth up apprehensions, and sowes strife, and pleas with *Christ*, and waters his owne seed. *Can love kill thee? Were it Christ that doth all this, would he not once come to the bed-side of a sicke Sonne? Can Christs love throw a poore friend into hell, and leave him there? He hath forgotten thee.* *Sathan* can argue from dispensation and trialls to the state. Which is false Logicke. This thou sufferest: *ergo* thou art not in the state of adoption. It's not good that such a Mineon as *Sathan*, have the eare of a disserted soule; he can carry tales between *Christ* and the soule, to separate between friends. Never beleeve ill of *Christ*; *Love thinks no ill.* If yee love *Christ*, two *Hells* may cast water on your fire of love, but cannot quench it. *Christ* will beleeve no ill of you, let *Sathan* speake his will.

Our love is swayed with jealousies and misgivings.

5. Even the love of a Saint to *Christ*, under an hard dispensation is sicke with jealousie, and travelleth in birth with phancied suspitions of *Christs* love. Our love is swayed with mis-givings; it's full of cares, and feares, and doubtings; because it's not alwaies edged with heavenly wisdome. It takes

life

life from sense, and felt embracings, from presence, and reciprocation of warmenesse from *Christs* bowels : and when *face answereth not face*, and *Christs* love doth not eccho and resound to our love, then it fainteth : we too often measure *Christs* love by our foot; wee calculate *Christs* love by our owne elevation, not by his : and *Christs* mysterious dispensation, should not point the houre; nor is the full Moone, nor the noone-day Sunne of *Christs* love, the compasse that our affections and love, should saile by. Yea, *having not seen Christ*, 1 *Pet*, 1. 8. nor felt him, *yet wee love him*, and *beleeve* in him; and this is most spirituall love, and has most of love in it; the more jealousie without ground, the lesse love of *Christ*, at least, the lesse solid constancie of love. *Divine Dispensation not our Rule.*

6. Unbeliefe is a speciall cause of Soule-trouble. 1. In bodily diseases paine doth not create it selfe ; but sinnefull passive dissertion does create it selfe. *Christ* cannot owne unbeliefe, as comming within the compasse of his creation ; though *by him all things were created.* Unbeliefe spinning out new calumnies of *Christ*, addeth oyle to the fire, and maketh desertion a thousand talent weight heavier then it would bee. This may be evidenced in all the complaints of the Saints under dissertion ; in which more is laid on *Christs* name, then is true. Unbeliefe is a querulous thing. *Isai.* 49. 14. *But Sion said*, unbeleeving *Sion* said, *the Lord hath forsaken me, and my Lord hath forgotten me* ; this was an untruth, and is confuted in the next verses. *Mary Magdelen*, thought they had taken away her *Lord*, and he was as neere her, as the turning about of her body ; and Shee within speaking to him face to face ; and when unbeliefe doth raise such thoughts, as *Christ hath forgotten to be mercifull* ; *Christ is changed, he loveth not to the end.* What paine must be at the soules bottome, where such misjudging of *Christ*, and his love is in the brimme ? and yet there is a coale of the love of *Christ*, smoaking in the bottome of the soule ? A loving opinion of *Christ* is hardly expelled. Especially, one particular mis-report should not make me receive a mis-understanding of *Christ*, I never heard ill of *Christ* before, but much of his excellency and sweetnesse, and why should I admit an untried impression, that the Sunne that giveth light to all, is darke ; that fire is cold, it's not true-like ; that *Christ* is an enemie, if once a friend. Had we a store-house, and a high- *Unbeliefe is querulous.* 1.

bended

bended habit of honourable, sublime, and high thoughts of *Jesus Christ*, his excellencie, the weight of his preciousnesse, eminencie, wee should the more hardly give way to the lies that our unbeleeving heart raiseth against him.

Beleeving of our state to frequent in dissertion, but more of Christ. 2.

2. Our second mis-giving from unbeliefe, is in beleeving our state. *Psal.* 31. 22. *I said in my haste, I am cut off from before thine eyes. I am none of Christs*, is a too ordinary mistake; as (*he is changed, and not mine*) often goeth before. We often find more fault, and first blame in *Christ*, if not only, ere we see our owne provocations. Hence the complaints of *Job*, chap. 6. chap. 13. chap. 16. chap. 19. and of *Jeremiah*, chap. 20. chap. 15. of *Ezechiah*, *Esai.* 38. of *Asaph*, Psalm. 77. of *Heman*, Psal. 88. of the *Church*, Esay 49. 14, 15. Esay 63. chap. 64. Psal 102. Psal. 6. Psal. 42. Psalm. 31. runne more on the straine of complaining of God, and his unkind dispensation, then of the Plaintiffes sinnes, and provocations; and where there is one mistake of our selves under dissertion, the reader may find out ten mistakes of *Christ*, and when the disserted soule mis-judgeth his owne state; it issueth from, and reflecteth on the mis-judged apprehension of *Christ*.

3. *Mis-judging of our actions frequent in dissertion.*

3. From unbeleefe issueth the mis-judging of our own actions: I doe no good; or if I doe, its not *bene*, on the right motives, and for the right end, the good that I doe. The antecedent is true, but not the consequence: There is a cloud in our fairest sun, and clay in our water; but because good works are not our *Saviours*, its no good ground to say, they have no influence in the way of our salvation; and they are not waymarks in our journey; because they are no part of the ransome that bought heaven. Wee have a grand opinion of our owne righteousnesse, and when wee misse it, wee think wee misse *Christ* himselfe; which is a great mis-judging, and argueth a beleeving in our selves, not in *Christ*. And often soule-trouble ariseth from defects, omissions, and sinnes in our selves. If simple griefe for sin as offensive to love arise, that's good soule-trouble; but such soule-trouble as shaketh the bottome of faith, and turneth the soule off *Christ*, to seek righteousnesse in it self, is damnable: as it's hard for an unregenerate man to see sinne in it's dreadfullest colours, and not despaire: so it's hard for a regenerate person to see sinne, as sinne, and not to fall on unbeliefe, and doubting of *Christs* love. *Antinomians* thinke any

anxiety

anxiety for sinne, which expelleth actuall rejoycing in *Christ*, our turning off *Christ*, and our casting of the conscience againe under the *Spirit of bondage*, and worke of the Law. Which is contrary to truth, and the command of *James*, to be *afflicted and mourne*; and *Christs* saying, *Blessed are they that mourne, for they shall be comforted*; and *Peter*, who saith, there may be need, that the Saints be *in heavinesse for a season.* Ant-nomians *mistake touching anxietie for sinne.*

It's a great point of wisdome, 1. to know how farre forth our spirituall walking may be a seed of comfort, we may easily erre on either hands. 2. The Logick would bee humble; *Lord I am not haughty, Ergo*, I am comforted in thee. *Paul* saith, well, *I know nothing by my selfe, yet am I not hereby justified*; we would not build a Towre on a Moale-hill. 3. From our sinnefull walking, we may draw grounds of godly sorrow, yet not grounds of unbeliefe; *Faith* and *Godly* sorrow are consistent together. 4. It's not safe to argue that wee are not in *Christ*, from the wants adhering to our sincere performances. While we slander our selves, we may slander the *Spirit* of *God*. 5. The measure of our obedience, cannot bee a warrant to counter-argue *Christ*, as want is no warrant to stand farre off from *Christ*: no more then it's good Logicke; to flee from the fire, because you are cold; or to bee at odds with gold, because you are needy, and poore; poverty may conclude a saying with low sayles, and humility, but not unbeliefe; your want of all things, should not empty rich *Jesus Christ*.

7. Absence of *Christ* mis-apprehended through unbeliefe, occasioneth soul-trouble. In which there is something which evidenceth saving grace in the troubled soule, as is afore said. For the want of the thing loved, cannot but here be a gracious torment to the lover. The Spouse is sicke, and dyeth, when she wanteth him whom her soule loveth, *Cant.* 2. 5. *chap.* 5. *vers.* 6, 8. *David* so expresseth himselfe, *Psalm.* 84. 2. *My soule longeth, yea even fainteth, or dyeth, or is at an end, for the Courts of the Lord, my flesh and my heart cryeth out for the living God.* The word כלה is to desire, or to bee consumed, or to make an end of any thing. *Davids* desire of injoying *God*, was such, as it was his death to want *God*; it may hold forth, as *Pagnine* observeth, that *Davids* soule, either *We are extremly to long for Christ absent, but there be many reasons why we may not mis-judge him in his absence.*

extremely desired the *Lord*, or dyed upon the absence of *God*. But to be anxiously troubled in an unbeleeving manner, is the sinnefull soule-trouble. Why doth the soule doubt of *Christs* Winter, more then of his Summer? Absence and presence, his comming, and his departing, are both his owne workes. *God* hath liberty in the one, as in the other; as it is *Gods* liberty to make faire weather and stormes, to make a faire day, and a cloudy day; To make *David* a King, and his brethren shepherds and common souldiers, so hath he his own freedome in the breathings of his owne *Spirit*, and the blowing of his own winde, or of the drawing a curtaine over his owne face, and hiding himselfe: and neither in this, nor in any of his waies of freedome, can we challenge the *Lord*, or plead against him. And if we thinke we doe well to be angry, even to the death, at the motions and breathings of *Christs* free love, then may we compel *Christ* to be kind, and visit us, as we think good. What ever yee be, *Christ* is Lord of his owne presence and visits, and it's good the Kings Chamber of presence be a Dainty; and *Christs* wine bee not so common as water: nor can wee here force kindnesse, or acts of heavenly manifestations on him; he hides himselfe. Why, he is as reasonable and wise, in his going, as in his comming.

2. We should take on us to steward and husband the kisses and embracements of *Christ*, better then he can doe himselfe; and should quarrell, because the Lord hath not thought fit to make Heires and Minors, that are yet under Non-age, Masters and Lords of their owne young heaven; this were not a good world for us. *Christs love is better then wine*, Cant. 1. Neither our head, nor our heart could endure to drinke, at our own will, of this new wine of the higher Kingdome. Better for us it is that *Christ* beare the key of the Well of life, then children have it; and if the Government of the higher and lower familie bee upon the *shoulders of Christ*, the leading of this or that single person to heaven, is worthy *Christs* care.

Divers considerable reasons of Christs absence, to wit, 13.

3. And consider, that *Christ* goeth not behind the mountaine, or hideth himselfe upon meere hazard, but so weighty reasons, that love may bee sharpened through absence; that the house may be adorned with new Hangings, and *Christs bedde made greene*; that care may bee had, when he *resteth in his love, not to stirre up, nor awake the beloved, untill he please*;

that

that the high Tydes and rich Feasts of Christs love, after sad and heavie desertions, may heighten the worth and esteeme of Christ; that faith and love, may with more of the violence of heaven, lay hold on Christ, after long seeking, and not part with him on so easie termes, *Cant.* 3. 1, 2, 3, 4. that we may know, what weakenesse is in our owne clay legs, under desertion, and how wee are to walke on Christs legges, which are *pillars of marble set on sockets of gold*; that absence and presence, the frownings and smilings of Christ, may bee to the Saints the little images of hell and heaven, and broken men may read their debts in Christs count-booke of free grace, with teares in their eyes, and songs of praise in their mouth. That we may be in high love, and sicke for absent Christ; and may beat the paines through thicke and thin to seeke him. And learne to live lesse by sense, and more by faith, and resolve to dye beleeving; and be charitable of Christ absent, and kisse his veile, when we can see no more; and be upon our watch-towre, and know what of the night, and observe a soule-communion with God; which the Spirit of the world cannot doe. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13.

Mis-judging argueth softnesse of nature and weaknesse of judgement.

4. No thing doth more alowd cry the softnesse and baseneſſe of our nature, then our impatiencie under sad dispensations, when we are positively resolved upon this, that God loveth us; yet because of a cloud over our Sunne, and one scruple of Gall in our joy, to lodge a new opinion, that Christ is changed in another God, and that his love doth plot, and contrive our destruction, argueth a weake, and soone shaken Faith. It speaketh lightnesse of love to Christ, that it's looſed at the root, with the scratch of a pinne; he hides himselfe, and you say, oh, it's not Christ, but some other like him; for Christ would not so goe, and come. Well rooted friendship can scarse suffer you to beleeve so much of a brother, or a companion. But when ye thus mis-judge Christ, we may gather, if he should appeare in the garments of vengeance, as he doth to the damned; it's to be feared, this would drinke up our faith and love, if Christ were not more gracious, then we are constant; *Lord, lead us not into temptation.*

5. I deny not but seeming wrath, and Christ's intercepting of messengers of love, and flamings of hell's fury on the soule, are prodigious-like *Comets*, glimmering over a trembling conscience; and that its much to keep Orthodox, sound, and preci-

ous thoughts of Christ, when the Christian is not himselfe; yet when the childe mileth about in a round, to say, the earth runneth about in a circle, or to think the shore or the rock saileth from the ship that carrieth you, when the ship moveth and the shore standeth still, are but signes of a weak-headed and greene Sailer: So because you are deepely affected with a sad absence, to beleeve Christ's love runneth a circle, and that you stand stil as a rock, and the change is in Christ, argueth a greene, raw wit, and instability of faith; and that the sea-sands can no more easily drinke-up a gallon of water, then that temptation would swallow-up the poore mans faith thus fainting, if the invisible strength of the Advocate, who interceedeth for the Saints, did not uphold him.

Now is my soule troubled.

2. The second circumstance in the Text, is the time, עתה, *Now is my soule troubled.* There is an *Emphasis* in this *Now*: *Christ* had a troubled soule before, and was sensible of afflictions; but *now* he saw more in this crosse then in all afflictions; he saw the *curse of the Law*, and the *wrath of God* stamped on this crosse. *Christ* had never any *Now*, or juncture of time, before or after, comparable to this *Now*. Observe that, Christ and his followers must looke for growing and swelling crosses, *Mat.* 26. 37. *Jesus began to be sorrowfull, and very heavie.* He had all his life, *Isai.* 53. sorrow; *vers.* 3. he was a man of sorrowes; as if every piece of Christ had been sorrow, and had acquaintance with griefe: *Hebr.* וידוע חלי *and was knowne* and noted to all, marked out to all, *by his griefes*; but now he wadeth deeper in troubles. Let all Christs followers looke for a growing crosse, and a sadder and sadder *Now*. Psalm. 3. 1. *Lord, how are they increased that trouble me?* Psal. 25. 17. *The troubles of my heart are enlarged.* Hebr. *become most broad.* Psal. 42. 7. *Deep calleth unto deepe, at the noyse of thy water-spouts, all thy waves and thy floods are gone over mee.* One crosse calleth to another, God raineth them downe, as one wave of the sea calleth another. So *Job's* afflictions came on him, in a growing way. *David*, Psal. 69. 2. *I sinke in the deepe mire, where there is no standing.* I wade on deeper and deeper, till I lose ground and bottome. *I am come into the deepe waters,*

Saints must looke for a growing crosse. And the reasons.

1.

waters, where the flouds over-flow me. (2.) *Chriſt's* ſuffer- 2.
ings are called a Cup; it behoved to be filled to the brim, and *Chriſt* weigheth out in ounces and drams, ſo much gall in the Cup, and yet ſome more; and becauſe that worketh not the cure, yet an ounce more. (3.) *Chriſt* can appoint clothes for 3.
us, as wee have cold; and a burden anſwerable to the bones and ſtrength of the back. Its a doubt if *David's* faith would reach ſo farre, as that hee ſhould beare it well, that another ſhould ſacrifice a wicked ſonne *Abſalom* to *God's* juſtice; O how did *David* mourne that hee was killed! Yet the *Lord* meaſured out to *Abraham* a Cup of deeper gall, to kill with his owne hand his one ſonne, a beleeving ſonne, an heire of the promiſe. (4.) What if twelve yeares bloudy iſſue be little e- 4.
nough for to work a woman to a neceſſity of ſeeking to *Chriſt*; yet another muſt be eighteen years; and a ſick-man thirty and eight years. Our *Phyſician* knoweth us well. Let us ſtudy for a growing faith to growing croſſes: and if a croſſe as broad and large as all *Britaine*, and a ſword as publike as *three Kingdoms*, yea as all the bounds of *Chriſtendome* come; ſo that there be *no peace to him that goeth out, or cometh in*, we are to be armed for it. Nor 2. is it enough after peſtilence & the ſword to ſit down, and ſay, Now *Ile die in my neſt, and multiply my dayes as the ſand.* Stay, in heaven onely there be neither widdowes, nor killed husbands, nor beggars, nor plundered houſes; underſtand the ſenſe of providence right; *wee have not yet reſiſted unto bloud*: wee have yet ſeas and flouds of bloud to ſwimme through, ere wee come to ſhore. A private croſſe is too narrow a plaiſter to our ſore; and therefore a publike one, as broad as all *Scotland*, as all your *Mother-Countrey* and Church is little enough. It muſt be yet broader, and wee muſt yet loſe more bloud.

A growing faith for growing croſſes.

What ſhall I ſay?

3. The third circumſtance in *Chriſt's* ſoule-trouble, is his anxiety of mind, *What ſhall I ſay?* it is as much as, *What ſhall I doe?* But what meaneth this anxiety of *Chriſt?* Its like a doubting of the event; but there is neither doubting nor deſpairing in it. There is feare, exceeding great heavineſſe and ſorrow in it; and as an anxious man through extremity of ſuffering is put to his wits end, as deſtitute of counſell, to ſay, *I*

Anxiety in Chriſt.

know neither what to doe, nor say; so *Christ* had a sinlesse anxiety. Learned Divines acknowledge there was an innocent and sinlesse oblivion in the sensitive memory, in regard it was intent onely upon the extreme agonie, and not oblieged in all differences of time to remember every duty: And affirmative precepts obliege not in all, and every juncture of time.

A sinlesse oblivion in Christ. 1.

2. Nor is faith actually, alwayes, without exception, to beleeve: Its possible that faith in the act, and extreme feare in the same act, be physically inconsistent.

2.

3. Neither were *Christ's* sensitive affections, in their physicall and naturall operations, so restrained and awed by a *divine Law*, as that they may not put forth themselves to the utmost and highest degree of intension, when the light of reason sheweth the object in the superlative degree of vehemency. Reason and light could never shew to any suffering man, at one time, such a great death of evill of losse and positive evill of sense, as it did shew to *Christ*, at this instant of time. To be suspended from an immediate, full, perfect, personall, intuitive fruition, and vision of *God*, is a greater ecclipse, then if ten thousand sunnes were turned into pieces of *sack-cloth of haire*, and the light totally extinguished; or, then if all the *Angels*, all the glorified *Saints* that are, or shall be, in heaven, were utterly excluded from the comfortable vision of *God's* face. You cannot imagine what a sad suspension of the actuall shining of the immediatly enjoyed majesty of *God* this was; and what a positive curse and wrath was inflicted on *Christ*, so as his anxiety could not exceed.

3. *How Christs sensitive affections are under a law.*

Christ's losse great.

4. *Christ* was to suffer in his naturall affections, of joy, sorrow, confidence, feare, love, yet without sinne; and though I could not shew how this anxiety and faith could consist, yet it cannot be denyed; for *Grace* doth not destroy *Nature*, nor could the vision of personall union hinder the exercise of all humane affections and infirmities in *Christ*, in the state of his humiliation, as clothes of gold cannot allay the paine of the head and stomack: Grace is a garment of cloth of gold, and the union personall, the perfection of grace; yet it hindred not *Christ* from being plunged in extreme horror and anxietie.

4. *The personall union hindred not the operations of sinlesse humane infirmities.*

5. There were in *Christ* at this time some acts of innocent and sinneleſſe darkeneſſe in the sensitive soule, that hee actually thinking of the blackness and dreadful visage of the second death,

Christ's anxiety sinlesse.

was

was now like a man destitute of counsell. But 1. This was meerely penall, and out of dispensation; for *Christ's* soule-paine is an excellent skreen and shaddow, or a sconce between the soule-troubled beleever and *hell*; and *Christ's* anxiety, and his, *What shall I say?* is a bank and a great high coast between a distressed conscience who is at, *What shall I doe? whither shall I goe? where shall I have relefe and help?* and the extremity of his forlorne condition.

2. *Christ's* anxiety was not opposite to any light of faith, or morall holinesse; as the simple want of light is not night, an ecclipse of the sun removeth no light, nay not at all one beame of light from the body of the sun; all is light that is on the other side of the covering, it removeth onely light from us, who are on this side of the interposed covering which causeth the ecclipse. This anxiety was onely opposed to the actuall happinesse and naturall fruition of *God* enjoyed in the personall union, not to any light of a morall duty required in *Jesus Christ*. But 2. Wee are not to conceive that *Christ's* anxiety, feare and sorrow, were onely imaginary, and supposed upon a mistake that had not any *fundamentum in re*, ground in the thing it self; as *Jacob mourned and would not be comforted*, at the supposed death of his sonne *Joseph*, thinking hee was torne with wild beasts, when the child was alive and safe; and as the beleever will sorrow that *God* hath *forsaken him*, and hath *forgotten to be mercifull*, and that hee is turned of a friend an enemy, when its not so, but a great mistake; *God* hath not forgotten to be mercifull, *The Strength of Israel cannot repent and change*. *Christ's* darknesse in this was *negative*, and naturally *negative*, hee looking wholly on reall sadnesse, death, wrath, the curse of the Law; but not *privative*, or *morally and culpably privative*; for *Christ* had never a wrong thought of *God*, hee did never beleeve *God* to be changed; nor did hee upon a mis-judging of *God* conceive *God* had forsaken him, when as hee had not forsaken him, as if *Christ's* spirituall sense were deceived, in taking up a mis-apprehension of *God*, or his dispensation. And therefore that complaint, *Why* למה *hast thou forsaken me?* hath not this meaning, as it hath in many places of Scripture, *There is no cause why thou shouldest forsake me*; for there were just causes why the *Lord*, at this time, should forsake his Son *Christ*. And therefore the forsaking of *Christ* was reall; be-

No mistake in Christs soul deserted.

Psal. 2. 1. Psal. 74. 1. *Christ's desertion reall.*

cause

cause grounded upon justice. The elect had forsaken *God, Christ* stood in their place, *to beare their iniquities,* Isai. 53. that is, the punishment which the elect should have suffered eternally in *hell,* for their owne iniquities: And in justice *God* did for a time forsake his Son *Christ,* not onely in sense and apprehension, but really. 2. *Satan* doth so myst and delude the weake beleevers, that because they will not mourne, nor be humbled, for reall objects, sins, unbeleefe, mis-spending of time, which are true causes of sorrow and mourning, they waste sorrow needlesly and sinfully, the righteous dispensation of *God* intervening, for false and supposed causes, as through ignorance, for these things that are not sins, yet are falsly conceived to be sins; or through mis-apprehension, imagining that the *Lord* is changed, and become their utter enemy, when hee cannot forget them, *Isai.*49.14,15. or through mis-judging their owne state, conceiving they are reprobates, when there is no such matter. So when wee will not duely object, place and time our affections, its righteousnesse with *God* that wee lose our labour, and spill and seed away our affections prodigally, in a wood of thorns, for nothing; because wee doe not give them out for *Christ:* and so wee must sow, and never reap. But *Christ* could not thus lavish away his feare, sorrow, sadnesse. I know there is a forsaking in *God,* joyned with hatred: *God* neither in this sense forsook *Christ,* nor did *Christ* complaine of this forsaking. *God*'s forsaking of him, was in regard of the influence of actuall vision, 2. of the actuall joy and comfort of union, 3. of the penall inflicting of the curse, wrath, sorrow, sadnesse, stripes, death, on the man *Christ.*

The judiciall mis-spending of our affections, and the cause thereof.

In what respects Christ was forsaken.

Use. If *Christ* was put to, *What shall I say? what shall I doe?* what a sad and forlorne condition are sinners in? how shiftlesse are they? *Isai.*10.3. When *God* asketh of them, *What will yee doe in the day of visitation, and in the desolation that shall come upon you from farre? to whom will yee flee for help? where will yee leave your glory?* Jer.5.31. *What will yee doe in the end?* Guiltinesse is a shiftlesse and a forlorne thing. Take a man pained and tormented with the stone, hee cannot lie on this side, hee turneth to the other, hee cannot lie, his couch cannot ease him; hee casteth himselfe out of the bed to the floore of the house, hee cannot rest there; no place, not Paradise, say a man were tortured up heaven before the throne, the place of glory,

How shiftlesse the sinner is in judgement.

glory, simply considered, should not ease him. What a desperate course doe the damned take, to *seeke dennes and rocks of the earth to hide themselves in?* Canst thou lodge under the roofe of the creature, when the Creator armed with red and fierie wrath pursueth thee? And when that faileth them, and they dare not pray to *God*, they petition hills and mountaines to be graves above them, to bury such lumps of wrath quicke, *Revel.* 6.

2. I defie any man, with all his art, to be an Hypocrite, and to play the Politician in *hell*, at the last judgement, in the houre of death, or when the conscience is wakened. A robber doth never mocke the Law and Justice at the Gallowes, what ever he doe in the woods and mountaines. Men doe cry, and weep, and confesse sinnes right downe, and in sad earnests, when Conscience speaketh out wrath, there is no mind then of Fig-leave-coverings, or of colours, veiles, masks, or excuses. *No hypocrites formally in hell and at the last judgment.*

3. Conscience is a peece of eternity, a chip that fell from a Deity, and the neerest shaddow of *God*, and endeth as it begins. At first, even by it's naturall constitution, *Conscience* warreth against *Concupiscence*, and speaketh sadly out of *Adam*, while it is hot, and not cold-dead; *I was afraid, hearing thy voice, I hid my selfe*; and this it doth, *Rom.* 1. 19. *chap.* 2. 15. While lusts buy and bribe conscience out of office, then it cooperateth with sinne, and becommeth dead, in the end, when *God* shaketh an eternall rod over conscience, then it gathereth warme bloud againe, as it had in *Adams* daies; and hath a resurrection from death, and speaketh gravely, and terribly, without going about the bush; O how ponderous and heavy! How farre from tergiversation, cloakings, and shifting, are the words that dying *Atheists* utter, of the deceitfulnesse of sinne, the vanitie of the World, the terrours of *God?* Was not *Judas* in sad earnest? did *Saul* speake policie, when he weepeth on the Witch, and saith, *I am sore distressed?* Did *Spira* dissemble and sport, when he roared like a Beare against divine wrath? *Conscience endeth with the sinner, as it beginnes.*

What shall I say?

This saith, that *Christ* answering for our sinnes had nothing to say; The sufferer of Satisfactorie paine, has no words of *Apologie* for sinne. The friend that was to bee cast in utter darknes, for comming to the Supper of the great *King*, *without his wedding* *A truely wakened Conscience is speechlesse.*

ding Garment, ἐφιμώθη, his mouth was muzled, as the mouth of a mad dog; he was speechlesse and could not barke, when Divine justice speaketh out of *God. Job* chap. 40. answereth ver. 4. *Behold, I am vile, what shall I answer thee? I will lay my hand on my mouth.* When the *Church* findeth justice pleading against her; It's thus, *Ezech.* 16. 63. *That thou mayest remember (thy sinnes) and be confounded, and there may bee no more an openining of a mouth, because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord.* I grant, satisfactory justice doth not here put men to silence, but it proveth how little we can answer for sinne. Even *David* remembring that *Shimei,* and other Instruments had deservedly afflicted him, in relation to Divine justice, saith, *Psalm.* 39. 9. *I was dumbe, I opened not my mouth, because thou didst it.* There were three demands of justice given in against *Christ,* all which hee answered: Justice put it home upon *Christ.* 1. All the elect have sinned, and by the law are under eternall wrath: To this claime, our *Advocate* and *Suretie* could say nothing on the contrary. It's true *Lord. Christ* doth satisfie the Law, but not contradict it. The very word of the *Gospel* answereth all these. In this regard, *Christs* silence was an answer; and to this, *Christ* said, *What shall I say?* I have nothing to say.

Three demands of Justice given in against Christ *and answered by him.*

2. Thou art the sinner in Law; to this *Christ* answered, *A body thou hast given me. The Sonne of man came not to be served, but to serve, and to give himselfe a ransome for many.* Matth. 20. 28. The whole *Gospel* saith, *Christ who knew no sinne, was made sinne for us.*

3. Thou must die for sinners. This was the third demand; and *Christ* answereth it, *Psal.* 40. *Hebr.* 10. *Thou hast given me a body, here am I to doe thy will.* To all these three *Christ* answered with silence: and though in regard of his patience to men, it be said, *Esai* 53. 7. *Hee was brought as a Lambe to the slaughter, and as a sheepe before the shearer is dumbe, so he opened not his mouth.* Yet it was most true, in relation to Divine justice, and the Spirit of *God* hath a higher respect to *Christs* silence (which was a wonder to *Pilate*) before the bar of *Gods* justice. O could we by faith see *God* giving in a black and sad claime, a bill *written within, and without,* in which are all the sinnes of all the elect, from *Adam* to the last man;

man; and *Christ* with watery eyes receiving the claime, and saying, *Lord, It's just debt, crave me, what shall I say on the contrary?* We should be more bold, not barely to name our sinnes, and tell them over to *God, but* to confesse them, and study more *for the answer, of a good Conscience*; by faith to substitute an *Advocate*, to answer the demands of Justice for our sinnes; and if men beleeved that *Christ*, as suretie satisfieing for their sinnes, could say nothing on the contrary, but granted all; they should not make excuses and shifts, either to wipe their *mouth with the whoore, and say, I have not sinned*, nor be witty to make distinctions, and shifts, and excuses to cover, mince, and extenuate their sinnes.

Father save me from this houre.

The fourth part of this complaint, is an answer that Faith maketh to *Christs* question. *What shall I say? What shall I doe?* Say praying wise (saith Faith) *Father, save me from this houre.* A word of the Coherence, then of the words. Wee often dreame, that in trouble, helpe is beyond Sea, and farre off; as farre as heaven is from earth. When help is at our elbow; and if the *Spirit of Adoption* bee within, the prisoner hath the Key of his owne Jayle within, in his owne hand. *God* was in *Christs* bosome, when he was in a stormy Sea, and the light of Faith saith, *behold, the shore at hand.* Death taketh feet and power of motion from a man; but, *Psal.* 23.4. yet Faith maketh a supposition, that *David* may walke and live, breathe in the grave, in *the valley of the shaddow of death.* It's the worke of Faith to keep the heate of life in the warme bloud, even among clods of clay, when the man is buried. This anxious condition *Christ* was in, as other straits are to the Saints, is a strait and narrow passe, there was *no help for him on the right hand, nor on the left*; nor before, nor behind, nor below. *Christ*, as *David* his type, *Psal.* 141. 4. *Looked round about, but refuge failed him, no man cared for his soule*; but there was a way of escape above him, it was a faire easie way to heaven. The *Church* was in great danger and trouble of warre and desolation, when shee spake to *God*, Psalm. 46. Yet their faith seeing him to bee very neere them; *God is our refuge and strength*: true, he can save (saith sense) but that is a fowle flying in the woods, and over-Sea-hop, farre off: Nor

Helpe neerer in trouble then we apprehend.

far off (saith Faith) *A very present help in trouble*: or a help easily, or מאד *Exceedingly found in trouble*. So *Psalm.* 44. 9. *Thou hast cast us off.* Hebr. *Thou art farre from us, thou hast put us to shame.* What lower could the people be? *Vers.* 19. We are in the dungeon, *in the place of dragons*: We are in the cold grave, beside the wormes and corruption; and thou hast covered us with the *shaddow of death*, a cold bed. Yet then see what Faith saith, *Vers.* 20. *Wee have not forgotten the name of our God. Our God* is a word of great faith. And to come to *Christ*; his *Soule was troubled*; He was at, *What shall I say?* In a great perplexitie. Yet he hath a strong saith, both of his Father, and of his owne condition. He beleeved *God* to bee his *Father*, and calleth him Father. Yea, in this *hell*, hee applyeth the relation of a *Father* to himselfe, *Matth.* 26. 39. *O my Father*; this is the warmest love-thought of *God*; and when his comfort was ebbest, his confidence in the Covenant strongest. *My God, my God, &c.* Its much glory to our *Lord*, that Faith sparkle fire and bee hot, when comfort is cold and low. O what an honour to God, the man is slaine, and cold dead, yet he beleeves strongly the salvation of *God*. *Christ* kills the poore man, and the mans faith kisseth and hangeth about *Christs* neck, and sayes, *If I must dye, let Christs bosome be my death-bed.* Then hee must beleeve, if *God* was his Father, by good Logick, he must be the Sonne of *God*, and if *God* was his *God*, then the heire of all must claime the priviledges of all the Sons of the house in Covenant. *God* (I may say) was more then *Christs God*, and more then in covenant with *God*, as he was more then a servant, so more then a Sonne, then a common one, and *Christs* faith is so rationall, and so binding with strength of reason, that he will but use such a weapon, as we may use, even the light of Faith, and hee will claime but the common benefit of all the Sonnes in covenant, when he saith, *My God, my God.* What ever *Papists* say, if ever *Christ* was in *hell*, it is now; but see, hee hath heaven present with him in hell. If *God* could be apprehended by faith, in *hell*, as a *God* in covenant, then should hell become heaven to that beleeving soule. *Christ* tooke *God*, and his *God*, and his *Father*; as *Jonah*, a type of him, downe to the bowels of hell with him: and as we see some dying men, they lay hold on some thing

Christ used faith in trouble for our cause.

dying

dying, and dye with that in their hand; which wee call the dead-gripe: so *Christ* died with his Father, by faith, and his Spouse, in regard of love stronger then the grave, in his arms: this was *Christ*'s death embracings, his death-kisse; and *Job* professeth so much. Lower hee could not be, then hee complaineth hee is, *chap.* 19. in all respects, of body, which was a clod of bones and skin; in regard of wife, servants, deare friends, of the hand of *God* in his soule. Yet vers. 25. *I know that my* goel, *my kinsman, Redeemer liveth, and that hee shall stand the last man on the earth.* *Christ's death-gripe.*

This leadeth us, in our forlorn perplexities, to follow *Christ*'s foot-steps, both under evills of punishment and sin. The people in their captivity in *Babylon*, *Ezek.* 37. were an hoast of dead and (which is more) *dry bones*; the *Churches* in *Germany*, in *Scotland*, are dry bones, and in their graves; the *Churches* in *England* and *Scotland*, in regard of the sinfull divisions, and blasphemous opinions in the worship of *God*, are in a worse captivity, and lower then dry bones, and our woes are not at an end; yet the faith of many seeth, that deliverance, and union there must be, and that our graves must be opened, and that the *wind of the Lord* must breathe upon the *dry bones, that they may live.* *God* hath in former times opened our graves, when strange lords had dominion over us, I would wee were freed of them now also, but our yoke is heavier then it was; but *God* shall deliver his people from those that oppresse them. *Use.*

Again, as you see in great perplexity *Christ* beleeved *God* to be his Father, and that hee himselfe was a Son; so are wee under pressures of conscience, and doubtings because of sinne, to keep precious, high, and excellent love-thoughts of *Jesus Christ*.

Object. 1. *But what if a soule be brought to doubt of its conversion; because hee findeth no good hee either doth, or can doe? true faith, is a working faith.* *Object.* 1.

Answ. Some so cure this, as they prove Physicians of no value to poore soules, I mean, *Antinomians*: For, say they, This is the disease that *you in doubting of your faith, because you find not such and such qualifications in you, therefore seek a righteousnesse in your selfe, and not in Christ.* I should easily grant that man's inherent righteousnesse is, in his carnall apprehensi- *Doubtings from want of qualifications how cured.*

on, his very *Christ* and *Redeemer*; but in the mean time, These are two carnall and fleshly extremities, and faith walketh in the middle between them. 1. Its a fleshly way to say, that, because I find sinne reigning in me, I have killed my brother, saith a *Cain*; I have betrayed the Lord of glory, saith a *Judas*; yet I am not (saith a *Libertine*) to question whether I beleeve or no; for this putteth fleshly and prophane men on a conceit, *Be not solicitous what you are, take you no feare of serving sin and divers lusts, but beleeve, and never doubt, whether your faith be a dead, or a living faith, though you goe on to walk after the flesh; but beleeve, and doubt not whether you beleeve or no.* The other extremity is of some weak *Christians*, who because they find *that in them, that is in their flesh, dwelleth no good*, and they sinne daily, find much untowardnesse and back-drawing in holy duties; therefore (say they) *I have no faith, I am none of Christ's*: This is a false Conclusion, drawn from a true Antecedent, and springeth from a root of selfe-seeking, and righteousnesse which wee naturally seek in our selves; for I am not, being once justified, to seek my justification in my sanctification; but being not justified, I may well seek my non-justification in my non-sanctification: as *Libertines* say, this is the fault of all, when it is the fault onely of some weak miss-judging soules; so doe they take the Saints off from all disquietnesse and griefe of mind for neglect of spirituall duties, as if all godly sorrow and displeasure for our sinfull omissions, were nothing but a legall sorrow for want of selfe-righteousnesse, and a sinfull unbeleefe: but its formally not any such thing, but lawfull and necessary, to make the sinner goe with a low sayle, and esteem the more highly of *Christ*; and its onely sinfull, when abused to such a legall inference, *I omit this and this, I sinne in this and this*, ergo, *God is not my Father, nor am I his sonne.*

Salmarsh, *Free grace.* c. 5. p. 92, 93

Two false wayes in curing doubtings whether the soule be in Christ or no.

To argue from faint performance of duties no faith, is unjust reasoning.

But I hold this Position, as evidently deducible out of the Text, In the roughest and most bloudy dispensation of *God* toward Saints, neither soule-trouble, nor anxiety of *spirit* can be a sufficient ground to any, why they should not beleeve, or question their son-ship and relation to *God*, as their *Father*. Its cleare that *Christ* in his saddest condition beleeved, and stood to it, that *God* was his *Father*: The onely question will be, If sinfull and fleshly walking be a good warrant. To which I answer,

swer, If any be a servant of sin, and walk after the flesh, and be given up to a reprobate mind to commit sin with greedinesse, such a one hath good warrant to beleeve that *God* is not his *Father*, and that hee is not in *Christ*; because, 2 *Cor.* 5. 17. *If any man be in Christ, hee is a new creature.* It any *be risen with Christ, he seeketh the things that are above, where Christ is at the right hand of God.* Hee *is dead, and his life is hid with Christ in God.* And, *Hee mortifieth his members on earth.* Col. 3. 1, 2, 3, 4. *Hee is redeemed from this present evill world,* Gal. 1. 4. *Hee is dead to sinnes, and liveth to righteousnesse.* 1 Pet. 2. 24. *Hee is redeemed from his vaine conversation.* 1 Pet. 1. 18. *Hee is the Temple of the Holy Ghost; hee is not his own, but bought with a price*; and is, being washed in *Christ*'s bloud, a King over his lusts, a Priest to offer himselfe to *God, an holy, living, and acceptable sacrifice,* 1 Cor. 6. 19, 20. Revel. 1. 5, 6. Rom. 12. 1. But hee that remaineth the servant of sin, and walketh after the flesh, and is given up to a reprobate mind, &c. is no such man; *ergo*, such a man hath no claime to *God* as his *Father:* and upon good grounds may, and ought to question his being in *Christ*. Onely, let these cautions be observed. 1. It is not safe to argue from the quantity of holy walking; for many sound beleevers may find untowardnesse in wel-doing, yet must not cast away themselves for that. A smoking flaxe is not quenched by *Christ*, for that it hath little heat, or little light; and therefore ought not by us. 2. Beware we lean not too much to the quality of walking holily, to inferre, *I fast twice a weeke, I give tithes of all I have*; then, *God I thanke* him, I am not an *hypocrite*, as the *Publican*, and a wicked man. Sincerity is a sensible, speaking grace; its seldome in the soule without a witnesse. *Lord, thou knoweſt that I love thee* (saith *Peter*;) hee could answer for sincerity, but not for quantity: hee durst not answer *Christ*, that hee knew that hee loved him more then these. Sincerity is humble, and walketh on positives, *Lord, I love thee*; but dare not adventure on comparatives, *Lord, I love thee more then others.* 3. There be certain houres, when the beleever cannot make strong conclusions, to inferre, I am holy, therefore I am justified; because in darknesse wee see neither black nor white, and *Gods* light hides our case from us, that wee may be humbled, and beleeve. 4. Beleeving is surer then too frequent gathering warmnesse from our own hot skin.

How farre we may argue to conclude no falling from sinfull walking.

Saltmarsh,

Saltmarsh, and other *Libertines* make three Doubts that persons have, as sufficient grounds, to question their being in *Christ*: 1. Back-sliding. 2. The mans finding no change in the whole man. 3. Unbeleefe. Give me leave therefore in all meeknesse to offer my thoughts, in sifting and scanning this Doctrine.

Saltmarsh *in his Free-grace, or flowings of Christs bloud &c. c. 4. p. 79 80.*

This is then (saith hee) *your first doubt, that you are not therefore beloved of God, or in Christ, because you fell backe againe into your sin, so as you did. Suppose I prove to you, that no sin can make one lesse beloved of God, or lesse in Christ.*

Answer.

Then I shall conclude, that sinne cannot hinder the love of God to my soule.

Question.

Antinomians *doubts touching the spirituall state of a soule, discussed and improved.*

This I prove, 1. *The mercies of God are sure mercies, his love, his covenant everlasting:* Paul *was perswaded that neither life, nor death, &c. could separate him from the love of God. The Lord changeth not in loving sinners.* 2. *Whom the* Lord *loveth, hee loveth in his Sonne, hee accounts him as his Sonne; for hee is made to us, righteousnesse, sanctification, and redemption. But* God *loveth his Sonne alwayes alike; for hee is the same yesterday, and to day, and for ever:* ergo, *Nothing can make* God *love us lesse; because hee loves us not for our selves, or for any thing in our selves, &c.* 3. God *is not as man, or the sonne of man. Who shall lay any thing to the charge of* God's *chosen? The foundation of* God *standeth sure.* God's *love is as himselfe, ever the same.*

The immutability of Gods *love no ground but multitudes may doubt whether they be in Christ or not.*

Answer 1. The thing in question to resolve the sinner, whether hee be loved of *God*, from eternity, as one chosen to glory, is never proved, *because no sinne can make one lesse beloved from eternity; and sin cannot hinder the love of* God, *(non concluditur negatum;)* for its true, sinne cannot hinder the flowings and emanation of the love of election, it being eternall; else not any of the race of mankind, *God* seeing them *all* as guilty sinners, could ever have been loved with an eternall love. But the consequence is nought, *ergo*, back-sliders in heart, and servants of sinne, have no ground to question, *whether they be loved with the love of eternall election, or not.*

2. This Physician layes downe the conclusion in question, which is to be proved, to the resolving of the mans conscience,

that

that hee may be cured; the thing to be proved to the sick man, say hee were a *Judas*, wakened in conscience, is, that notwithstanding his betraying of *Christ*, yet *God loved him with an everlasting love, and hee is in Christ.* Now hee cureth *Judas* thus, *God's* love is everlasting, his covenant everlasting, no sin can hinder *God* to love *Judas*, or separate a traitor to *Christ*, from the love of *Christ*. Seperation, supposeth an union; lesse loving, supposeth loving: so he healeth the man thus; no disease can overcome or hinder the Art of such a skilled Physitian, to cure a dying man. But what if this skilled Physitian will not undertake to cure the man, nor to move his tongue for advice, nor to stirre one finger to feel the mans pulse: *Ergo*, The man must be cured. For if the man be a back-slider in heart, and a servant of sinne, *Christ* never touched his pulse. He hath as yet sure grounds to question, whether he be loved of *God*, or be in *Christ*, or no; for except you prove the man *to be loved with an everlasting love*, you can prove nothing: And your argument will not conclude any thing for the mans peace, except you prove him to be chosen of *God*; which is his onely question. But say that hee *is loved from everlasting*, and that hee is in *Christ*, by faith, its easie to prove, that *his sinnes cannot change everlasting love, nor make him lesse beloved of God, nor separate him from the love of God.* You must then either remove the mans doubting, from signes inherent in the man, (and if hee be a back-slider in heart, you fetch fire and water from beyond the Moone to cure him;) or you must fetch warrants to convince him, from the mind, eternall counsells of love and free grace within *God*; and that is all the question between the poore man and you. You cannot prove *God hath loved him from everlasting*, because hee hath loved him from everlasting. If *Libertines* in this Argument intend to prove, that a chosen convert in *Christ* hath no ground to question, that hee is not beloved of *God*, and not in *Christ*, 1. That is nothing to the Thesis of *Antinomians*, maintained by all, that *sinners, as sinners, are to beleeve Gods eternall love in Christ to them; and so all sinners, elect or reprobate, are to beleeve the same.* 2. Its nothing to the universall commandement, that all and every one in the visible *Church*, wearied and loaden with sin, or not wearied and loaden, are immediatly to come to *Christ* and rest on him, as made of *God* to them *their righteousnesse, sanctification,*

A necessity of inherent signes and qualifications to doubting soules.

cation, and redemption, without any inherent qualification in them. 3. Its nothing to the point of freeing all, and building a golden bridge to deliver all who are oblieged to beleeve, elect or reprobate, from doubting whether they be in *Chriſt* or not, that they may eaſily come to *Chriſt*, and beleeve his eternall love and redemption in him, though they be in the gall of bitterneſſe, and bonds of iniquity, and that immediatly. Which golden Paradiſe to heaven and *Chriſt*, *Antinomians* liberally promiſe to all ſinners, as ſinners. I cannot beleeve that its ſo eaſie a ſtep to *Chriſt*.

How God loveth his Son Chriſt, and beleevers with with the ſame love.

For the ſecond: It's a dreame, that *God loveth ſinners with the ſame love every way, wherewith hee loveth his owne Sonne Chriſt.* And why? Becauſe *God* loveth us onely for his owne Sonne, and for nothing in us *Ergo*, Farre more it muſt follow, its a farre other, an higher, fountaine-love, wherewith the *Father* loveth his owne eternall and conſubſtantiall Sonne, the Mediator betweene *God* and man; and that derived love wherewith he loveth us ſinners. As the one is 1. Naturall; the latter, free? 2. The love of the *Father* to the Sonne, as his *conſubſtantiall Son*, and ſo farre as it's eſſentially included in his love to *Jeſus Chriſt Mediator*, is not a love founded on grace and free-mercy, which might never have beene in *God*; becauſe eſſentially, the *Father* muſt love his Sonne *Chriſt*, as his Sonne; and being *Mediator*, he cannot for that renounce his naturall love to him, which is the fundamentall cauſe, why hee loveth us for *Chriſt* his Sonne, as *Mediator*; but the love wherewith the *Father* loveth us for his Sonne *Chriſt*, is founded on free Grace and mercy; and might poſſibly never have been in *God*. For, 1. as he could not but beget his Sonne, he could not but love him; nature, not election can have place in either: but it was his Free will to create a man, or not create him. 2. He cannot but love his Sonne *Chriſt*, but *God* might either have loved neither man nor *Angel*, ſo as to chuſe them to Salvation, and he might have choſen other Men and *Angels*, then theſe whom he hath choſen; *God* hath no ſuch freedome in loving his owne *Conſubſtantiall Sonne*. 2. Its an untruth, that *God* loveth his choſen ones, as he doth love his Sonne; that is, with the ſame degree of love, wherewith he loves his Sonne; I thinke that not farre from either groſſe ignorance, or blaſphemie. It poſſibly may bee the ſame love by proportion, with

which

which the Father tendereth the *Mediatour*, or *Redeemer*, and all his saved and ransomed ones; but in regard of willing good to the creature loved, he neither loveth his redeemed with the same love, wherewith hee loveth his Sonne; except blasphemously we say, *God* hath as highly exalted all the redeemed, and *given to them a name above every name*, as he hath done to his owne Sonne; nor doth he so love all his chosen ones, as hee conferreth equall grace and glory upon all alike; as if one starre differed not from another starre in glory, in the highest heavens. Our owne good works cannot make our *Lord* love us lesse or more, with the love of eternall election; but they may make *God* love us more with the love of complacency, and a sweeter manifestation of *God* in the fruits and gracious effects of his love. According to that, *John* 14. 23. *Jesus said, if a man love me, he will keepe my words, and my Father will love him, and we will come unto him, and make our abode with him.*

The third reason is the same with the first, and proveth nothing but a Major Proposition, not denied by the disquieted sinner, which is this: *Who ever is justified and chosen, cannot be condemned; whom ever the Lord once loveth to salvation, he must alwaies love to salvation*; for his love is like himselfe, and changeth not. But the disquieted sinner is *chosen and loved to salvation.* This Assumption is all the question: and the truth of a Major Proposition, can never prove the truth of the Assumption.

Saltmarsh, Free Grace, *Chap.* 4. *Pag.* 83.84.85.

Because you feele not your selfe sanctified, you feare you are not justified. If you suppose that God takes in any part of your faith, repentance, new obedience, or sanctification, as a ground upon which he justifieth or forgiveth; you are cleare against the Word; for if it be of Workes, it is no more of Grace. 2. It must then be the onely evidence you seeke for; and you aske for sanctification to helpe your assurance of justification: but take it in the Scriptures way.

1. *In the Scriptures, Christ is revealed to be our sanctification. Christ is made unto us righteousnesse, sanctification. I live, yet not I, but Christ liveth in me. Yee are Christs, but yee are sanctified, but yee are justified in the name of the Lord Jesus. He hath quickned us together with Christ. Wee are his workmanship, created in Christ Jesus unto good workes.*

Jesus Christ himself being the chiefe corner stone: That Christ may dwell in your hearts by faith; that new man which after God was created in righteousnesse and true holinesse; Wee are members of his body, of his flesh, and his bones. And being found in him, not having mine own righteousnesse. I can doe all things through Christ which strengthneth me. But Christ is all in all. Your life is hid with Christ in God, Heb. 13. 20, 21. *All these set forth Christ as our sanctification, the fulnesse of his, the all in all. Christ hath beleeved perfectly for us, he hath sorrowed for sinne perfectly, he hath obeyed perfectly, he hath mortified sinne perfectly; and all is ours, and we are Christs, and Christ is Gods.*

2. *The second thing is Faith about our owne sanctification, we must beleeve more truth of our owne graces then we can see or feele: the Lord in his Dispensation hath so ordered, that here our life should be hid with Christ in God, that we should walke by faith, not by sight: So we are to beleeve our repentance true in him, who hath repented for us; our mortifying sinne true in him, through whom we are more then conquerors, our new obedience true in him, who hath obeyed for us, and is the end of the Law to every one that beleeveth, our change of the whole man true in him, who is righteousnesse and true holinesse. And thus without faith, its unpossible to please God. This is Scripture-assurance to see every one in himselfe as nothing, and himselfe every thing in Christ, Faith is the ground of things hoped for, and the evidence of things not seen. All other assurances are rotten conclusions from the Word, invented by Legall Teachers not understanding the mystery of the Kingdome of Christ. The Scriptures bid you see nothing in your selfe, or all as nothing. These teachers bid you see something in your selfe: so as the leaving out Christ in Sanctification, is the foundation of all doubts, feares, distractions. And he that looketh on his repentance, on his love, on his humility, on his obedience, and not in the tincture of the bloud of Christ, must needs beleeve weakely and uncomfortably.*

Answer.

How farre sanctification may evidence, that a soule is in Christ.

If a servant of sinne, any *Cain*, wakened with the terrors of *God*, see his sinnes, feele hell in his soule for them, and have no warme thoughts of love, and farre-off-affiance, at least in *Christ Jesus*

Jesus; but flee from *Christ*, and goe to the enemies of *Christ* for comfort, as *Judas* did, hee may strongly conclude: I feele, I am not sanctified; I hate the Physitian *Christ*, and runne from him: *Ergo*, I am not justified. And from a true reall non-feeling of sanctification, its a strong consequence, there's no justification. But from a mis-prizing of Grace and Sanctification in my selfe, I cannot conclude, I am not justified. We know *Papists* in point of certaintie of salvation, argue so; many deluded Hypocrites beleeve, or imagine, they have oyle in their lamps, yet they are deceived; therefore the Saints can have no certainty they are in *Christ*. Its just like the answer now in hand. A mis-judging of sanctification, cannot argue no justification: *Ergo*, A true and reall judgement of no sanctification in Hypocrites, and slaves of sinne, cannot argue the persons to be justified, who thus argue. It is as if I should argue thus; A frantick and a sleeping man cannot know that he is frantick, and sleeping; therefore a sober and a waking man, cannot know that he is sober and waking. For a deserted child of God is in some spirituall Phrensie and sleepe, and does mis-prize *Christ* in himselfe, and sanctification; and therefore argueth often, that he is not in *Christ*, upon false principles. But a wakened conscience in *Cain*, and *Judas*, doe strongly conclude, I am not a new creature, but a servant of sinne: *Ergo*, I am not justified, and not in *Christ*; and *Cain* in this consequence is sober, and not asleepe.

From non-justification, any may conclude truly, non-justification.

2. Not any Protestant Divine, whom the Author calleth *Legall Teachers*, ignorant of *the mystery of the Gospel*; did ever teach, that *Faith, new Obedience, Repentance, are grounds upon which God justifieth a sinner. Antinomians*, who make Repentance and Mortification all one with Faith; and as Master *Den* saith, they are *but a change of the minde, to seeke righteousnesse and mortification in Christ, not in our selves.* Thus much μετανοια doth signifie, must say, as wee are justified by faith, so also by repentance, and mortification: if repentance be nothing but faith, as they say.

Protestants make mortification and repentance some other thing then Faith.

3. We seeke onely the evidence of justification in our holy walking; as the Scripture doth, 1 *Pet.* 1. 24. *Galat.* 1. 4. 1 *Pet.* 1 18. 1 *Joh.* 3. 14. Infinite places say, these that live to *Christ*, and are new Creatures must be in *Christ*, and justified, 2 *Cor.* 5. 17. 1 *Cor.* 6. 9, 10, 11, 12. *Gal.* 2. 20. *Col.* 3. 1, 2,

3, 4. Then the arguing from the effect to the cause can be no rotten conclusion, except by accident, in a soule distempered under desertion and weakenesse.

4. These places that make *Christ* our sanctification, and *Christ* to live in us, and beleevers to be the workemanship of *Jesus created in him, unto good workes, &c.* Make not these to bee acts of *Christ formally repenting perfectly in us, sorrowing for sinne, mortifying sinne perfectly in us:* as if wee were meere patients, and were onely obliged to repent, sorrow, mortifie sinne, when the *Spirit* breatheth on us, and not otherwise, as Libertines explaine themselves; which I hope to refute hereafter. 2. Nor doe these places make *Justification* and *Regeneration* all one; as Master *Towne*, with other *Antinomians* doe. For we are not regenerated by faith, but that we may beleeve; but we are justified by faith. 2. *Regeneration* putteth in us a new birth, the image of the *second Adam*; *Justification* formally is for the imputed righteousnesse of *Christ*, which is in *Christ*, not in us. And it seemes to me, that they make *Justification* and Sanctification all one: for the *Author* saith, that *Christ not onely repenteth in us, but for us, Christ obeyed for us, and is the end of the Law to every one that beleeveth.* Now what mysterious sense can be here, I cannot dreame; Sure, it is no Gospel-secret; if the meaning (that *Christ repenteth, and obeyeth for us,*) be, that *Christ* by his grace worketh in us repentance, and new obedience, and mortification, and the change of the whole man; its a good and sound sense. But then how must all assurances from repentance and new obedience, *be the rotten conclusions of Legall Teachers?* To see all these wrought by *Christ*, as the efficient and meritorious cause, and to ascribe them to the *Spirit of Jesus*, and thence conclude, we are Justified, as all *Protestant Divines* teach, *is no rotten conclusion of Legall Teachers.* For sure, if we ascribe them to nature, to free will, to our selves, and confide in them, as parts of our righteousnesse, and from them, in that notion, draw the assurance of our *Justification*, as *Papists*, and *Arminians* doe, and as the Saints out of fleshly presumption may doe; this is no doctrine of *Protestants*. Is the Sunne obliged to me, because I borrow light from it? Or the Flouds and Rivers beholden to men because they drinke out of them? The new man is a *creature* of *Christs* finding; cursed bee they that sacrifice to Free-will;

Townes *asser. of grace, pag. 32.*

Regeneration and justification not one, as Antinomians teach.

No assurance can flow from acts of sanctification performed by our good Nature.

will; Its a ſtrange God. The kingdome of grace, is a Hoſpitall of free graces to ſick men: all we doe, the leaſt good thought, or gracious motion in the ſoule, is a flower, and a roſe of *Chriſts* planting, and an Apple that grew on the tree of life; a ſinner is the ſtocke, but free Grace the ſap. *Chriſts Father the Husbandman*, life and growing is from *Jeſus* the wine tree; wee are but poore twigs that bring forth fruit in *Chriſt*. But I feare the ſenſe of this, that *Chriſt repenteth for us, and obeyeth for us, he being the end of the Law to every one that beleeveth*; be farre otherwiſe, to wit, that *Chriſts* obedience of the Law, he being the end of the Law, as alſo his paſſive obedience is ours. If this be the intended ſenſe, then all our Sanctification is nothing, but the Sanctification and holy active obedience of *Chriſt*. I yeeld this to be a broad, a faire and eaſie way to heaven. *Chriſt* doth all for us, *Chriſt* weeped for my ſinnes, and that is all the repentance required in me, if I beleeve that *Chriſt* was mortified, and dead to the world for me, that is my mortification; and if I beleeve, that the Change of the whole man was truely in *Chriſt*, this is my true holineſſe: then my walking in holineſſe cannot bee rewarded with life eternall, nor have any influence as a way, or meanes leading to the kingdome. 2. *Chriſts* active obedience imputed to the ſinner, can be no evidence of juſtification, becauſe it is in *Chriſt*, not in me; any evidence, or marke of *Juſtification* muſt bee inherent in the beleever, not in *Chriſt*. 3. And one and the ſame thing cannot be a marke and a ſigne of it ſelfe. Now the active obedience of *Chriſt* imputed to the ſinner, is holden to be a part of *Juſtification*.

The Antinomian Mortification, a deluſion.

5. The *Scripture* doth indeed *bid you ſee nothing in your ſelf*, that can buy the righteouſneſſe of *Chriſt*, or be an hire and wages to ranſome imputed righteouſneſſe; and Legall Teachers, not any Proteſtant Divines, bid you ſee ſomething, a great ſomething of merit, and ſelfe-righteouſneſſe in your ſelfe. And *Antinomians* ſay, that the New creature, or the New man mentioned in the *Goſpel*, is not meant of Grace, but of *Chriſt*. The *Scripture* maketh *Chriſt* and Juſtification the cauſe, and Sanctification and the New creature the effect; 2 *Cor.* 5. 17. *If any man be in Chriſt, he is a new creature*. And this aſſertion maketh Sanctification, as formally diſtinguiſhed from *Chriſt* and Juſtification, juſt nothing. And *Antinomians* ſay, (b) that in the regenerate

How we ſee righteouſneſſe in our ſelves.

[a] *Riſe, reigne, cr. 7. pag. 2.*

[b] *Riſe, reigne, cr. 15. pag. 3.*

generate and Saints *there is no inherent righteousnesse, no grace or graces in the soules of beleevers, but in Christ onely.* And M. *Saltmarsh* saith the same, *that our sorrow, repentance, mortification, and change of the whole man, are nothing in us; but they are in Christ, and must be apprehended by faith, as things unseen:* whereas the divine nature is in the Saints, 2 *Pet.* 1. 4. *Faith dwelleth in us.* 2 Tim. 1. 5. The new creation and image of *Christ is in the mind,* Ephes. 4. 23. The *seed of God abideth in us,* 1 Joh. 3. 9. *The anoynting that teacheth all things,* ὁ ὑμῖν μενεῖ, *remaineth in you,* 1 Joh. 2. 27. and Ezek. 36. 26. *I will give you an heart of flesh, and I will put my Spirit* בְּקִרְבְּכֶם *in the inner part,* or *in the midst of you.*

Holinesse and mortification, inherent in us.

(c) *Rise reigneer, 17. pag. 4.*
(d) *Rise, reigneer, 77 pag. 15.*
Antinomians deny all inherent holinesse to be in us.

Antinomians teach, (c) That *true poverty of spirit doth kill and take away the sight of grace.* And, (d) *Sanctification is so farre from evidencing a good estate, that it darkens it rather; and a man may more clearly see Christ, when hee seeth no sanctification, then when hee sees it; the darker my sanctification is, the brighter is my justification.* So *Saltmarsh, The Scriptures bid you see nothing in your selfe, or all as nothing; these Teachers bid you see something in your selfe. And its a walking by faith, and not by sight; and a life hid with Christ in God, to beleeve more truth in our owne graces, then wee see or feel.*

How we are to see grace in our selves.

Now its true, the *Saints* out of weaknesse mis-prize the *Spirit's* working in them, and while they under-value themselves, they under-rate the new creation in themselves, and tacitely upbraid and slander the grace of *Christ,* and lessen the heavenly treasure, because it is in an earthen vessell; but poverty of spirit and grace will see, and doe see grace inherent in it selfe, though as the fruit of grace. *Cant.* 1. 5. *I am black (O daughters of Jerusalem) but comely, as the tents of Kedar.* Vers. 11. *While the King sitteth at his table, my spikenard sendeth forth the smell thereof.* The *Saints* as they make a judgement of *Christ* and his beauty, so also of themselves; *My heart waked. I am sick of love.* Psal. 116. 16. *O Lord, truly I am thy servant.* Psal. 63. 1. *My soule thirsteth for thee, my flesh longeth after thee.* Psal. 73. 25. *Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.* Psal. 130. 6. *My soule waiteth for the Lord, more then they that watch for the morning.* So *Ezekiah,* Esay 38. 3. *Paul,* 2 Cor. 1. 12. 2 Tim. 4. 7, 8. 1 Cor.

1 *Cor.*15.9,10. And others have set out in its colours the *image of Christ* in it selfe; but not as leaving out *Christ*, and taking in merit; nor doth the *sense of sanctification darken justification*, or lessen it to nothing, except where wee abuse it to merit, and selfe-confidence, as *Peter* did; who in point of selfe-confidence ought to have forgotten the things that are behind. 2. Yea, to say *wee see justification more clearly, when wee see no sanctification*, is to make the *water and the Spirit*, 1 Joh.5. 8. dumb or false witnesses, that either speak nothing, or tell lies. 3. It is against the office of the *Spirit*, which is to *make us know* τὰ ὑπὸ θεοῦ χαριζόμενα, *the things that are freely given us of God*, such as faith, repentance, love, mortification, *Act.* 5. 3. 2 *Tim.*2.25. *Phil.*1.29. *Ephes.* 2. 8. *Rom.* 5. 5. *Gal.*2.20. I grant by accident, when sin appeareth to a Saint out of measure sinfull, and hee seeth how little good hee hath, that *hee is blind, naked, poore, and hath no money, nor price, that hee is sold as a wretched man under a body of sin*, Rom.7.14, 24. it heighteneth the excellency and worth of the ransome and bloud holden forth in *Justification*: And white righteousnesse, free and glorious, set beside black guiltinesse, and no sanctification compearing as price or hire, maketh *Christ* appeare to be choycer then gold or rubies. Yea, when I see no sanctification to buy *Christ*, then justification is more lovely, eye-sweet, taking, and soule-ravishing; as the more light, the more darknesse is discovered; and the more sin, the higher is *Jesus Christ*. And by all this, the *Saints* professing their owne integrity, and holy walking before *God*, should see something in themselves, not understanding the mystery of the *Gospel*, and erre miserably with Legall Teachers, and darken free justification by grace: And one grace of *God* should obscure and destroy another; for to see, feel, and professe sanctification, is an act of supernaturall feeling, and of grace; how then can it darken the faith of the remission of sinnes in *Christ*?

Nothing resse in our selves heighteneth the price of Christ.

But it may be asked, When the *Saints* cannot be assured that *God* is their Father, in regard of sin, unbeleefe, and present deadnesse, what reasons would you use to raise their *spirits* up to the assurance of their interest and relation to *God*, as to their Father?

Ans. There is no way of arguing Saints out of their unbeleefe, except hee that laboureth to strengthen them, being *an*

How Ministers are to deale with troubled soules.

Interpreter, one of a thousand, who can shew a man his righteousnesse, be so acquainted with the condition of the afflicted soule, that hee see in him some inherent qualification, that may argue to the Physician there is some, lesse or more of *Christ* in the soule of the man; else if hee know him to be a person yet utterly void of *Christ*; sure hee must deale with him that is *under the Law*, in a more legall and violent manner, then with him whom hee conceiveth to be under the *Gospel*; for one and the same physick cannot suit with contrary complexions. The *Author* professeth hee dealeth *with sinners as sinners*, and so with all sinners; as if physick for the gut were fit physick for the stone in the bladder. I goe not so high, but speak to a weak son, who hath *God* for his Father, but under soule-trouble doubteth whether *God* be his Father or not.

If hee lay downe a principle that hee was never in *Christ*, because of such and such sinnes; you are not, who ever intends to cure him, to yeeld so much, and to deale with him according to a false supposall, as if hee were not in *Christ*: but must labour to prove hee is in *Christ*; which to no purpose is done, by proving fair *generalls*, as *Saltmarsh*, with other *Libertines*, doth; that is, you but till the sand, and beat the aire to prove, *that Gods love is eternall*, and his covenant and decree of election to his chosen so stable and unalterable, as no sin can hinder the flowings of eternall love, when you make not sure to the man, that hee is loved with an everlasting love.

Hence these considerations for easing the afflicted conscience of a weak child of *God*.

Christ more to be chosen then the comforts and peace that results from duties.

Asser. 1. The soule labouring under doubts whether *God* be his Father, is to hold off two rocks, either confiding or resting on duties, or neglecting of duties: the former is to make a *Christ* of duties; as if *Christ* himselfe were not more lovely and desirable, then the comfortable accidents of joy, comfort, and peace in doing duties. Yea, take the *formall vision* of *God*, in an immediate fruition in heaven, as a duty, and as in that notion contra-distinguished from the *objective vision* of *Christ*, then *Christ* is to be enjoyed, loved, rested on, infinitely above the duties of vision, beatifice love, eternall resting on him, yea, above imputed righteousnesse, assurance of pardon, reconciliation; as the *King* is more then his bracelets of gold, his *myrrhe*, *Spikenard*, *perfumes*, oyntment, kisses; the tree more desire-

able

able then a fleece of apples that groweth on it for the fourth part of a yeare. 2. Sinne, it must be to sue and woe the Kings Attendants and Courtiers by himselfe, or to make duties *Christ*, and *Christ* but a Man-servant and Mediator to duties, sense, comfort, assurance, or the like. 3. The Whelps of the Beare are taken from her by swift riding away with them, and by casting down one of them, that shee may lose time in gaining the rest, while shee returneth back againe so many myles to bring that one to the den. And the smell of some delicious fields, they say, so taketh the dogs, that they forget the prey, and follow it no more. To smell so much in duties, and to be so sick and impotent in loving and resting on them, as to lie down in the way, and seek *Christ* no more, is doubtlesse a neglect of *Christ*. And thus high our Doctrine never advanced Sanctification, nor enthroned any acts, duties, or qualifications, under the notion of witnesses, or creators of peace or reconciliation; how our hearts may abuse them, is another thing.

Asser. 2. What, advise you then a deserted soule to goe on in duties? and seek righteousnesse in himselfe? By no meanes; to seek righteousnesse in himselfe, that is highest pride: but will you call it pride for a starving man to beg? Is it selfe-denyall for such a one to be starke dumb, and to pray none in his famishing condition for food? Did the *Spouse* seek her selfe in this duty? *Cant.* 3. *Watchmen, saw yee him whom my soule loveth?* Was this a resolution of pride? Chap. 3. 2. *I will rise now, and goe about the City in the streets, and in the broad wayes, I will seek him whom my soule loveth.* And is it selfe-righteousnesse for the *Spouse* to send her hearty respects of service to *Christ*, when shee cannot have one word from him, nor one smile? *Cant.* 5. 6. *Tell my beloved that I am sick of love.* Nor doe I think *Mary Magdalen* was in a distemper of Pharisaicall righteousnesse, when shee rose and prevented the morning skie, and came weeping to the grave; O *Angels, saw yee the Lord?* Gardener, whither have you carried him? May I not doe these duties, when I misse him? May I not wake in the night? May I not doe well to feed a love-feaver for the want of him? May I not both pray, and say, *Daughters of Jerusalem pray for mee?* May I not make a din through all the streets and the broad wayes, and trouble all the *Watch-men* and *Shepherds*, and pray them, Can you lead me to his tent, and tell me

Under soule-trouble we are to doe, but not to rest and to fix in what wee doe.

where hee lieth? O but all these were to be done in faith: True; but are they not duties of love-sickenesse I owe to *Christ* also? I know they cannot bring to mee everlasting righteousnesse; but is not seeking and knocking, stairs to finding and opening?

Love-Jealousies under desertion.

Asser. 3. Another counsell is; force not a Law-suit, seeke not, buy not a plea against *Christ*. Conscience a tender peece under Jealousies saith, O he loveth not me, *Christ* hath forgotten me, joyne not in such a quarrell with conscience. Have not cold and low thoughts of *Christs* love to you, because he is out of sight, he is not out of languor of love for you.

Asser. 4. Unbeliefe is a Witch, an Inchantresse, and covers *Christs* face with a veile of hatred, wrath, displeasure. Examine what grounds of reason you have to mis-beleeve, or breake with *Christ*; say, he had broken with you, yet because you know it not, for suspition; lose not such a friend as *Christ*, if you get never more of him, you may sweare and vow to take to hell with you (if so he deale with you) the pawnes, and love-tokens you once received, that they may bee witnesses what *Christ* is, and may be the remnants, seedes, and leavings, of the high esteeme you once had of him.

Desertions have a time.

Asser. 5. A time *Christ* must have to goe and come, and therefore must be waited on. We give the Sea houres to ebbe and flow, and the Moone dayes to decrease and grow full; and the Winter-sunne and the Summer-sunne monthes to goe away, and returne; and whether we will, or no, *God* and *Nature* take their time, and aske us no leave: Why has *God* given to us eyes within, and without, but that *David* may weare his eyes, while they be at the point of failing, in looking up, and *in waiting for God*, Psal. 69.

Christ recompences his absence with doubled smilings.

Asser. 6. And though you were in hell, and he in heaven, he is worthy to be waited on; the first warme smile of a new returne, is sufficient to recompence all sorrow in his absence, to say nothing of everlasting huggings, and embracings.

Salmarsh *Free Grace, c. 4. pag. 88.*

Asser. 7. Nor is this a good reason; I find sinne, rottennesse and so a deserved curse in all my workes of sanctification; therefore why should I make them any bottome for assurance, but I must take in *Christ* heere for Sanctification: for if workes of this kind be not done in Faith, to the knowledge of the doer; they can witnesse nothing, but beare a false testi-

mony

mony of *Christ*; nor doe we ever teach, that *Christ* is to bee decourted from our workes of Sanctification; but even faith it selfe, which is a bottome of peace to *Antinomians*, by this reason, must be cashiered; for as the love of *Christ*, our prayers, humility, are not formally sinnes, but onely concomitantly, in regard that sinne adhereth to them; as muddy water is not formally clay and mudde, but in mixture its clayie, and muddie; so our Faith is concomitantly sinnefull; both because often its weake, and so wanting many degrees, and mixed with sinne, deserves a curse, as well as works of Sanctification, but it apprehendeth *Christ* and righteousnes in him, and so it bottometh our assurance: If by apprehending, you meane to bring to you certaine knowledge, and assurance, that *Christ* is made my righteousnesse; then you beg the question, if you deny this to works of Sanctification. For, 1 *John* 2. 3. *Hereby we know that we know him, if we keep his commandements.* Ver. 5. *And who so keepeth his word, in him verily the love of God is perfected:* hereby, (that is, by keeping his word, called twise before, *vers.* 3. 4. *The keeping of his Commandements*; and *vers.* 6. *Walking as he walked:*) *Hereby* (saith he) *know wee, that we are in him, in Christ* our propitiation and righteousnesse; and thus are we justified *by keeping the Commandements of God*, because by this we apprehend, and know that we are justified. 2. But then all that are justified must bee fully perswaded of their justification, and that faith is essentially a perswasion and assurance of the *love of God* to me in *Christ*, its more then I could ever learne to bee the nature of Faith, a consequent separable I beleeve it is. 3. If by *apprehending Christ* and his righteousnesse, be understood a relying, and fiduciall acquiescing and recumbencie on *Christ* for salvation: It is granted in this sense, that Faith is a bottome to our assurance of our being in *Christ*; but that it breedeth assurance, in a reflect knowledge, alwaies that a beleever is in *Christ*, is not true: for, 1. I may beleeve, and be justified, and not know; yea positively doubt, that I beleeve and am justified; as thousands have pardon, and have no peace nor assurance of their pardon, and have faith in *Christ*, and in his free love, and have no feeling of *Christ*, and of his free love. *For we beleeve* [a] *more truth of our owne graces* (and so of our faith and assurance of our pardon) *then we can see or feele, which is Gods dispensation,*

Works of sanctification, though polluted with sinne may bottome assurance.

We doe not at all times know that we beleeve.

[a] Saltmarsh. ibid. 84.

tion, that our life should be hid with Christ in God; Ergo, the life of Faith, by which the just doth live, is hid; and above the reach of feeling at all times. 2. As Faith which is the direct act of knowing and relying on *Christ* for pardon, is a worke of the Spirit, above the reach of reason; so also the reflect act of my knowing and feeling, that I beleeve and am in *Christ*, which proceedeth sometime from Faith, and the immediate Testimony of the Spirit; sometime from our walking in *Christ*, 1 *John* 2. 3, 4. 1 *Joh.* 3. 14. is a supernaturall work, above the compasse and reach of our Free-will, and is dispensed according to the spirations and stirrings of the free grace of *God*; and as the keeping of his Commandements, *actu primo*, and in it selfe, giveth Testimony that the soule is in *Christ*, and justified, even as the act of beleeving in it selfe doth the same; yet that wee *actu secundo*, efficaciously know and feele that we are in *Christ*, from the irradiation and light of Faith, and sincere walking with *God*, is not necessary, save onely when the winde of the actuall motion and flowing of the Spirit, concurre with these meanes; just as the Gospel-promises of themselves are life, and power, but they then onely actually, *actu secundo*, animate and quicken whithered soules, when the *Lord* is pleased to contribute his influence, in the shinings of his *Spirit*. Otherwise I may walke in darkenesse, yea, beleeve, pray, love, die for paine of love, and have no light of reflect knowledge, and feeling that I am in *Christ*, *Esay* 50. 10. I may be sicke of love for *Christ*, call, knock, pray, conferr with the *watchmen, and daughters of Jerusalem*, and be at a low ebbe in my own sense; yea the beloved may to my feeling and actuall assurance have withdrawne himselfe, *Cant.* 3. 1, 2, 3, 4, 5. *Cant.* 5. 5, 6, 7, 8. and all my inherent evidences cannot quicken me in any tollerable assurance. It's true, Sanctification may bee darkned, yea, and Faith also, when there is nothing to the faith-failing and outer dying but this onely of *Christ* the head, (all the life of a Saint retyring not to his faint heart, but to his strong head,) *I have prayed for you, that your faith faile not*: but the darke evening of *Davids*, both Faith and Sanctification, and of *Peter* in his denying of his Master, and his Judaizing, *Gal.* 2. When he and others, *ver.* 14. οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, do crook and halt betweene *Grace* and the *Law*, as the people did between *Jehovah* and *Baal*, their profession of *Jehovah*, and *Christs* grace

There is need of the actuall influence of grace to the reflect knowledge of our faith, and spirituall condition.

The witnessing of Sanctification sometime darke.

grace being long, and their practise short, and inclining too much to *Baal*, and salvation by the Law: as halting is a walking with a long and a short legge, the body unevenly inclining to both sides of the way: this darkening (I say) was in the second acts of Faith and Sanctification: but life and sap was at the roote of the Oake-tree, when it was lopt, hewed, and by winter stormes spoyled of the beauty of its leaves. Wee doe not say, that Sanctification doth at all times, actually beare witnesse, or a like sensibly, and convincingly, that the soule is justified, is in *Christ*; there be degrees, and intermission, and sicke dayes, both of Faith and Sanctification. But we say, roses and flowers have been ever since the creation, and shall be to the end of the world, because though they vanish in winter, yet in their causes they are as eternall as the earth: so is Faith, and the bloomings, and greene blossomings of Sanctification, alwaies; but there is a Sommer, when they cast forth their leaves and beautie.

Duties performed in faith, not contrary to free Grace.

Asser. 8. To presse duties out of a principle of Faith, is to presse *Christ* upon soules, nor can the seeing of beames, and light in the ayre, or of Wine-grapes on the tree, be a denying of the Sunne to be in the firmanent, or of life and sap to be in the Vine-tree: to see and feele in our selves grapes, and fruits of righteousnesse, except we make the grace of *Christ* a bastard, and misfather it, is no darkening of *Christ*, and free Grace, 1 *Cor.* 15. 9, 10.

The difficulty of attaining comfort when God deserteth

Asser. 9. There is a great difficultie, yea an impossibility, when the *Lord* hides himselfe, and goeth behind the Mountaine, to command the flowing and emanations of Free grace.

1. Because desertion were not desertion, if it were under the dominion of our Free-will. For desertion as a punishment of sinne, cannot be in the free-will of him that is punished; every punishment, as such is contrary to the will of the punished: and desertion as an act of free dispensation for triall, must be a worke of omnipotent dominion.

2. As in workes of nature and art, so is it heere, that *God* may be seene in both; doth not men sweat, till, sow much, and the sun and summer, and clouds, warme dewes and raines smile upon cornes and meddowes, yet *God* steppeth in betweene the mouth of the Husbandman and the sickle, and blasteth all; and the *Lord* takes away the physme, *stay and staffe* of corne and grasse,

grasse; and there is bread enough, and yet famine and starving for hunger. Doe not some rise early, and goe late to bed, eat the bread of sorrow; yet the armed souldier of *God*, extreme poverty, breaketh in upon the house? Doe not watch-men wake all the night, yet the City is surprised and taken in the dawning, because the *Lord* keepeth not the City? The *Lord* doth all this, to shew that hee is the supreme and absolute *Lord* of all second causes. Why, but hee hath as eminent and independent a Lordship in the acts of his free departure, and returns, in the sense of his love. Hath not the King of Saints a withdrawing roome, and an hiding place? Is not his presence and manifestations his owne? The deserted soule prayeth, cryeth, weepeth; the *Pastor* speaketh with the tongue of the learned; the Christian friend argueth, exhorteth; experience and the dayes of old come to mind; the promises convince, and speake home to the soule; the poore man *remembreth God, and hee is troubled*; the *Church*, and many *Churches* pray, Christians weep and pray; yet *Christ* is still absent, the man cannot have, from all these, one halfe smile from *Christ*'s face; the vision will not speak one word of joy: All these can no more command a raging sea and stormy winds to be still, and create calmnesse in the soule, then a child is able to wheele about the third heavens, in a course contrary to its naturall motion. Omnipotency is in this departure. *God* himselfe is in the dispensation, and absolute freedom of an independent dominion acteth in the *Lord*'s covering of himselfe with a cloud, and putteth an iron crosse-barre on the doore of his pavilion; and can you stirre Omnipotency, and remove it? Think you praying can charme and break independent dominion, working to shew it selfe as a dominion?

Sense of Christ's absence cannot be out-reasoned.

3. The sense of *Christ* which is wanting in desertion, cannot be enforced by perswasion, no more then you can, by words, perswade the deafe to heare. Oratory cannot make the taste feele the sweetnesse of honey. There is a light that cometh from heaven, above the sunne and moone; yea, above the *Gospel*; and is not extracted or educed out of the potency of either the soule, nay nor of the *Gospel*, (I conceive,) that bringeth forth, in act, the *white stone, and the new name*: and as nature and instincts naturall performe their naturall duties without any oratory, so as perswasion cannot make the fire to burne, nor the sunne

ſunne to ſhine, nor the bird to build its neſt, nor the lambe to know its mother; nature doth all theſe: So neither doth the perſwaſion of *Paul*, preaching the Goſpel, *Act.*26.28. *Act.*16. 14. the ſame thing, and every way the ſame worke, that the *Lord* doth, in perſwading *Japhet to dwell in the tents of Shem*, Gen.9.27. I could eaſily admit, that wee are patients in receiving the predetermination active of the *Holy Ghoſt* in either beleeving, or in actuall enlightening, and the actuall witneſſe-light by which *Chriſt* ſhineth in the heart, for producing actuall aſſurance; though in the ſame moment and order of time (not of nature) wee be alſo agents.

Aſſer. 10. Though meanes muſt not be neglected, as praying, and waiting on the watch-tower, for the breathings of renewed aſſurance; yet as touching the time, manner, way and meaſure of the *ſpeaking of the viſion*, *God's* abſolute dominion is more to be reſpected here, then all the ſtirrings and motions of the under wheels of prayer, preaching, conference.

Aſſer. 11. The ſoule ſhould be argued with, and convinced, thus: Why, will you not give *Chriſt* your good leave to tutor and guide you to heaven? He hath carried a world of Saints over the ſame ſeas you are now in, and *Chriſt* payed the fare of the ſhip himſelfe, not one of them are found dead on the ſhore; they were all as black and ſun-burnt as you are, but they are now a faire and beautifull company, without ſpot before the throne, and clothed in white; they are now on the ſunny ſide of the river, in the good Land where glory groweth, farre above ſighing and jealouſie. You are guilty of the breach of the Priviledge of *Chriſt*; 1. Hee is a free Prince, and his Prerogative Royall is uncapable of failing againſt the Fundamentall Lawes of Righteouſneſſe, in the meaſuring out either worke or wages, grace or glory. *Mat.*20.13. *Friend, I doe thee no wrong:* mine owne is mine owne. *Wee may outargue a troubled ſoule.*

Object. *O but hee is ſparing in his grace, his love-viſits are thin ſowen, as ſtraw-berries in the rock.*

Anſw. I anſwer for him; 1. The quantity of grace is a branch of his freedome. 2. Why doe you not complaine of your ſparing improving of two talents, rather then of his niggard giving of one only. Hee cannot ſin againſt his liberty in his meaſuring out of grace; you cannot but ſin in receiving. Never man, except the man *Chriſt*, durſt, ſince the creation,

All in glory farre short of what they owe to Christ.

(the holiest I will not except) face an account with *God*, for Evangelick receipts; *Christ* to this day is behind with *Moses*, *David*, *Isaiah*, *Jeremiah*, *Job*, *Peter*, *John*, *Paul*, and all the Saints, in the using of grace, they were below grace, and *Christ* was necessitate to write in the close of their counts with a pen of grace, and ink of his bloud, *Friend, you owe me this, but I forgive you.* They flew all up to heaven with millions of arreares, more then ever they wrought for: As some godly rich man may say, This poore man was addebted to me thousands, now hee is dead in my debt, I forgive him, his grave is his acquittance; I have done with it. *Christ* upbraids not you with old debts, that would sink you; why cast yee up in his teeth, his free gifts? 3. Think it mercy hee made you not a gray-stone, but a beleeving Saint: And there is no imaginable comparison, between his free gifts, and your bad deserving.

God cannot be quarrelled in deserting.

2. The way of his going and coming should not be quarrelled. The *Lord* walketh here in a liberty of dispensation; a summer-sunne is heritage to no Land. It was not a bloud of a daily temper that *Paul* was in, when hee said, *Rom.*8 38. *For I am perswaded, that neither death, nor life, &c. shall be able to separate us from the love of God in Christ.* It was a nigh and great feast, when *Christ* saith to his *Church*, Cant.5.1. *I am come into my garden, my Sister, my Spouse, I have gathered my myrrhe with my spice, I have eaten my honey-comb with my honey: eat, O friends, drinke, yea drinke abundantly, O beloved.* Its true, hee is alwayes in his *Church*, his Garden, gathering lillies; but stormes and snowes often cover his Garden.

Wee cannot beare fulnesse of glory in this life.

3. Were assurance alway full moon, as *Christ*'s faith in his saddest soule-trouble was bank-full sea, and full moon; and were our joy ever full, then should the Saints heaven on earth, and their heaven above the visible heavens, differ in the accident of place, and happily, in some fewer degrees of glory; but there is a wisdome of *God* to be reverenced here. The Saints in this life are narrow vessels; and such old bottles could not containe the *new wine that Christ drinketh with his, in his Fathers Kingdome*, Mat.17. When the Disciples see the glory of *Christ* in the Mount, *Peter* saith, Vers.4. *Lord, it is good for us to be here:* but when that glory cometh nearer to them, and a cloud over-shaddowes them, *Luk.*9.34. and they heare

the

the voyce of *God* speak out of the cloud, *Mark.* 9.7. *They fell down on their face*, Mat.17.6. καὶ ἐφοβήθησαν σφόδρα, *They were sore afraid.* Why afraid? Because of the exceeding glory, which they testified was good, but knew not what they said. Wee know not that this joy is unspeakable. We rejoyce, χαρᾷ ἀνεκλαλήτῳ, with joy that no man can relate: How then can a man containe it? I may speak of a thousand millions of things more excellent and glorious then I can feel. Should *God* poure in as much of *Christ* in us in this life, as wee would in our private wisdome, or folly desire, *the vessell would break, and the wine runne out:* We must cry sometimes, *Lord, hold thy hand.* Wee are as unable to beare the joyes of heaven in this life, as to endure the paines of hell. Every drop of *Christ*'s honey-comb is a talent weight; and the fulnesse of it must be reserved, till wee be enlarged vessels, fitted for glory.

Longings after Christ stronger in absence.

Asser. 12. Wee doe not consider, that *Christ* absent hath stronger impulsions of love, then when present in sense and full assurance: as is cleare in that large Song of the high praises of *Christ*, which is uttered by the *Church*, Cant.5. when he had with-drawn himselfe, Vers. 6. and *Shee was sick of love for him*, Vers.9,10,11,12,13,14,15,16. 2. There is a sort of heavenly antiperistasis, a desire of him kindled, through occasions of absence; as wee are hottest in seeking after precious things, when they are absent, and farthest from our enjoying. Absence sets on fire love. The impression of his kissing, embracing, lovely and patient knocking, *Open to me, my sister, my love, my dove*; the print of his foot-steps, the remanents of the smell of his precious oyntments, his shaddow when hee goeth out at doors, are coals to burne the soule. *Psal.63.6. When I remember thee, upon my bed, and meditate on thee in the night watches.* I cannot sleep, for the love of *Christ*, in the night. What followes? Vers. 8. *My soule followes hard, cleaveth strong after thee.* Psal.77.3. *I remembred God, and was troubled*: rather, I remembred *God*, and rejoyced: But the memory of old love, and of absent and with-drawing consolations, break the heart. How doe some weep, and cast-aside their harps, when they remember the seven yeare old embracements of *Christ*, and *Christ*'s virgin-love, and Sion-sweet songs in the dayes of their youth? *Cant.*5. when the *Church* rose, but after the time, to open to *Christ*, when hee was gone, and had with-

drawn himselfe, Vers. 5. *Mine hands* (saith the *Church*) *dropped with myrrhe, and my fingers with sweet-smelling mirrhe upon the handles of the barre.* Then her love to *Christ* was strongest, her bowels moved; the smell of his love, like sweet-smelling myrrhe, was mighty rank, and piercing.

When the soul is in a languishing disposition after Christ, its fittest to pray him home againe

Asser. 13. Why, but then when the wheeles are on moving, and the longing after *Christ* awaked, and one foot, wee should pray *Christ* home againe, and love him in to his owne house, and sigh him out of his place, from beyond the mountaine into the soule againe; as the *Spouse* doth, *Cant.* 3. 1, 2, 3, 4, 5. if ever he be found; when he is sought, it will be now, though time, and manner of returning be his owne.

Christs love not lordly.

Asser. 14. Nor are we to beleeve that *Christs* love is coy, or humorous in absenting himselfe, or that he is lordly, high, difficill, inexorable, in letting out the sense, the assurance of his love, or his presence; as we dreame a thousand false opinions of *Christ* under absence, nor doe wee consider that security and indulgence to our lusts loses *Christ*, and therefore its just, that as we sinne in roses, we should sorrow in thornes.

The Lords joyfull returne after desertion.

Asser. 15. If the *Lords* hiding himselfe, be not formally an act of Grace, yet intentionally on *Gods* part, it is; as at his returne againe, hee commeth with two heavens, and the gold chaine sodered is strongest in that linke which was broken; and the result of *Christs* returne to his garden, *Cant.* 5. 1. is a feast of honey, and milke, and refined wines: when he is returned, then his *Spicknand*, his *perfume*, his *myrrhe*, *aloes*, and *cassia*, casteth a smell even up to heaven; in the falles of the Saints, this is seen; *David* after his fall hearing mercy, feeling *God* had healed *his bones*, that *were broken*, *Psal.* 51. there is more of *Gods* praises within him, then he can vent, he prayeth *God* would broach the vessell, that the new wine may come out, *Vers.* 15. *O Lord open thou my lips, that my mouth may shew forth thy praise:* and after the meeting of the *Lord* and the forlorne Sonne, besides the poore sonnes expression, full of sense: consider how much sense and joy is in the Father; It is a Parable, yet it sayeth much of *God*. *Luke* 15. *vers.* 20. *And when he was yet a great way off, his Father saw him.* *Christ* the Father of age or eternity, אבי עד *Esay* 9. 6. knoweth a friend a farre off, and his heart kindles, and growes warme when hee sees him.

Were

Were he thousands and millions of miles from *God*, yet ayming to come, he sees him, *and had compassion*; he sees with moved bowells, *and ranne*, how swift is *Christs* love, *and fell on his necke, and kissed him.* O what expression of tenderness! and to all these, is added a new robe, and a Ring for ornament, and a feast, the *fatte Calfe is killed*, and the *Lord* sings, and daunces, *Vers.* 23, 24, 25. *Peters* denyall of *Christ*, brought him to weeping, flowing from the Spirt of Grace powred on *Davids* house, *Zach.*12.10. And *Peter* had the more grace, that he losed grace, for a time. As after drawing bloud and cutting a veine, more commeth in the place; and after a great Feaver, and decay of strength, in a recovery, Nature repaireth it selfe more copiously. And often in our sad troubles, wee have that complaint of *God*, which he rebuketh his people for; *Esay* 40. 27. *Why sayest thou O Jaakob, and speakest O Israel, my way is hid from the Lord, and my judgement is passed over from God*; that is, the *Lord* takes no notice of my affliction, and hee forgets to right me, as if I were hid out of his sight: and *David Psal.* 31.22. *I said in my haste, I am cut off from before thine eyes.* Its not unlike a word which *Cain* spake, with a farre other mind, *Gen.*4.14. *From thy face shall I be hid.* But this is 1. To judge *God* to be faint and weake, as if hee could doe no more, but were expiring, *Esay* 40. *vers.* 28. He will bee both weake and wearied, if he forget his owne; and our darkenesse cannot rob the *Lord* of light, and infinite knowledge, he cannot forget his office as Redeemer. *God* is not like the Storke that leaves her egges in the Sand, and forgets that they may be crushed and broken. When *Christ* goes away, hee leaves his heart and love behind in the soule, till hee returne againe himselfe; if the young creation be in the soule, he must come backe to his nest, to warme with his wings, the young tender birth.

Asser. 16. Nor is *Christ* so farre departed at any time, but you may know the soule he hath been in, yea hee stands at the side of the sicke bed, weeping for his pained childe; yea your groanes pierceth his bowels, *Jer.* 31. 20. *For since I spoke against him* (saith the *Lord*) *I doe earnestly remember him*; its not the lesse true, that the head of a swoning sonne, lyeth in the bosome and the two armes of *Christ*; that the weake man beleeveth, that he is utterly gone away. *How neare Christ is in desertion.*

Christ pardoneth love-errors, and can hardly punish them.

Asser. 17. Nor will *Christ* more reckon in a Legall way, for the slips, mis-judgings, and love-rovings of a spirituall distemper, then a Father can whip his childe with a rod, because he mis-knoweth his Father, and uttereth words of folly in the height of a feavor. *Christ* must pardon the fancie, and sinnes of sicke love; the errors of the love of *Christ*, are almost innocent crimes, though unbeliefe make love-lyes of *Jesus Christ*. There be some over-lovings, as it were, that foames out, rash and hasty jealousies of *Christ*, when acts of fiery and flaming desires doe out-runne acts of faith: as hunger hath no reason; so the inundations and swellings of the love of *Christ*, flow over their banks, that we so strongly desire the *Lord* to returne, that we beleeve he will never returne.

Asser. 18. Though hid Jewels be no Jewels, a losed *Christ*, no *Christ*, to sense, yet is their an unvisible, and an undiscerned instinct of heaven, that hindered the soule to give *Christ* over.

Saltmarsh *in his Free-grace, cap. V. pag. 92 93.*

It is a lie and not a Gospel-secret, that none are to question their faith, whether it be true or no.

Shall we upon all this, extend all these Spirituall considerations to all men, whether they bee in *Christ*, or not. Some teach us this, as the great Gospel-secret concerning Faith; That *none ought to question, whether they beleeve God to be their Father, Christ their Redeemer, or no; but are to beleeve till they bee perswaded, that they doe beleeve, and feele more and more of the truth of their faith, or beliefe; righteousnesse being revealed from faith to faith: The* 1. *ground of this is, Christs command to beleeve; now commands, of this nature are to be obeyed, not disputed.*

But this is so farre from being a *Gospel-secret*, that it is not a Gospel truth; and sends poore soules to seeke honey in a nest of Waspes, the path-way to presumption. For though these who truly beleeve, ought not to doubt of their beliefe, yet these who have lamps of faith, and no oyle, ought to question, whether there be oyle in their lamps, or no, and true faith with their profession, else the foolish Virgines were not farre out, who never questioned their faith, till it was out of time to buy oyle; and that these Virgines should beleeve, they had oyle in their lamps, when they had none, till they should bee perswaded, that empty lamps, were full lamps, and a bastard faith, true faith, were to oblige them to feed upon the East-winde, till there should be a faith produced in the imagination, that the East is the West. 2. All the Scriptures that charge us to trie

our

our ſelves, 1 *Cor.* 11. 28. *To examine our ſelves, whether we be in the faith, and to know our ſelves, that Jeſus Chriſt is in us, except we be reprobats.* 2 *Cor.* 13. 5. *and to know the things that are freely given us of God.* 1 *Cor.* 2. 12. and ſo to know our faith, *Phil.* 1. 29. doe evince that wee are to trie, and ſo farre to queſtion, whether we beleeve, or not; as multitudes are obliged to acknowledge, their faith is but fancy, and that there is a thing like faith, which is nothing ſuch; and that we are not to deceive our ſelves, with a vaine preſumption, which looketh like faith, and is no faith. And *James* 2. many who beleeve there is a *God*, and imagine they have faith, being voide of good works, and of love, in which the life and efficacie of faith is much ſeene, have no more faith, then *Devils* have, *Verſ.* 18, 19, 20. (?.) It is true that we are to beleeve on the name of his Sonne *Jeſus Chriſt, without any diſputing concerning the equity of the command of beleeving*, or of our obligation to beleeve: For both are moſt juſt. And to diſpute the holy and juſt will of *God*, is to oppoſe our carnall reaſon, to the wiſdome of *God*; but we are not, becauſe wee cannot diſpute the holy command of *God*; nor to reaſon our duty, not to examine whether that which wee conceive, wee doe as a dutie be a baſtard and falſe conception, or a true and genuine dutie; nor, becauſe I may not reaſon the precept of beleeving, given by *Jeſus Chriſt*, am I therefore to beleeve, in any order that I pleaſe, and to come to *Chriſt*, whether I bee weary and laden with ſinne, or not weary and laden. *Chriſt* commandeth mee to beleeve, *Ergo*, remaining in my wickedneſſe, *regarding iniquity in my heart*, without deſpairing of ſalvation in my ſelfe, I am to beleeve, I ſhall deny this conſequence. It is all one, as if *Antinomians* would argue thus; All within the viſible *Church* are obliged to beleeve and reſt on *Chriſt* for ſalvation; whether they be elect or reprobate? whether their whooriſh heart be broken with the ſenſe of ſinne, or whole? *Ergo*, they are obliged to preſume, or to reſt on *Chriſt*, their righteouſneſſe, whether they diſtruſt their owne, or not.

We may ſo far queſtion our faith, as to try whether it be true or not.

We are to beleeve after Chriſts faſhion and order not after our owne.

Object. 2. *Wee find not any, in the whole courſe of Chriſt's preaching, or the Diſciples, that asked the queſtion, whether they beleeved or not; or whether their faith were true faith or no. It were a diſparagement to the Lord of the feaſt to aske, whether his dainties were reall or deluſions.— The way to be ſure* Saltmarſh, 6.64.

sure of the truth of good things, is tasting and feeling: Eat, O friends, drinke, yea drink abundantly, O beloved.

There is nothing in Scripture to prove that the Saints have not doubted of their temptations.

Answ. This reason would inferre, that there is not a Saint on earth capable of such a sinne, as to doubt whether they beleeve or not; because wee read not of it in any of the hearers of *Christ*, or the *Apostles*: This is a bad consequence, except you say, All the various conditions of troubled consciences are set down, in particular examples, in the *New Testament*. Which is contrary to all experiences of the *Saints*. 2. It is one thing to doubt of the truth of the promises, and another thing to doubt, whether my apprehension of the promise be true or false: The latter is not alwayes sin; for it may be my apprehension of the truth of the promises be beside the line, and off the way; and then I question not *Christ*'s dainties (which to doe were unbeleefe) but my owne deluded fancie, which may appeare to be faith, and is nothing lesse: the former is indeed unbeleefe, not the latter. 3. Its true, tasting makes sure the truth of the *Lord*'s good things, that are inclosed in the promises; but then, an unconverted sinner, who is void of spirituall senses, cannot be the *beloved*, nor the *friend* that *Christ* speaketh to, *Cant.* 5. 1. Wee doe not say, a beleever ought to doubt, whether hee hath true faith or no: but because the command of beleeving obliegeth the non-converted, as well as the converted, shall the naturall man eat as a friend and a beloved, hee remaining in nature, and not yet converted, and this man in nature ought not to doubt, whether his fancie be faith or not, but hee is oblieged to beleeve, that is, to imagine that his fancie is faith? 4. I see not how, if the faith of the Saints be tried as gold in the fire, they may not through the prevalencie of temptation be shaken in their faith, as *Peter* was, when hee denyed his *Saviour*; and *Paul*, who 2 *Cor.* 1. 8. *was pressed out of measure, above strength, despaired of life, had the sentence of death.* 2 Cor. 7. 5. *was troubled on every side, fightings without, and feares within:* and the sonnes of *God*, who may feare that they have received the spirit of bondage to feare againe, opposite to the Spirit of adoption, *Rom.* 8. 15. but that they may *faint in their tribulations*, Ephes. 3. 13. and may be surprised with feare, *which hath torment, and must be cast out*, 1 Joh. 4. 18. and *may be ready to faint and die*, Revel. 3. 2. and turne *luke-warme*, be *wretched, miserable, poore, blind, naked*, and

Beleevers doe doubt whether they beleeve or not, under great temptations.

yet

yet beleeve the contrary of themselves, *Revel.* 3. 16, 17. All these may come, and often doe come to that low condition of spirit, after Justification, as to say and think *that all men are liars*, their faith is no faith, that they are forsaken of *God*, to their own sense, and cast out of his sight, and question whether they ever did beleeve, or no: And why would the *Apostle* say, *Patience bringeth forth experience, and experience hope, and hope maketh not ashamed*, Rom. 5. 4. if experience that ever *God* loved me, or that ever I beleeved, to my present sense, cannot be removed? But this is but the Doctrine of (a) *Famulists*; who teach, That *after the revelation of the Spirit, neither devill nor sinne can make the soule to doubt.* And (b) *To question whether God be my deare Father, after, or upon the committing of some hainous sinnes, (as murther, incest, &c.) doth prove a man to be in the Covenant of works.* Doe not they then teach us a way of despairing, who say, that (c) *Wee find not in the whole course of Christ's preaching, or the Disciples, that any asked the question, whether they beleeved, or no; whether their faith were true faith, or no?* What then shall thousands of smoking flaxes and weak reeds doe, who often ask this question, and say and think, *Ah, I have no faith; my faith is but counterfeit mettall?* And then by this Doctrine of despaire, beleevers ought to conclude, I am not under Grace, but under the Law, and a Covenant of works, and so not in *Christ*; yea, whatever lusters were in me before, I am in no condition of any wee read of in the *New Testament*, who were hearers of *Christ* and the *Apostles*; for *Libertines*, never true beleevers, doubted whether their faith was true, or not.

(a) *Story rise, reign, &c. p. 52.*

(b) *Ex. 20.*

(c) Saltmarsh *Free-grace, cap. 5. pag. 93.*

Doubting in beleevers no signe that they are under the Law.

Object. 3. *For any to doubt whether they beleeve or no, is a question, that Christ onely can satisfie; who is the Author and Finisher of our faith. Who can more properly shew one that hee sees, then the Light which enlightens him?*

Saltmarsh, *ibid. pag. 64.*

Answ. Christ solves not questions that no man ever made: *S.* thinkes that beleevers never doubt whether their faith be true faith, or not; which is a strong way of beleeving: and those must be so strong in the faith, who doubt not of this, as they are above all temptations. But this will be found against the experience of all beleevers. It is most true, none can work faith, but the onely *Creator* and *Author* of faith: but will the Author hence inferre, no man, the most wicked, nor any that e-

ver heard *Christ* or his *Apostles* preach, doubted of their faith? 2. The sunne, with all its light, cannot perswade a blind man who seeth not, that hee seeth: beleevers often think they see, when they see not, and think they are blind, when they see; as experience and Scripture, *Revel.* 3. 16, 17. *Joh.* 9. 38, 39. teach us.

Object. 4. *Faith is truly and simply this, A being perswaded more or lesse of Christ's love: and therefore it is called a beleeving with the heart. Now, what infallible signe is there to perswade any that they are perswaded, when themselves question the truth of their perswasion? God onely shall perswade* Japhet. *Who can more principally, and with clearer satisfaction perswade the Spouse, of the good will of him shee loves, but himselfe? Can all the love-tokens, or testimoniall rings and bracelets? They may concurre and help in the manifestation, but it is the voyce of the beloved, that doth the turne: My beloved spake and said unto me, Rise my love, my faire one; saith the Spouse.*

Saltmarsh pag. 95.

Answ. 1. Faith may be a perswasion in some sense, but that it is a perswasion that my faith or perswasion is true, not counterfeit, and so formally, is utterly denyed. How many beleeve and love *Christ* with the heart, who are not perswaded that they doe so; yea, much doubt whether they beleeve with the heart, and would give a world to know (if it were possible) that they truly love *God?* No Divine, who knoweth that a direct act of faith and to beleeve, is, when there is no reflexe act, can deny this. 2. Arguments or signes, in accurate speech, are not called infallible, *actu secundo*; the word of *God* is in it selfe infallible, *actu primo*: But to *Aristotle*, this, *In the beginning God created the heaven and the earth*, is not infallible, *actu secundo*; nor are the promises, *Hee that beleeveth, shall be saved. Knocke, and it shall be opened. Hee that overcometh, shall inherite all things*; *actu secundo*; to a beleever, who, under a distemper, doth doubt of them, infallible. So, *The love of the brethren*, 1 Joh. 3. 14. *The keeping of the Commandements, and the word of Jesus*, is infallible in it selfe. That I know *Christ* savingly, and that hee dwelleth in me, 1 *Joh.* 2. *vers.* 3. 5. but that it infallibly concludeth so to me, *actu secundo*, is not sure, except the wind blow faire from heaven, and the *Spirit* act in me. So the love-tokens and testimoniall rings and bracelets of the Husband,

Sanctification in it selfe is an infallible signe of justification, but not ever so to us.

band, my love to the Saints, my keeping of his word, my holy walking in *Christ*, being the works of his *Spirit*, which dwelt in *Jesus Christ*, are *actu primo*, in themselves, as infallible signes of the Bridegromes love to me; as the Beloved's word *who spake and said, Arise, my love:* And if the spirations and breathings of the *Spirit* goe not along, both the voice and the love-bracelets (for *Christ* is no more counterfeit in his love-tokens, then in his word, when hee speaks as a Husband) are alike ineffectuall to perswade the soule. I see no reason to call the workes of Sanctification *inferiour helps* in the Manifestation, more then the voice of the Beloved; for both without the *Spirit* are equally ineffectuall: and if the *Spirit* breathe and move with them, both are effectuall, *& actu primo, & secundo*, and they infallibly perswade. It is then a weake Argument, None can simply perswade *Japhet* but *God*; *ergo*, The word of the Bridegrome onely can infallibly perswade; or, therefore love-bracelets cannot infallibly perswade: for the word not quickned by the *Spirit of Jesus*, cannot simply perswade; and the *Lords* perswading of *Japhet*, is the *Lords* work of converting *Japhet*, not his enlightening of *Japhet* to know his faith to be true faith. Hence for that which infallibly perswadeth us, I say,

How acts of sanctification make good that wee beleeve.

1. Our act of beleeving doth no more perswade of it selfe that wee doe beleeve, except the *Spirit* breathe with the act of beleeving, for actuall illumination and perswasion, then any other act of loving *Christ*, his Saints, or universall intention, or sincerity of heart to obey, doth prove to us that wee beleeve; for many beleeve who know not, yea, doubt of their beleeving, because the *Holy Ghost* maketh not the light of faith effectuall to perswade, that they truly beleeve.

Assurance may flow from other marks then the immediate testimony of the Spirit.

2. *Asser.* The testimony of the *Holy Spirit*, is the efficacious and actuall illumination and irradiation of the Sunne of righteousnesse and his *Spirit*, assuring us that wee are the sonnes of *God*. This light cometh from inherent acts of grace in us: 1 *Joh.*2.3,4,5. *chap.*3.14. (2) From the testimony and rejoycing which resulteth from a good conscience: 2 *Cor.* 1.12. 2 *Tim.*4.6,7,8. 1 *Tim.*6.17,18. *Heb.*13.18. (3.) From the experience they have had of the *Lords* dealing with their soules, and the love of *God* spread abroad in the heart, by the *Holy Ghost*: Rom.5.3,4,5. (4) From a sincere aime and respect to

all the Commandements of *God*, *Psal.* 119. 6. *Acts* 24. 16. 1 *Joh.* 3. 20, 21. 1 *Thess.* 5. 23. *Phil.* 4, 12. *Revel.* 22. 14, 15. (5.) From the positive marks that *Christ* putteth on his Children as markes of true blessednesse, *Math.* 5. 3, 4, 5, 6, 7, 8, 9, 10, 11. *Psal.* 119. 1, 2. *Psal.* 32. 1, 2. (6.) From the judgement that the Saints maketh of themselves, and their owne begunne communion with *God*, *Psal.* 73. 25. *Psal.* 18. 20, 1, 22. *Psal.* 26. 3, 4, 8. *Psal.* 40. 9 10. 7. 8. *Job* 31. *Job* 29. *Esay* 38. 3. *Psal.* 42. 1, 2. *Psal.* 63. 1, 2, 3, 4, 8. *Psal.* 84. 2, 3, 4, 5. *Psal.* 119. 30, 31, 40. 46. 50. 57. 60, 62, 63. 81. 82. 97. 98. 99. 101, 102, 111, 112. 125. 127. 128. 136. 139, 145. 148. 162. 164. *Cant.* 1. 5. *chap.* 2. 4. 5. 6. 16. *chap.* 3. 1, 2. 3, 4, 5. *chap.* 5. 6, 7, 8, 9, 10, 11, 12. All which were needlesse flourishes, if they had neither peace, consolation, nor assurance from these, as from marks and signes which do infallibly convince, (the light, breathings and irradiations of the *Holy Ghost* concurring with them) that they are in a saving condition, who have these qualifications, in them. (7.) Because by holy walking, the Saints make their calling and election sure and firme, not to *God*, but to themselves, 2 *Pet.* 1. 10, 11, 12. *vers.* 5. 6, 7.

The inward testimony of the Spirit.

Asser. 3. As there is in the eye, *lumen innatum*; in the eare, *aer internus*; a certaine inbred light, to make the eye see lights, and colours without; and a sound and aire in the eare within, to make it discerne the sounds that are without. So is there a grace, a new nature, an habituall instinct of heaven, to discerne the *Lords Spirit* immediatly testifying, that we are the Sonnes of *God*, *Rom.* 8. 16. 1 *Cor.* 1. 12. Grace within knoweth *Christ* speaking without, *the voice of my beloved.* As the *Lambe* knoweth, by an internall instinct, the mother; but for wakening and quickening of the instinct to apprehend this, there is neede of opened eyes, and the presence of the mother to the eye, or of the bleating of the mother, to a waking eare; for instincts cannot worke in the sleepe, if the *Spirit* speake, and the voice behind be heard, the soule knoweth what sound it heareth, but not otherwaies; it is but curiositie so to compare the evidence by signes and markes of Sanctification, with that evidence, that commeth from the *Spirits* immediate voice, or testimonie, so as the former should be lesse sure, fallible, conjecturall; and the latter infallible, sure and efficaciously convincing. For the evidences are both supernaturall, certaine, divine, and strongly.

The holy Ghost speaketh by marks of Sanctification.

ſtrongly convincing, if there bee any deception in either, it is becauſe of the dulneſſe of our apprehenſion, or our imagination, which fancieth, we ſee, what we ſee not, or from our unbelief who will not be convinced. For the *Holy Ghoſt* ſpeaketh the ſame thing, by his operations of grace, in holy walking, that he ſpeaketh by either the Word preached, or by the Word, and immediat voice of the *Spirit*, witneſſing to our *Spirit*; and there is the ſame authority revealing to us a thing hid, and the ſame thing revealed; it maybe, there be a variation of the degrees, of light and divine irradiation: Or the one may cary in to the ſoule a more deepe impreſſion of *God* then the other, and the radiation of light in the ſubject, may be more ſtrong in the one, then in the other; but of themſelves they are both infallible, ſupernaturall, and convincing.

How Antinomians compare the evidence from marks of ſanctification, and that which is from faith, together.

It is doubted which of theſe evidences bee more free, and partake more of the nature of Grace. *Antinomians* conceive that an evidence by marks in our ſelf is more ſelfie, leſſe free, and neerer to a ſeeking of aſſurance in our ſelfe, then that evidence which reſulteth from the immediate teſtimony of the *Spirit*. But the ground they build on is falſe, and the ſuperſtructure is leſſe ſure. If it were a matter of giving and receiving, or of wages and worke, it were ſomething, but its a matter of meere knowledge, *God* revealing our condition to us one way, not another. Poſſibly the more externall, the more immediate, and farre a thing be from a condition, even of Grace, the more free, as the election to Glory, the paying of the ranſome of *Chriſts* bloud, or the act of attonement are moſt free, for they require not ſo much as the condition of faith wrought by the free Grace of God; but *Juſtification* (ſay our Divines) requireth faith, as a condition. And heere *God* may keep his hands free of any knot, or obligation of a condition; and it would ſeeme that the immediate teſtimony of the *Spirit*, is more free then evidence from inherent marks, the wind ſeemeth to be freer in its motion, which hath not a reſtriction to fixed cauſes, rather at this houre, then at that; the Sea againe in its ebbing and flowing, and the Sunne in its riſing and going downe, are more fettered to ſet times, and condition of naturall cauſes, yet all theſe detract nothing from the freedome of *God* the creator, in his concurring with theſe cauſes; nor doe conditions that are wrought in us irreſiſtably by the grace of *God*, lay any tye on

Degrees of freedome in grace.

that independent, soveraigne, and high freedome of Grace, which doth no lesse justifie, and save us freely, then chuse us to glory, and redeeme us with the same freedome, without price and hire: onely I will mind *Libertines*, who deny that *justification*, the covenant of grace and salvation, have any the most gracious conditions in us; for that should obscure the freedom of Grace, (they say) all within the visible *Church*, without any preparations, are immediatly to beleeve salvation and remission of sinnes to themselves in particular. But I hope, Faith is a worke of free Grace, and must presuppose, conversion and a new heart, as an essentiall condition, else with *Pelagians*, they must say, that out of the principles of nature, all are to beleeve; and this obscureth farre more the freedome of the grace of *God* working Faith in us, then all the conditions of Grace, which we hold to be subservient, not contrary to the freedome of grace.

Antinomians *who deny all preparations before faith, must hold that faith floweth from naturall principles in us, as* Pelagius *of old did.*

Pag. 95. Object. 5. *We ought to beleeve, till we be perswaded that we beleeve.* Ephes. 1.13. *In whom after yee beleeved, yee were sealed. The way to be warme, is not onely to aske for a fire, or whether there be a fire or no, or to hold out the hands a little toward it, and away, and wish for a greater; but to stand close to that fire, and gather heat.*

The broad seal of the Spirit puls no man beyond all hazard of doubting, as Libertines *dreame.*

Answ. 1. That beleeving bringeth perswasion, I doubt not; but not such a sealing with the broad and great seale of heaven, as excludeth all doubting, as *Antinomians* teach; nor doth the place proove it. For these who can flee with such strong wings, and are above all doubting, (1.) need not *Christs* intercession, that their faith faile not, they are above, and beyond the Sphere of all obligation to Grace: nor (2.) need they pray, *Leade us not into temptation.* Nor (3.) *need they beare in meekenesse, the overtaken weake ones*, who trip and stumble unawares, *considering lest they also be tempted, Gal. 6. 1.* (4.) The faith of the strongest is not full Moone, or uncapable of growing, *Phil.* 3.12. (5.) There is need of praising of Grace, for the prevailing victory of a faith beyond doubting. (6.) Nor neede such pray *Christ* to encrease their faith. Judge then of *Libertines*, who talke of a broad seale, of perfect assurance, and say, [a] *There is no assurance true and right, unlesse it be without feare and doubting.*

[a] *Rise, reigne, &c. 42.*

2. The way to be warme at a painted fire, such as is the immediate

mediate revealing of *Christ* to an unconverted sinner, never humbled, nor despairing of himselfe, which is the *Libertines* dead faith, is not the way to be warmed, nor are we to beleeve in *Christ*, but in *Christs* owne way and order: and its safe to call in question, whether such a painted fire be fire; nor are wee to goe on in this beleeving, till wee be perswaded that we beleeve, truely this is no Gospel-secret.

If Libertines say, its unpossible to beleeve, but we must despaire in our selves. I answer, So I beleeve; but then must it follow, that *Libertines* deceive, and are deceived, when they teach, *that sinners as sinners are to beleeve*, because sinners despairing of salvation in themselves, must be fewer in number, then *sinners as sinners*; for sinners as sinners, comprehendeth *Pharisees*, and all secure and malitious slaves of hell; but selfe-despairing sinners include not any such, farre lesse include they all sinners, they be onely such sinners as are halfe sicke, looking a farre off, with halfe an eye to *Jesus Christ*, not daring fully to make out to *Jesus Christ*; proud *Pharisees* despaire not of salvation in themselves, for then they should not be proud *Pharisees* in so farre; but *Libertines* teach us, that *Pharisees* remaining *Pharisees*, without any preparations going before, are immediatly to beleeve in *Christ*, if they say, *Selfe-despaire is an essentiall part of Faith, not a preparation going before faith*; they erre: *Judas*, *Cain*, despaire of salvation both in themselves and in *Christ*, yet have they not any essentiall part of saving faith, nor can any essentiall part of saving faith bee in such, nor can any come to *Christ*, and beleeve in him, whil first they know *sin by the law and their mouth be stopp'd, that the law cannot justifie nor save them*, *Rom.* 3. 19, 20. 21. And Mr. *Eaton* and the *Antinomians* that are not meere *Familists*, and *Enthysiasts* rejecting all written *Scripture*, doe also grant this; then it must be unpossible, that any can beleeve, but some preparation fore-going there must be; and because *all sinners as sinners* have not such preparation, *all sinners as sinners* are not at the first clap, to beleeve in the sole Physitian *Christ*, but onely such as in *Christs* order are plowed, ere *Christ* sow on them, and selfe-condemned ere they beleeve in *Christ*.

Object. 6. *Wee are no more to question our faith, then wee ought to question Christ the foundation of our faith, for salvation to the soule in particular is destroyed by unbeliefe, they* Saltmarsh 65.

entered

entered not in because of unbeleefe: The word profitted not, being not mixed with faith.

Doubting whether the found beleevers faith be true or not, is not that unbeleefe that excludeth us out of the eternall rest.

Answ. 1. Wee cannot question *Christ*, more then wee can question whether *God* be *God*; but wee may examine *Paul's* Doctrine, as the *Bereans* did; *wee may try our owne faith*, if it can hold water. If some would wash their false coyne, and bring it to the touch-stone, the false mettall would be seen. 2. The unbeleefe in weake ones doubting of their faith, is not that which destroyes salvation, and excludeth men out of the holy Land: they are cruell to weak reeds, who exclude them out of heaven, because in their mis-judging distempers they exclude themselves; were *Christ* as cruell to a faint beleever, who is sick of mis-givings, as hee is to himselfe, who could be saved? But a beleever may appeale from himselfe ill-informed, and doubting groundlesly, to meek *Jesus* well-informed, and judging aright a weak reed, to be a reed; a sick beleever, and a swouning faith, to be a beleever, and a faith, that will beare a soule to heaven. A weak hackney, if spritie, may accomplish a great journey.

Ibid. 69. Object. 7. *Satan puts us cleane back here; wee are proving our faith by our works, when as no works can be proved solidly good, but by our faith; for without faith its unpossible to please God. Wee know that every piece of money is valued according to the image and superscription; if* Cesar *be not there, though it be silver, yet it is not coyne, it is not so currant: So there is not any thing of Sanctification currant, and of true practicall use and comfort to a beleever, if Christ be not there. Crispe* (a) faith, *Sanctification and good works are litigious grounds of our faith.* This bordereth with the language of *Libertines.* (b) *It is a fundamentall and soule-damning errour to make sanctification an evidence of justification.* And (c) *Christ's worke of grace can no more distinguish betweene an hypocrite and a Saint, then the raine that falls from heaven, between the just and the unjust.* And (d) *The Spirit gives such full evidence of my good estate spiritually, that I have no need to be tryed by the fruits of sanctification, this were to light a candle to the sunne.*

Crisp. Vol. 2. Ser. XV.
(b) *Rise, reigne, &c.* 71.
(c) Ibid. 73.
(d) *Ib.* 75.

Answ. 1. That which the *Spirit of God* calleth saving knowledge, 1 *Joh.* 3. 14. *Hereby know we, &c.* 1 Joh. 2. 3, 4, 5. that doth *Libertines* affirme *to be a policy of Satan, leading us back again,*

againe, and a soule-condemning errour. (2) 1 Joh. 3. 10. *In this are the children of God manifest, and the children of the Devill: whosoever doth not righteousnesse, is not of God, neither hee that loveth not his brother.* This is some other difference then the *raine can make between the just and the unjust.* And 1 Joh. 5. 8. *And there are three that bear witnesse on earth, the Spirit, and the water, and the bloud; and these three agree in one.* And that wee may know that the *Spirit* is in us, is evident, 1 *Joh.* 4. 12, 13. *No man hath seen God at any time. If wee love one another, God dwelleth in us, and his love is perfected in us. Hereby wee know that wee dwell in him, and hee in us; because hee hath given us of his Spirit.* Now, 1 Joh. 3. 3. *Every man that hath this hope in him, purifieth himselfe, even as hee is pure.* And, *Rom.* 8. 1. *There is therefore now no condemnation to them that are in Christ Jesus, which walk not after the flesh, but after the Spirit.* 2 Cor. 7. 1. *Having therefore these promises (dearly beloved) let us cleanse our selves from all filthinesse of the flesh and Spirit, perfecting holinesse in the feare of God.* Hence wee argue, Whoever *walketh after the Spirit,* must know his Guide that leads *the sonnes of God,* Rom. 8. 14. and whoever purgeth himselfe, and loveth his brother, and perfecteth holinesse in the feare of *God,* he must know that hee so doth; but hee that doth walk so, knoweth that he is in *Christ, freed from condemnation,* and that *God dwelleth in him*; for it is expresse Scripture: Hee that is holy, may know hee is chosen to be holy, *Ephes.* 1. 4. Now, *Who shall lay any thing to the charge of Gods chosen? It is God that justifieth,* Rom. 8. 33. Hee that is conformed to the image of his Son, and called, may know that *hee is predestinated* thereunto, *Rom.* 8. 29, 30. and *shall be glorified.* Now, *Crisp* (a) laboureth to prove, that these which commonly goe for marks and infallible signes of our *justification* and interest in *Christ,* which are *universall obedience, sincerity, love to the brethren,* are either found in no man in their perfection, or they be such marks as agree to good and bad, to hypocrites and Saints, and so are not infallible marks; just as the falling of raine, and the shining of the sunne, doth not difference between just and unjust men, because both have a like portion and share in sunne and raine. Now for the former reason; Faith and the light of it is unperfect, capable of accession, and so tainted with sinne: and if

Scriptures and reasons from thence make good that we know our justification by our sanctification.

(a) *Serm.* 15. *Vol.* 2.

Libertines say there be no marks in the children of God of true sanctification, which can difference them from hypocrites.

this be a ſtrong reaſon, it cannot give aſſurance; which *Libertines* doe not all hold. The other is the ſaying of *Papiſts*, teaching us to doubt of our ſalvation, becauſe there be ſuch ſhifts, wiles, circuits, and lurking places in a mans heart, that hee can give no infallible judgement, with any divine certainty, of himſelfe or his owne ſpirituall ſtate. But is there not ſo much darkneſſe, ſo much night and blindneſſe in our mind, as in admitting of the light of immediate witneſſing of the *Spirit*, (which they call, the Broad-ſeale of heaven) wee may no leſſe be deceived, then wee are in the light that reſulteth from our ſignes of ſanctification? There is a like darkneſſe, and no leſſe deluſions, from the white Spirits, the day-light-ghoſts and *Angels* of *Enthuſiaſts*, and dumbe and Scripture-leſſe inſpirations, then in black *Spirits*. But ſure wee walke not in the wayes of ſanctification ſleeping, nor doth the *Spirit* perfect holineſſe, in the *Saints*, as in a night-dreame; wee being led with fancie as frantick men are. Shall the Saints, when they atteſt the *Lord* of their ſincere deſire and unfained intentions, though mixed with great weakneſſe, bring before *God* their integrity, and their rejoycing of a good conſcience, as *Paul*, the *Apoſtles*, *Peter*, *John*, *James*; *Lord, thou knoweſt that I love thee*; *David*, who deſired *God* might try him; *Job*, *Ezekiah*, *Jeremiah*, *Daniel*, *&c.* hold forth to *God* their conjectures, fancies, and ſuch moth-eaten and rotten ſignes of their juſtification, as *Criſpe*, and others ſay may be, and were in *Phariſees*, in *Papiſts*, *Hypocrites*, and bloudy Oppreſſours, *carnall Jewes* following the righteouſneſſe of the Law, Publicans, Heathen, Harlots, all the wicked Sects? for *Criſpe* ſaith, *All theſe have your marks* (b) *of ſanctification, ſuch as are univerſall obedience, ſincerity, zeale for God, love to the brethren. Zechariah* and *Elizabeth* were *righteous before God, walking in all the commandements and ordinances of the Lord, blameleſſe*, Luk. 1. 6. was this ſuch a righteouſneſſe, atteſted by the *Holy Ghoſt*, as is in *Paul* a perſecuter, in *Heathens*, in *Phariſees*, in carnall *Jewes*? I grant it was not that righteouſneſſe of *God* through faith, *Phil.* 3. yet it was a fruit and infallible ſigne of that righteouſneſſe, and ſuch as did prove them to be in *Chriſt*. And 2. all our acts of ſanctification are no acts, no infallible marks of juſtification to my ſoule, except *they be done in faith*; yea, *without faith they are ſinne*, *Rom.* 14. 23. but when I find they are done in faith, they adde a fur-

Works of ſanctification are not deubtſome warrants and evidences of juſtification.

(b) *Vol. 2. Ser. XV. pag. 434, 435, 436, 437, 438, 439, 440, 441, &c.*

a further degree of evidence and certitude, that they argue me to have saving faith and interest in *Christ*, *as in the Lord my righteousnesse*, Jer. 23. 6. for that *is his name*. And this reason doth conclude, its unlawfull to seek any ground of assurance in sanctification, except wee would with *Papists* argue in a circle, thus, *How know you that your works are signes of justification? Because they are stamped with faith. And how know you that your justification and faith are not counterfeit? By your works.*

But this is not the *Papists* circle, because werkes to my sense and spirituall discerning, may, and doe adde evidence and light to faith, and faith addeth evidence and light to works; as wee prove the cause from the effect, and the effect from the cause, especially under desertion, without the fault of circular arguing; but *Papists* beleeve the *Scripture* to bee the word of *God*, because the *Church* saith so, else it should be no word of *God*, to them more then the *Turkes Alcaron*; and they beleeve that the *Church* saith, that *Scripture* is the Word of *God*, because the *Scripture* saith, that the *Church* saith so. *Works may prove faith, and faith works to be done in Christ.*

This is no proof at all, and a vaine consequence, *without Faith its unpossible to please God*, no worke can bee proved solidly *Gods*, without faith, but how then followeth it; *Ergo*, we cannot prove faith to bee true from good works. *Saltmarsh* can make no Logicke out of this; nothing followeth from this antecedent, but *ergo*, by hypocriticall works done without faith, we cannot prove our faith to be true faith, *valeat totum*, the conclusion is not against us. Wee acknowledge, except good works carry the stampe and image of faith, they are not good works; but if they carry this stampe, as we presuppose they do, in this debate, because works are more sensible to us then faith it followeth well, then we may know our faith by our workes; and a beleever doing workes in faith, and out of warmenesse of love to *Christ*, and a sincere sense of his debt, he may bee ignorant that he doth them in faith, but a coale of love to *Christ*, smoaking in his soule, and the sincere sense of the debt that love layeth on him to doe that; yea, and to swimme through hell to pleasure *Christ*, are ordinarily more sensible then faith, and led us to know, there must be faith where these are.

3. Nor are ours litigious and disputable marks, except when our darknesse raiseth disputes, more then the *Gospel* it selfe, is litigious; for men of corrupt minds, raise doubts against the

Gospel, and weake beleevers sometime would argue themselves out of faith, *Christ*, out of imputed righteousnesse, election of grace and effectuall calling; yet are not these *litigious* points, and say, that the evidence of the *Spirit* be as light and evident as the Sunne light in it selfe: so is the *Gospel*, yet are we to seeke evidences for our faith and peace, in such markes as the *Holy Ghost* has made way-markes to heaven; by this we know, &c. but we build our knowledge and sense on these markes, as on secondary pillars and helps, which a divine, and supernaturall certitude, furnisheth, though without the influence of the *Spirit*, they shine not evidently to us; but our faith resteth on the testimony of the *Spirit*, witnessing to our hearts; and this is not to *bring a candle to give light to the Sunne*; but to adde the light of supernaturall sense, to the light of divine faith; else they may as well say, that the confirming evidence that comes to our sense from the *Sacraments*, addeth some thing to the Word, which is a light, and a Sunne-light to our eyes, if we did confide in them, as causes of our justification, it were *Pharisaicall*: but divine motives, and secondary grounds, though they bee mixed of themselves with sinnefull imperfections, may be, by divine Institution, helps and confirmatory grounds of our faith and joy; and the Scripture saith so, as we heard alledged.

The question proposed by *F. Cornewell* I shall not father upon that learned and godly Divine, Master *Cotton*: *Whether a man may evidence his justification by his Sanctification*: hee should have added, whether he may evidence to himselfe, or his owne conscience, his justification; for that so, he may evidence it, in a conjecturall way to others, no man doubts. 2. The question is mistated; as if Sanctification did formally evidence Justification, as *Justification, in abstracto*, and Faith in its actuall working; its enough against *Antinomians*, if it evidence to the sense of the person, that he is in the state of justification, and that hee hath faith to lay hold on *Christs* righteousnesse, when he esteemes the Saints precious, and placeth his delight in them. Sanctification doth not as *Libertines* would imagine, evidence justification, as faith doth evidence it, with such a sort of clearenesse, as light evidenceth colours, making them actually visible; now light is no signe or evident marke of colours. Love and workes of sanctification doe not so evidence justification; as if justification were the object of good works; that way

The question mistated by M. Cornwell.

What way Sanctification doth evidence Justification.

way faith doth evidence justification, but sanctification doth evidence justification to be in the soule, where sanctification is, though it doth not render justification actually visible to the soule, as light maketh colours to be actually visible; or as faith by the light of the Spirit, rendreth justification visible: for even as smoake evidenceth there is fire, there where smoake is, though smoake render no fire visible to the eye; and the moving of the pulse evidenceth that there is yet life, though the man be in a swoone, and no other acts of life doe appeare to the eye, and the morning starre in the East when its darke, evidenceth that the Sunne shall shortly rise, yet it maketh not the Sunne visible to the eye; and the streames prove there is an head-spring, whence these streames issue; yet they shew not in what part of the earth the head-spring is; so as to make it visible to the eye: so doth Sanctification give evidence of Justification, onely as markes, signes, and gracious effects giveth evidence of the cause; as when I find love in my soule, and a care to please *God* in all things; and this I may know to bee in mee, from the reflect light of the *Spirit*, and from these I know there is faith in me, and justification, though I feele not the operation of faith in the meane time, yet the effect and signe makes a report of the cause; as acts of life, eating and drinking, and walking in me doth assure me, that I have the life of nature. So the vitall acts of the life of Faith doe, as signes and effects give evidences of the cause and fountaine; yet there is no necessity that with the same light, by which I know the effect, I know the cause; because this is but a light of arguing, and of heavenly Logick, by which we know (by the light of the *Spirits* arguing) that we know *God*, by the light of Faith; because wee keep his Commandements: and know *argnitivè*, by *Gods* Logick, that we *are translated from death to life, because wee love the Brethren*; in effect we know, rather the person must bee justified, in whom these gracious evidences are, by heare-say, report, or consequence; then we know, or see justification it selfe, *in abstracto*, or faith it selfe; but the light of faith, the testimony of the *Spirit*, by the operation of free Grace, will cause us, as it were, with our eyes see justification and faith, not by report, but as we see the Sunne light. A 3. Error there is in the state of the question, that never a Protestant Divine (*Arminians* and *Socinians* I disclame, as no Protestants) made either

Sanctification a cause of Justification, but an effect; nor *common Sanctification that goeth before Justification, and union with Christ, voide of all feeling of our need of Christ, an evident signe of Justification.* If Master *Cornewell* dreame, that we thus heighten preparations before conversion, as he seemes in his Arguments, against *gratious conditions in the soule, before faith*; he knowes not our mind; and as other *Antinomians* doe, refutes he knowes not what. And 4. We had never a question with *Antinomians*, touching the first assurance of justification, such as is proper to the light of faith. Hee might have spared all his Arguments, to prove *that we are first assured of our justification by faith, not by good workes*; For wee grant the arguments of one sort of assurance, which is proper to Faith; and they prove nothing against another sort of assurance; by signes and effects, which is also Divine. To *Antinomians* 1. to be *justified by Faith*; 2. and to *come to the sense and knowledge of justification, which either was from eternitie, as some say; or when Christ dyed on the Crosse, as others; or when we first take life in the wombe, as a third sort dreame*: And 3. to be *assured of our justification*, are all one. And so to be *justified by faith*, should be, to bee *justified by workes*, which they in their conscience know, we are as farre against, as any men. But they should remember, that the peace and comfort that the Saints extract out of their holy walking, is a farre other peace, then that peace which is the naturall issue of justification, of which *Paul* saith, *Rom.* 5. 1. *Being therefore justified by faith, we have peace* πρὸς τὸν θεὸν *with God through Jesus Christ our Lord*; and the peace that issueth from our holy walking; or at least, if they bee the same peace, it comes not one and the same way. For 1. Peace which is the fruit of justification, is a peace in *the court of God*, as the peace that a broken man hath in the court of justice, when he knoweth his Surety hath payed the debts; he dare looke Justice in the face without any warre, having assurance that warre is removed, and enmity with *God* cried downe, and all sinnes are freely pardoned; the peace that issues from our holy walking is in the court of conscience, and sense of sincerity, and straightnesse of walking; and is grounded on holy walking, as on a secondary helpe; and if there were not some confidence, that the sinfulnesse of these works, are freely pardoned, there should be little

Peace from justification, and peace from sanctification how different.

tle peace at all. 2. The former peace is immediatly from pardon, that is the true cauſe of peace; the latter from ſignes, which dwell as neighbours with pardon; and is onely peace, as it hath a neceſſary relation to pardon; and is reſolved in ſome promiſe of *God*, and not as it is a worke of our owne: as hungering for *Chriſt*, as its not the ground of pardon, ſo its not the ground of peace that iſſueth from pardon; yet it is the ground of a comfortable word of promiſe, *Bleſſed are they that hunger and thirſt for Righteouſneſſe, for they ſhall be ſatisfied.* And the like, I ſay, of aſſurance, comfort, joy, that reſult from holy walking, and from juſtifying faith; we never placed good works in ſo eminent a place, as to aſcribe theſe ſame effects to them, and to faith in *Chriſt*.

Then Maſter *Cornewell* loſeth his labour to prove, that *God doth not firſt declare and pronounce us righteous, upon ſight and evidence of our ſanctification, which is a righteouſneſſe of our owne.* For to pronounce us righteous, is to juſtifie us; and doth Maſter *Cornewell* know any Proteſtant Divines, who teach that *God*, either firſt or laſt doth juſtifie us for our inherent Sanctification?

To be aſſured of righteouſneſſe, and to know that we are in that ſtate, are two different things.

Then Mr. *Cornwell* does confound evidence and aſſurance of juſtification, as if they were both one. For many Saints have aſſurance of juſtification, ſo far as they are aſſuredly juſtified, & doubt much of their eſtate, through want of evidence: as many beleeve, and many times doubt, whether they beleeve or no. Therefore the Argument to prove *Abrahams aſſurance of juſtification*, Rom. 4. cannot conclude, that *Abraham* had not divine evidence and aſſurance, that hee was juſtified, by his holy walking, as by ſignes and fruits of faith. The aſſurance of *Chriſt*'s righteouſneſſe is a direct act of faith, apprehending imputed righteouſneſſe: the evidence of our juſtification we now ſpeak of, is the reflect light, not by which wee are juſtified, but by which we know that we are juſtified: and the Argument that proves the one, cannot prove the other.

Object. 3. *If the promiſe be made ſure of God unto faith, of grace, then it is not firſt made ſure of faith unto works;* Cornwell, pag. 12.

But the promiſe is made ſure of God, to faith, out of grace, Rom. 4. 5. *to him that worketh not, but beleeveth: The oppoſition between grace and works,* Rom. 11. 6. Rom. 4. 4. *is not onely between grace and the merits of works, but between grace and*

and the debt due to works: Now to him that worketh, is the reward not reckoned of grace, but of debt, Rom. 4. 4. *Right of promiſe maketh a worke to be of debt, not of grace.*

Anſw. The promiſe is made of righteouſneſſe and free juſtification by the grace of *Chriſt*; *by the promiſe*, that is, by the promiſed ſeed, *Rom.* 4. but theſe places ſpeak not one word of the reflect evidence that a man hath in his owne ſoule, by which hee knowes in himſelfe hee is juſtified. This Diſputer knowes not what hee ſayes: hee proves we have no promiſe to be juſtified by works, nor any aſſurance thereof from working; that is not the queſtion now; but hee ſhould prove, that wee cannot know and make evident to our owne ſoules that wee are aſſuredly juſtified, and that wee beleeve, when we bring forth the fruits of faith: There is one cauſe why there is life in this tree, and another cauſe, why all that paſſe by, and the tree it ſelfe, (if wee ſuppoſe it to be capable of reaſon, as man is) doth know it hath life and ſweet ſap: this latter is knowne to the tree and to others, by bringing forth good fruit. As if there may not be ſundry cauſes, τὸ εἶναι and τὸ γνῶναι, of the being of a thing, and to know the being of a thing: Bringing forth fruit is not the cauſe of the life of the tree, good works are not the cauſe of our juſtification; but we know well the tree hath life, when wee ſee it brings forth fruit; as wee know we are juſtified, and in *Chriſt*, when we *walke after the Spirit, and not after the fleſh*. The whole Argument is of a direct aſſurance, called *certitudo entis*, or of the object: The Queſtion is, touching reflect certainty, how perſons may be ſure in their own conſcience, called *certitudo mentis*; and ſo it concludeth not the Queſtion.

M. Cornwell proveth what is not in queſtion.

2. Its *Antinomian* doctrine to make oppoſition between the *Goſpel-promiſe*, and the debt of the promiſe: the debt of works, *Rom.* 4. and *Rom.* 11. is Law-debt due to the worker, as an hireling is worthy of his wages, becauſe hee hath done the work perfectly, according to a covenant made with his Maſter: In which caſe, no man ſayes the wages of the labourer is a free-gift. But if whatever the *Lord* promiſe to us in the *Goſpel*, make *God* a debter, and the thing promiſed to be debt, then let *Antinomians* ſpeak out, for they ſay, (a) *The whole letter of Scripture* (and ſo of the whole *Goſpel-promiſes*) *hold forth a covenant of works*, contrary to *Gal.* 4. where there be two

Many things are made over to us, by the debt of promiſe, that are ours out of free grace alſo.

(a) *Riſe, reign, and ruine, ser.* 9.

cove-

covenants, one of works, another of grace; and contrary to the promises of grace in the *Gospel*, Joh. 3.16. Heb. 8.10, 11, 12. Mat. 11.28. 1 Tim. 1.15. (2) All the promises of the *Gospel* must make salvation debt: was not *Christ* promised in the *Prophets* to the lost world? *Rom.* 1.2. The inheritance is not by Law, but by promise, *Gal.* 3.17, 18. *Rom.* 9.8, 9. *Luk.* 1.45, 54, 55, 68, 69, 70. Is *Christ* come to save sinners by debt, or by grace? is salvation debt? its promised. Is not righteousnesse promised to him that beleeves, *Rom.* 4.5? then righteousnesse must *be debt*, and so not *of grace*; for *Cornwell* telleth us, Pag. 13. *The right which a man hath by promise to a worke, maketh the assurance of the promise but of debt unto him; and then the promise is not sure to him out of grace.* Then all the promises of an established Kingdome to *David*, and his seed, if they should keep *Gods* commandements, all the blessings and salvation promised to beleevers in the *Old* and *New Testament*, so they bring forth the fruits of a lively faith, are mercies *of debt, not of free-grace.* I well remember that the *Famulists* (b) say, *It is dangerous to close with Christ in a promise.* And (c) *There can be no true closing with Christ in a promise that hath a qualification or condition expressed.* I rather beleeve the *Holy Ghost*, *Ho, every one that thirsteth, come to the water, come buy wine and milke without money and without price*, Isai. 55.1. *And if any man thirst, let him come to me and drink*, Joh. 7.37. *And whosoever will, let him take of the water of life freely*, Revel. 22.17. Mar. 1.15. If *Cornwell* can free willing, thirsting, desiring, from working, hee hath much divinity: Yet the water of life and salvation promised to such cannot be debt, but free grace; for they are promised to these freely, and to be bestowed *without money.* Of the same straine is the fourth Argument of *Cornwell.*

Conditionall Gospel-promises argue free grace, not debt.

(b) *Rise, reign, er.* 62.

(c) *Rise, er.* 38.

Object. 5. *When sanctification is not evident, it cannot be an evidence of justification:* Cornwell pag. 15.

But when justification is hidden and doubtfull, sanctification is not evident;

Therefore sanctification cannot be our first evidence of justification.

The Minor is proved, Because when faith is hidden and doubtfull, sanctification is not evident: But when justification is hidden and doubtfull, faith is hidden and doubtfull; there-

fore when juſtification is hidden and doubtfull, ſanctification is not evident.

The proofe of the Major is, 1. *Faith is the evidence of things not ſeen; and ſo makes all things evident: then when faith is hidden, what can be cleare?*

2. *Becauſe no ſanctification can be pure and ſincere, but when it is wrought in faith; and ſo it cannot be evident, but when it clearely appeareth to be wrought in faith.*

Anſw. 1. There is in the Concluſion (firſt) the *firſt* evidence of juſtification, that is not in the premiſes, againſt all art. The Propoſition, *When ſanctification is not evident, it cannot be an evidence of juſtification*, is weake, and weakly proved: For there is a twofold evidence, one of ſenſe and feeling ſpirituall, another of faith. When ſanctification wants the evidence of faith, that I cannot beleeve ſalvation from mine owne Chriſtian walking, yet may the ſoule have evidence of feeling and ſenſe, that we truſt we have a good conſcience in all things, willing to live honeſtly, *Heb.*13.18. and wee dare ſay, *Lord, wee delight to doe thy will, and long for thee, O Lord, as the night-watch watcheth for the morning*; and, *whom have wee in heaven but thee, &c.* and can out of ſenſe give a teſtimony of our ſelves, yea, and can place all *our delight in the excellent ones*, Pſal.16.3. & 119.62. 1 Joh. 3.14. ſo as the heart warmes, when we ſee the Saints; and in this caſe ſanctification is evident, when remiſſion of ſinnes may be under cloud; elſe this Argument does conclude, if it have any feet, that ſanctification ever and at all times is dark, when juſtification is dark; and ſo ſanctification is never an evidence of juſtification, but when juſtification is evident: So the wiſdome of *God* is taxed, as if hee would never have us to *know that wee are tranſlated from death to life, becauſe wee love the brethren*, but when wee evidently know, wee are thus tranſlated, though wee had no love to the brethren: Then the *Lord* hath provided a candle for his weak ones, by this Argument, when it is day-light; but hath deny'd any candle-light, moon-light, or ſtar-light, when it is darke night. 2. The Major is not proved: Faith is not ſo the evidence of all things, as that it maketh all things evident to our ſpirituall ſenſe; for *Cornwell* granteth, faith may be hidden; then it can evidence nothing when it is is hidden. Love to the brethren, keeping of his commandements, yeeld ſenſible evidences that

wee

wee are justified, even when faith is not evident; and how many are convinced they have undoubted marks of faith and justification, who doubt of their faith and justification? And so the Minor and Probation of it is false; for it is most false, that *when faith is hidden and doubtfull*, sanctification is not evident: this is asserted *gratis*, not proved: As if yee would say, Ever when the Well-head is hidden, the streames are not seen; when the sap and life of the tree is not seen, but hidden, the apples, leaves and blossomes are not evident. This is a begging of the conclusion: for then should a man never, neither first nor last, *know that hee is translated from death to life, because hee loves the brethren:* Why? Because when translation from death to life, or when faith and justification is hidden, the love to the brethren, and all the works of sanctification are hidden; saith this *Author*.

3. The second proofe of the Major is lame; *Sanctification is never pure and sincere, without faith,* (saith hee;) Ergo, *It cannot be evident, but when it appeareth to be wrought in faith.* The consequence is null; just like this, Sweet streames cannot flow but from a sweet spring; *ergo,* It cannot be evident and cleare to my taste that the streames are sweet, except I taste the water at the fountaine-head, and see it with mine eyes; and my taste cannot discerne the sweetnesse of the fruit, except my senses were within the trunk or body of the tree, to feel, see, and taste the sap of life, from whence the fruit cometh. Yea, the contrary consequence is true, because I smell sincerity, love, single intentions to please *God* in my works of sanctification; therefore I know they came from Faith; so the *Holy Ghost* should delude us, when hee saith, *Wee know, wee know, or beleeve in Christ, because we keepe his commandements. Ergo,* We cannot know this, except it bee evident, that our keeping of his Commandement come from faith, and the knowledge of *God*.

Object. 6. *Such a Faith as a Practicall Syllogisme can make, is not a faith wrought by the Lords almighty power; for the conclusion followeth, but from the strength of reasonings, not from the power of God, by which alone divine things are wrought,* Ephes. 1.19,20. Col.2. 20. Cornwell pa. 16.17.18.

But faith wrought by a word and a worke, and the light of a renewed conscience, without the testimony of the Spirit, is such a

faith as a practicall Syllogisme can make: Ergo, *such a faith so wrought, is not wrought by the Lords almighty power.*

The Minor *is proved, because all the three, the Word, the Worke, and the light of Conscience, are all created blessings and gifts, and therefore cannot produce of themselves a word of almighty power; and the word of it selfe is a dead letter, the worke is lesse: for faith commeth by hearing a word, not by a worke.*

Answ. When Master *Cornwell* saith, *By the power of God alone, Divine things* (such as faith that layeth hold on *Christs* righteousnesse) *are wrought, Ephes.* 1. 19. *Col.* 2. 20. hee excludeth the ministery of the *Gospel*, and all the promises thereof, for they are *created things*, and so they have no hand nor influence in begetting faith. *Antinomians* will have us beleeve, that *Paul, Ephes.* 1. 19, 20. *Col.* 1. 20. thinkes no ministery of the Word, nor any hearing of the preached Word, begetteth faith; contrary to *Rom.* 1. 16. *Rom.* 10. 17. but by the onely immediate power of the *Spirit* we are converted without the Word. Nor is here that which is in question concluded; never Protestant Divine taught, that without the actuall influence of omnipotent Grace, can faith or spirituall sense that we are justified, be produced by the Word, worke, or created light alone; nor can the corne grow alone by power in the earth, clouds, or raine; nor any Creature move without the actuall influence of the *omnipotent Lord*, in whom we move: therefore by this reason we could not know that the Sunne shall rise, by the rising of the morning starre; nor can we have any supernaturall sense, by our holy walking, contrary to Scripture, 1 *John* 2. 3. 1 *John* 3. 14. But we know by this, all faith is ascribed by *Antinomians*, to the immediate testimonie and Euthusiasticall inspiration of the *Spirit*, as for *the searching of Scripture* (say [a] they) *its not a sure way of searching and finding Christ, its but a dead letter,* [b] *and holds forth a covenant of works in this letter*; and therefore, with the old *Anabaptist*, they'll have no teaching by Scripture, but onely teaching by the Spirit. We hold that conditionall promises are made to duties of Sanctification, therefore we may have comfort and assurance from them, in our drooping condition. *Cornewell* answereth, *Pap.* 23. 24, 25. *The promises are not made to us, as qualified with such duties of sanctification; for then they should belong to us of debt,*

[a] *Rise, &c.* 3. 9.
[b] *Ez* 9.

Gospel-promises are made to acts of Sanctification.

debt, not out of Grace, Rom.4.4. *But in reſpect of our Union with Chriſt, in whom they are tendered to us, and fulfilled to us. Satisfaction is made to the thirſtie, not for any right his thirſt might give him in the promiſe, but becauſe it directeth to Chriſt, who fulfilleth the condition, and ſatisfieth the ſoule, and the ſoule muſt firſt have come to Chriſt, and gotten his firſt aſſurance from faith in Chriſt, not from theſe conditions and duties.*

Antinomians deny all conditionall promiſes.

[a] *Rife, raigne* er. 48.

Anſw. 1. This is a yeelding of the cauſe. We ſay there bee promiſes of the water made to thirſty ſoules, not as if the right, *jus*, law, merit, debt, that we have to them, belonged to us, for the deede done, but for *Jeſus Chriſt* onely. 2. Not as if wee upon our ſtrength, and the ſweating of free-will did conquer both the condition and reward. 3. But yet wee have comfort and aſſurance, when we by grace performe the duty, that our *faithfull Lord, who cannot lye,* will fulfill his owne promiſe. 4. He knoweth nothing of the *Goſpel,* who thinketh not *God* by his promiſe commeth under a ſweet debt of free-grace to fulfill his owne promiſe; and that this debt and grace are conſiſtent. But *Antinomians* breath ſmell of fleſhly liberty, for they tell us, [a] *Conditionall promiſes are Legall, contrary to the Goſpel,* Rom. 10. 9. John 3. 16. Joh. 5. 25. That [b] *that its not ſafe to cloſe with Chriſt in a conditionall promiſe,* [c] *if any thing be concluded from water and blond, its rather damnation then ſalvation.* That [d] *its a ſandy foundation to prove that Chriſt is mine, from a gracious worke done in me by Jeſus Chriſt, were it even Faith; For we are* [e] *compleatly united to Chriſt, without faith wrought by the Spirit.* [f] *Its incompatible with the Covenant of Grace, to joyne faith with it. To be* [g] *juſtified by faith, is to bee juſtified by workes.* That [h] *to ſay there muſt be faith on mans part to receive the Covenant, is to undermine Chriſt.* Neither *Cornwell,* nor *Saltmarſh,* oppoſe theſe blaſphemies, but extoll the Patrones of them in *New-England.*

[b] Er. 38.
([c]) Er. 30.
([d]) Er. 69.
[e] Er. 37.
[f] Er. 27.
[g] Er. 21.
[h] Er. 38.

Father ſave me from this houre.

What kind of faith was in Chriſt.

Father is a word of Faith. But had *Chriſt* need of Faith?

Chriſt had not faith of juſtifying the ſinner, but of juſtifying his cauſe.

Anſw. Not of faith of confiding in him that juſtifieth the ſinner, except he had faith of the juſtifying of his cauſe, in Gods acquitting him of ſuretieſhip, when he had payed all; but hee had faith of dependencie on *God* in his trouble, that *God* would

deliver him, *and he was heard in that which he feared.* And Q. 2. how could there be a faith of dependencie in *Christ*, for hee was the same independent, *God* with the *Father?*

How faith of dependancie was in Christ

Answ. There were two relations in *Christ*; one as *Viator*, going toward glory, and *leading many children with him to glory*; another, as *comprehensor*, seeing and enjoying *God*. 2. There were two sights in *Christ*, *one of Vision*, *another of Union*; the *sight of Union* of two natures, is the cause of the *sight of vision*. *Christ* being on his journey travelling toward glory, did with a faith of dependency rest on *God*, as his Father, seeing and knowing that the Union could not be dissolved; but as a *Comprehensor*, and one at the end of the race, injoying *God* in habit, there was no necessitie, that *Christ* should alwaies, *Et in omni differentiâ temporis*, actually see and enjoy *God*, in an immediate vision of glory.

How the not-seeing of God might stand with the personall union.

For, 1. this implyeth no contradiction to the personall union, even as the seeing of *God* habitually, which is the most joyfull sight intelligible, and by necessitie of nature, does produce joy and gladnesse, may, and did consist in *Christ*, with groanings and sadnesse of *Spirit*, even before his last sufferings: so the interruption for a time, of the actuall vision of *God*, might stand with *Christs* personall happinesse, as *God-man*. 2. If we suppose there were just reasons, why *God* should command that *Angels*, and glorified *Spirits*, should not actually see *God* for a time, there were no repugnancy in this, to their true blessednesse, so it fell not out through their sinnes, no more then the Sunne should lose any of its nature, if wee suppose *God* should command it to stand still, and to be covered with darkenesse many dayes, as in *Joshuahs* time, it stood still in the firmament some houres, and for a time was covered with darkenes at the suffering of *Christ*. What an enterposed cloud of covering it was, or what a skreene did interrupt the flux of the beames and rayes of the *Godhead* from actuall irradiation on the soule and faculties, and powers of the soule of the man *Christ* is more then I can determine. Certaine it is, *God* was with the Manhood, and so neere as to make one person, but there was no actuall shining on the powers of the soule, no heate and warmnesse of joy, but as if his owne infinite Sea of comfort were dryed up, he needed a drop of the borrowed comfort of an *Angel* from heaven. Now whether this *Angel*, *Luk.* 22.43. did wipe

wipe the ſweat of bloud off his holy body, and really ſerve him that way; or if the *Angel* was ſent with good words from the *Father*, to comfort him, and ſay to this ſenſe, *O glorious Lord, courage, peace, and joy, and ſalvation, ſhall come; thy Father has not forſaken thee utterly:* it cannot be knowne, but *Luke* ſaith, an *Angel appeared from heaven* ἐνισχύων αὐτὸν, *ſtrengthning him.* But it was admirable, that the *Lord* of all conſolation, ſhould ſtand in need of conſolation, and a good word from his owne creature; or that the great *Lord*, the Law-giver, ſhould need the comfort of Prayer, or any Ordinance. O what a providence! what a world is this! that *God-man, ſweet Jeſus*, is put to his knees, and his prayers with it. Come ſee the Lord of life at a weake paſſe, he is at, *God helpe me*, at Teares and ſighing, *God ſave me.* This is more then if the whole light of the Sunne were extinguiſhed, and it behoved to borrow light from a candle on earth; and the whole Sea and Rivers dryed up, and they behoved to begge ſome drops of dew from the clouds to ſupply their want.

A rare providence that Chriſt is put to, (God ſave me.)

2. *Chriſt* himſelfe refuſed comfort to himſelfe: There was a ſea of joy in *Chriſt*, within him; but not one drop can iſſue out on the powers of his ſoule: joy is ſad, faireneſſe black, faith feareth and trembleth; the infinite *All*, lieth under the drop of the comfort of a creature-nothing. Riches beggeth at poverty's doore; the light is dark, greenneſſe withereth and caſteth the bloome, life maketh prayers againſt the death of deaths, the glory and flower of heaven ſtandeth ſad and heavie at the jawes and mouth of hell. 3. *Mat.* 26. Hee prayed to this ſenſe, falne on his face to the earth once, *O my Father, remove this cup*; but hee is not anſwered: Hee knocketh the ſecond time, *O my Father, if it be poſſible, remove this cup.* O but here's a hard world, the ſubſtantiall *Sonne of God* knocking and lying on his face on the earth, and his *Father*'s doore of glory faſt bolted, the Sonne cannot get in. The like of this providence, you never read, nor heare of. The naturall Son of *God* cryeth *with teares and ſtrong cryes*, with a ſad, heavie and low *Spirit* to his *Father*; hee cannot get one word from heaven, nor halfe a glympſe of the wonted glory that was naturall and due to him as *God.* O rare and ſad diſpenſation! He muſt cry the third time, *O my Father, remove this cup.* We ſtorme, if the *Lord* doe not open his doore at the firſt knock: O what hard

We are not to be diſcouraged, when we are not heard at firſt.

hard thoughts have ſome of *God*, if a ſhoud of love iſſue not from his face at the firſt word! but the *Lords* Saints are not to look for a providence of the honey drops of the fatteſt conſolations of heaven, in every ordinance of prayer and praiſes. O what a ſad adminiſtration, *Pſal.* 22. 2. *O my God, I cry in the day time, and thou heareſt not; and in the night ſeaſon, and am not ſilent.* The *Church* ſpeaketh ſadly to *God*. What can be worſe then this? *Lam.* 3. 7. *Hee hath hedged me about, that I cannot get out; hee hath made my chaine heavie.* Yet to open a ſad heart in the boſome of a friend, farre more to *God*, is much eaſe; but here is worſe, Verſ. 8. *Alſo when I cry and ſhout, hee ſhutteth out my prayer.* Pſal. 69. 3. *I am weary of crying, my throat is dryed: mine eyes faile, while I wait for my God.*

Prayers of the Saints not ever heard at firſt; and the Reaſons.

It is grace to put a conſtruction of love and faith on the *Lord's* not anſwering our deſires. Theſe experiences may ſilence us;

1. It may be good that the *Lord* anſwer, and not good that hee anſwer now: The Saints are often ripe for praying, when they are unripe for the mercy of a reall anſwer and help from *God*. Two things neceſſitate prayer, 1. Our duty to worſhip. 2. Our neceſſity and ſtraits. But on our part wee are not ripe for an anſwer for any of theſe, being yet not humbled, and praying with ſlow deſires, little fervour of faith. 2. Its poſſible it be our duty to pray, as ſuppoſing a reall neceſſity of what wee need, and yet it is not our good that *God* heare us now. No doubt *Abraham* and *Sarah* both prayed for a ſon, many years before the one was an hundred, the other ninety and nine years old; but it was not good that *God* ſhould heare them till it be a miracle, and a new way, and more then ordinary providence they were anſwered. 3. *God* refuſeth never to heare us, for favours that are non-fundamentalls toward everlaſting life, but when its better be not heard, then heard: *Moſes* might poſſibly not know a reaſon, but it was better for him that he ſaw afarre-off the good land, (more for faith and mortification and heavenly mindedneſſe, which hee ſaw not) then that hee ſhould enter with the people into that land, which hee prayed for. 4. Not any of the *Saints*, conſidering that *all things worke together for good to them that love God*, but as they praiſe *God* that hee hath heard their prayers, ſo they praiſe *God* in ſome things that their prayers lie at a faſt bolted doore, and take it well in other things that hee was diſpleaſed with them, and ſo

1.

2.

3.

4.

that

that they have cause to be humbled, that *God* did grant their desire. Let it be that *David* prayed for a sonne, and *God* gave him *Absalom*; its a question, if *David* had not cause to wish hee had never been born. 5. *God* hath equally regulated and limited our desires to be heard, and our willingnesse, faith, submission, and patience, and our praises according as we are heard, or not heard; yet wee are lesse in praises, when wee are heard, and our desires fulfilled, and in submission, when wee are not heard, then wee are forward to praise; because necessity and straits can more easily obtaine of us to pray, and set on moving the wheels of our affections, then *grace* can keep our spirituall affections in heat of motion, or limit and border our naturall affections in praising, when they take them to their wings. *David*, Psal.22. Psal.69. *O my God, I cry night and day*, till my throat be dry in asking: but where doth hee say, *O my God, I praise night and day*, till my throat be pained in praising, and my heart and eyes are wasted and spent in submissive waiting for thee, and praising, for not hearing mee in some things. 6. *God* is equally gracious to his own, in not hearing and granting, as in fulfilling their desires. 7. No man should take it hard not to be answered at the first, when the prime heire *Christ* was kept knocking at his *Fathers* doore. 8. Heard or not heard, the prayers of faith have a gracious issue, though the drosse of them be cast away. 9 As praises have no issue, but to give to *God*, not to our selves; so prayers in faith are to be offered to *God* as *God*, though nothing returne in our bosome, that *God* may be extolled. *Christ* knew deliverance from this hour cannot be granted, yet hee prayes. 10 Faith is required no lesse to beleeve the good that the *Lord* mindeth us in not hearing us, then the good hee intendeth in hearing and fulfilling our desires: No condition of providence can fall wrong to faith; which can flie with any wings, and saile with every wind, so long as *Christ* liveth.

5.

We are readier to pray then to praise.

6.

7.

8.

9.

10.

Father, save me from this houre.

Christ bottometh his prayer on the sweetest relation of a Father and a Son; *Father, save me.* So *Joh.* 17. *Father, glorifie thy Son.* Verf.5. *And now Father, glorifie me.* Six times in that prayer hee useth this stile. *Mat.* 11. 25. *I thank thee, O Father, Lord of heaven and earth.* Mat. 26. *O my Father,*

Christ bottometh his prayers on the sweet relation of a Father.

remove this cup. His *Father* was great in his esteem: none like his *Father.* Its a strong argument to *Christ*, to perswade an hearing and a deliverance; and hee was heard in that which hee feared. Hee had no end in his coming into the world, but to doe the will of his *Father*, Joh. 5. 30. (2.) *Love* is a sweet ingredient in prayer: the beloved Disciple *John*, who onely of all the *Evangelists* setteth down *Christ's* love-prayer, *chap.* 17. useth it more frequently then any of the other three *Evangelists.* 3. Propriety, interest, and covenant-relation is a sweet bottome and a strong ground for prayer: So in praying hath *Christ* taught us to say, *Our Father which art in heaven.* And *Psal.* 5. 2. *Hearken unto my voyce, my King, and my God.* 2 King. 19. 19. *Now therefore, O Lord our God, I beseech thee save us out of his hand.* *Ezra* bottometh his prayer on this, Chap. 9. 6. *O my God, I am ashamed and blush.* And *Jehoshaphat*, 2 Chron. 20. 12. *O our God, wilt thou not judge them?*

Use.

Sonnes onely can pray.

In prayer consider what claime and interest you have to *God*, if you be a sonne, and hee a Father: Bastards cannot pray; strangers without the Covenant, and Heathen, having no right to *God* as their *God* and Father, may petition *God* as a subdued people doe their Conqueror, or as ravens cry to *God*, for food, and as some *howle upon their beds for corne and wine*, Hos. 7. 14. but they cannot pray; for praying aright to *God* there is required not onely gracious ingredients in the action, but also a new state of adoption and filiation: many speake words to *God*, who doe not pray; many tell over their sinnes, who confesse not their sinnes to *God*; many speake good of *God*, who doe not praise *God*; many sigh and grone in praying, and have no deep sense of *God* or their owne sinfull condition. Trees growing together make not alwayes a wood. Ah, our prayers, *God* knowes, are often out of their right wits. Many cry, Father, to *God*, but lie; for they are not sonnes, and their words are equivocation. Thousands claime Father-ship in *God*, where there is no Son-ship, nor *fundamentum in re*, no ground in the thing it selfe. A new nature is that onely best bottome of praying, that taketh it off from being a *taking of the Name of God in vaine.* All creatures speak of *God*, and, in their kind, to *God*; but onely a sonne can speak to *God* in prayer, as to his Father: calling upon *God*, with a pouring out of the soule to him in *Christ*, is essentiall to sonnes.

Father

Father, save me from this houre.

Christ had no meanes of refuge safer and surer in his trouble, when hee knew not what to doe, then prayer. *Christ* had never a greater businesse in hand, then now hee was to transact with *God*, and divine Justice, the Law of *God*, in the weighty bargaine of paying a ransome of deerest and preciousest bloud, to open the new way to heaven; hee had to doe with *devills, principalities and powers*, and *hell*, to subdue *devills*, and *death* and *hell*, and to redeeme his *Catholike Church* from the second death; and hee was to offer himselfe a Sacrifice to *God, through the eternall Spirit*, for the sinnes of the whole elect, and hee must use prayer in all this great work. The greatest works have been thus effectuated. For the dividing of the red sea, *Moses* cryed to the *Lord*, and it was done. *Hezechiah* obtaineth 15. yeares lease of his house of clay from *Jehovah* his Land-lord; and how? 2 *King.* 20. 2. *Hee turned his face to the wall, and prayed. Jonah* broke the prison of hell by prayer. *Jeremiah* had many against him, Chap. 20. 12. *Unto thee* (saith hee to the *Lord*) *I have opened my cause. Daniel*, in his captivity; *Ezra*, when the people were under wrath; *Ester* and her maides, when the *Churches* destruction is warped, and in weaving, by prayer loose the captive bands, and break death's jawes. So low a man as *Job*, Chap. 7. 20. was, *What shall I say to thee, O preserver of man? David* looketh back to his prayers, *Psal.* 34. 6. and when hee is over-whelmed, *Psal.* 61. 2. *From the ends of the earth will I cry to thee, when my heart is over-whelmed.* To *Elias* this is the key that openeth heaven. The last great work, the perfecting of *Mysticall Christ*, the judgeing of the world, the putting crownes on the heads of so many thousand Kings, must have prayer to bring it to passe: *Even so come Lord Jesus.* The putting and keeping on the crowne on *Christs* head, is by prayer: his Sword, Crowne and Scepter, stand and prosper by this prayer, *Thy Kingdome come.* 2. Though *Christ* knew of his owne deliverance, and was sure of it, yet hee will not have it but by prayer. *Christ* had Son-right to heaven, yet he will take a new gift of heaven by prayer-right: *Christ* maketh prayer his new Charter. *Joh.* 17. 5. *Father, glorifie me, with the glory which I had with thee before the world was. Christ* will have his Spouse, though his by conquest, and the law of buying, and ransome, made over to him

The power of prayer.

by a *De novo damus*, Psal. 2. 8. *Ask of me*, (pray to me) *and I will give thee the Heathen.* His Kingdomes pillar is prayer. *Psal.* 72. 15. *Prayer also shall be made for him continually*, that his Throne may stand, and hee may beare the Crown. What, must wee pray for *Christ*, hee prayes for us? Yea, wee pray for Mysticall *Christ*, and his Crowne. Its better to hold lands of *Christ* by prayer, then by conquest or industry, by right of redemption or heritage; even the rich who have broad lands, when the bread is at their lip, and on the table before them, are to pray, *Give us this day our daily bread.* Have you wisdome, honour, learning, parts, eloquence, godlinesse, grace, a good name, children, peace, ease, pleasure, wife, houses, lands, see how yee got them; if not by prayer, in so farre they are unjustly purchased: the next best is to get a new charter of them by prayer. I grant, conversion is not obtained by my praying, because an unconverted man cannot pray, no more then the birth can pray it selfe out of the mothers womb; yet its gotten by *Christs* prayer. Some after sicknesse have health, as robbers have the Travellers purse, they have them by spoile, not through *Christ*, or any prayer-right: Victories, and subdued Cities, are better taken and enjoyed by prayer, then by bribes or money.

(a) *Rise, reign, ruine, &c. 34.*

Use. They know not the use of prayer, who teach, that we are not to pray against that which cannot bee avoyded: So *Libertines* [a] say, *we are not to pray against all sinne, because it cannot be avoyded:* but the old man must bee in us, so long as we live, The *Lord* hath so decreed the end, as that he hath ordained Prayer to be a necessary way to accomplish his end. Yea, *Paul* 1 *Thess.* 5. 23. prayeth, *that the very God of peace may sanctifie the Thessalonians throughout*, ὁλοτελεῖς. And we know that we cannot bee free of temptations in this life; yet pray we not to be led into temptation, which is not so much, that the body of sinne may be fully rooted out of us, and inherent Sanctification may bee perfected in this life, as that wee may bee delivered from guilt and damnation, and from the power and dominion of sinne, and that praier may bee staires up to the laying of the last stone of the new building; yea though it was revealed to *Peter*, and the Disciples, that they should deny *Christ*, and as sheep bee scattered away. *When the sword should awake against the Shepheard,*

and

and this was unavoidable, in regard of the decree of *God*, and *fulfilling of the Scripture*, Zach. 13. Yet were the Disciples to pray they might be so guarded against that temptation, as they might not leave, and forsake *Christ* in his sufferings.

Father save me from this houre, ἐκ τ ὥρας ταυτης.

That which *Christ* deprecateth hath two things considerable. 1. That his sufferings were so tymed, and defined, as they should endure, but for an houre. 2. But it was a sad houre; there is an *Emphasis* put on it, *this houre.*

Christs sufferings but for an houre.

1. *Christs* sufferings are but houre-sufferings, wee behoved to suffer eternally.

Object. Ergo, *Christ suffered not that same punishment that we were to suffer for sinne, if Christ had never dyed for us.*

Christ suffered in value what wee should have suffered.

Answ. 1. He suffered not all, according to every accident and circumstance, that we were to suffer; it is true, we should have suffered sinnefull despaire, and there could bee no mixture of sinne in his cup. 2. We should have suffered for ever, hee exhausted all the paine, and the curse in some few houres. But he suffered all that wee were to suffer according to the due equivalencie, worth, and substance of the suffering. *Christ* payed (as we say) *as good*; A debter oweth ten thousand Millions to a Prince, to be payd in silver, at so many severall termes; the Surety of this broken debter payeth the whole summe at one terme, and in gold, the excellenteſt mettall: it is the very same debt, and the same bond acquitted, as if the summe had been payd by the chiefe debter. *Christ*, by paction, payed all *in cumulo*, at one terme, and in excellent mettall and coyne, being the deare blood of *God*. A Traitor is to die, and suffer hanging, or headding for such a high point of treason; the Princes Sonne will die the same death for him; onely, by paction, hee hath, because of the eminency of his person, a priviledge, which the principall man had not: what if hee bee hanged in a chaine of *Gold*, and a crowne on his head, or bee beheaded with a silver-Axe, it is the same satisfactory death for Law and justice, as if the other had dyed like himselfe, there were some sparkles of the Majesty and Crowne of heaven, or some glistering Rubies and Diamonds did shine in *Christs* death, which could not have been in ours, and it was convenient it should be so.

Whence cometh the dignity of Christs sufferings.

2. *Christs* time-sufferings is more then our eternall sufferings, becauſe of the dignity of his perſon. Its true, a poore mans life is as ſweet and deare to him *Phyſically*, as the life of a Prince, in the *court of nature, in curia naturæ*; its alike taking to every man; but *in curia forenſi*, if we ſpeake legally, and in relation to many. *David* a king is more, for his royall place, to ſave and judge many thouſands, then ten thouſand of the people.

The more excellent the life of Christ was, the more heavie was the loſſe thereof.

2. A prince ſhamed and diſgraced, ſhall loſe more honour, then a man of a low, poore, and baſe condition; the honour of a free, and juſt prince, is by a thouſand degrees more then the loſſe of honour in a wicked and baſe ſlave. Sinners had litle to loſe in compariſon of the *Prince of life*, like us in all things, except ſinne.

3. The more noble priviledge that life hath, as the more immediate communion with God, the loſſe of life is a greater loſſe. It is more for glorious *Angels* to loſe their happy and bleſſed life in the fruition of *God*, then for damned *Devils* to loſe their being, who are in chaines of darkeneſſe. It is more for the *Spirits* of juſt and perfect men, who are now up before the throne, to be made miſerable, to loſe life, and ſuch a life; glory, and ſuch a glory, then for ſlaves of *hell*, living in wickedneſſe, to be thruſt downe to *hell* with everlaſting ſhame; It is more that the whole Sea, and all the Rivers be dryed up, then that one winter-fountaine be dried up. *Christ* had more to loſe then all *Angels* and *Men*, even to be ſuſpended of the viſion of *God*, for a time was more then all that *Angels* and *Men* could loſe for ever.

4. Its true, the influence meritorious from *Christs* perſon on his ſuffering is not reall, but infinite in a morall eſtimation. But give me leave to thinke it diſputable, whether or no, it dependeth not on the free decree and pleaſure of *God*, that the puniſhment of ſinne be infinite in duration, or if it depend on the nature of ſinne, and of divine juſtice; ſo as eſſentially *God* be neceſſitated, not from any free decree (that is not properly neceſſitie) but eſſentially from that ſpotleſſe and holy juſtice, which is eſſentially in him, to puniſh thoſe who equally ſinned on earth, with equall torments in *hell*, and all with eternall puniſhment. Yet notwithſtanding all this, *Christ*, by his death, not onely exhauſted, the infinite puniſhment due to us; as infinite mountaines of Sands can drinke up all the finite Seas, Rivers, Brookes, and fountaines of the earth; but he purchaſed to

us

us an infinite and eternall weight of glory, by the worth of his merit, Now, by this there must be more in *Christs* death, then we can easily conceive: as it is more to bring *Israel* out of *Egypt* onely, and devide the red Sea, and to present them living men on the shore, then to doe that, and also to give them in peaceable possession, *that good land which floweth with milke and honey*; And its much to deliver a slave from perpetuall poverty, misery, and bondage; and not onely that, but positively to make him a rich, honourable, and glorious King; all which *Christ* by his bloud purchased to us: I leave it then to be disputed, whether *Christs* sufferings had not onely a morall, meritorious and legall worthynesse, from the free act of *Gods* acceptation, or also an intrinsecall worth and weight, reall, and intrinsecally congruous, and proportionable to the paine and shame he delivered us from, and the glory that positively he conquesed for us. It is more to pay a poore mans debts, then to make him rich.

How Christs sufferings were limited, being infinite.

Quest. 1. *If Christs sufferings were limited, in regard of time and houres, why then could he suffer infinite punishment? It involleth a contradiction to limit that which is infinite; and if an Angel was sent to comfort him, it is like, God did extend mercy, and not unmixed and satisfactory justice to him.*

Answ. Moderation in suffering, as an *Angel* to comfort him, that not a bone of him should be broken; that he should not lye three full dayes in the grave, that his body *should not see corruption*; all these may well stand with sufferings, that are *infinite, morally*, and from the worth of his noble and glorious person, who is *God blessed for ever*. And it proveth that all the exactest justice that the *Lord* followed in the persuing *Christ* to the second death for our sinnes, was not in inflicting punishment on *Christ* intensively, and intrinsecally infinite, and which should be infinitely satisfactory, if wee lay aside all supposition of the punishment of the person suffering, who was infinite, and of the free and voluntary acceptation of *God*.

Quest. 2. *But then was not all the infinitenesse of justice in punishing Christ, not in inflicting paine infinitely and intensively extreame on him, but in that the person was infinite, but the paine finite, both in time and otherwise.*

Answ. Wee hold that the suffering for the time, was so extreme, that hee and hee onely could endure the infinite wrath of

of *God*; but whether all the infiniteneſſe of paine flow from this, that the perſon was *infinite*, or that the paine was intrinſecally *infinite*, we deſire not too curiouſly to determine: Sure the infiniteneſſe of his perſon conferred infiniteneſſe of worth to his merit; ſo as hee purchaſed *a Church by the bloud of God*, Act.20.28. The *Lord Jeſus gave himſelfe for his Church*, Epheſ.5.25,26. *and a ranſome for many*, Mat.20.28. 1 Tim.2.6. But I ſee no reaſon, why *Chriſts* ſuffering ſhould be thought finite, becauſe hee ſuffered in ſome few dayes; then the *Lords* acts of creating the world, of raiſing the dead, working of miracles, ſhould be finite acts, becauſe abſolved in a ſhort time.

Our debt of love to Chriſt eternall.

Hence wee cannot ſay, what an obligation is on us to *Jeſus Chriſt*; love for love is too little; becauſe our drop of dew can bear no proportion to his infinite and vaſt ſea of tender love to us. As *Chriſt* gave himſelfe an infinite ranſome, by Law, for us; ſo hee brought us under an infinite debt of love and ſervice to him. *Chriſt* payed all our debts of Law to infinite Juſtice, but wee ſhall never pay all our debt of *love* to him. O how many thouſand talents are wee owing to *Chriſt?* And becauſe glory is a love-engagement to *Chriſt*, the longer we enjoy the glory of heaven, through millions of Ages, the debt *to the Lamb, to him that ſitteth on the throne*, will be the greater, and ſhall grow infinitely: Praiſes for eternity ſhall take nothing down of the debt. Know, you are the ſworne and over-engaged and drowned debters of *Jeſus*.

Our ſufferings ſhort, and meaſured by yards.

Uſe 2. The ſufferings of Myſticall *Chriſt* are but for an houre; *for a night, and joy in the morning*; Pſal. 30. 5. *A little ſeaſon*, Revel.6. 11. *Three dayes*, Hoſ. 6. 1. *A ſhort time, and the viſion will ſpeake, and will not tary*, Hab.2.3. Heb.10. 37. Its but *tribulation ten dayes*, Revel. 2. 10. And which is ſhorter then all, *a moment*, 2 Cor.4.17. and the ſhorteſt of all, *Iſai.* 54.7. *a little moment.* All the generations of the firſt-born, that were *in great tribulations*, and in the wombe and belly of the *red ſea*, are now come off ſafe, and landed on the ſhore, and are now up before the throne in white, triumphing *with the Lamb*; the houre is ended, ſome of them two thouſand yeares agoe are eaſed of burning quick, of the ſword, of the *teeth of lyons. Jobs* face now is not *foule with weeping*; *Davids* ſoule *droopeth away and melteth no more with heavineſſe*, as *Pſal.* 119. The traces of tears on *Chriſts* faire face, are

are fifteen hundred yeares agoe washed off, and dryed with his Fathers hand. *Paul* is now beyond *fears without, terrors within*, and *the sentence of death*. All the *Martyrs* now are above the fire, the faggots, the rack, the gibbet, the axe. What thoughts hath *John Baptist* now of beheading? or *Steven* of stoning to death? the gashes and wounds of the stripes of the *Apostles*, scourged for the name of *Jesus*, are over now: There is not one sigh, nor one teare, nor one cry, nor one death, now in heaven, *all the former things are gone*. Afflictions are but a short transe, for an houre; our short-living sufferings will be over quickly: We are near the shore. Our inch of winter shall weare out, there is but a little bit of soure death before us; the Ceremonies of death's approaching, of the noyse of its feet, of its awsome and dreadfull gloome, the train of little images of death, the aking of bones, the stiches of heart, the paine of the side, and such soft passing accidents, and the name are more then death it selfe; and all these shall passe over quickly. Wee have not Centuries nor Millions of yeares to suffer; hee who limited a time to the Head *Christ*'s suffering, hath set so many sand-glasses, and determined so many houres for all our sufferings. Yea, 2. the gall in our cup must be weighed by *Gods* owne hand: Not a man killed more in the two Kingdomes, nor a house burnt, nor a scratch in the body, nor one wound in the poore souldier of *Christ*, but all are numbred; all goe by ounces, graines, and scruples in heaven: there is a paire of just and discreet ballances before the throne. Crucifie *Christ*, and pierce his side, but not one of his bones can be broken: there be broken bones of two, one at either side of him, within the breadth of five fingers to him. Cast *Joseph* in the dungeon, but hee must not die there. Cast *Moses* in the river, when hee is an infant, to die there, but *Pharaoh*'s daughter must bring him up as a Prince. Let *Job*'s body be afflicted, but save his life. Impriſon and scourge the *Apostles*, but there is more to doe, by them, ere they be killed. Make the Kingdome of *Judah* weeping captives in *Babylon*, but the dry bones must live againe. Let *David* be sore afflicted, *but hee cannot be delivered unto death*, Psal. 118. Let *Daniel* be a captive, and meat for the lyons, but hee must be saved and honoured. Appoint a day for the destruction of the *Jewes* under *Ahashuerus*, let death be shaped and warped, but they shall not dye. *Love*,

even the *love of Christ*, whose seven *spirits* full of wisdome are before the throne, is a straight line, a just measure, and weigheth all to the tempted soules, that nothing shall goe above their strength: no burden more then their back, no poyson, no death in their cup, no gall, more then the stomack can endure. You may, O redeemed ones, referre your hell to *Christs love*, and make over all your sorrowes to his will; see it hee will destroy you. Let *Christ* be Moderator to brew your cup, and Free-Grace be Judge of your portion of *Christs* crosse, and the crosse may bruise your shoulder, it shall not grind you to powder. Had I ten eternities of weale or woe, I durst referre them to the bowels of *Christs* boundlesse mercy and free love. shall I be the first that *Christs* warme *love* over-killed and over-destroyed? *Christs love* is infallible, and above error. Fatherly providence determines all so equally, measureth all so straightly, tempereth all so sweetly, that black death is suggered with white heaven; the sad grave a palace royall for a living and victorious King: Apples of life grow on the saddest crosse that the Saints beare. The *love* of *Christ* hath soft and silken fingers; *love* measureth out strokes, *Revel.* 3. 19. And can *love* kill and destroy a sonne of *Gods* love?

Sweetnesse of love in Christ measureth by yards, and weigheth by ounces all the sufferings of the Saints.

Vse. 3. The sufferings of *Christ* and the Saints be measured by hours: *God* is the Creator of Time, and tempereth the horologe. *My times are in thy hands*, Psal. 31. *How long Ephraim* a raw cake

1. shall be in the oven, is decreed from eternity. 2. Put away

2. your scum, your froth, and the ill bloud, and you have a dyet-

3. drink from *Christ*, the shorter while. 3. You think long to have *Britaines houre*, or the ten dayes of Pestilence and Sword on *Scotland*, or the vastations of *Ireland*, the warres, divisions, and new blasphemies of *England*, gone, and over; but though wee lose much time, and have bidden farewell to yesterday, and shall never see it againe, yet the *Lord* of time loseth not one moment; if through acquaintance and familiarity you may become good friends with the crosse, and beare it patiently: doe for *Christ*, what you will doe, for time the former is an act of grace, the *Lord* will thank you for it; the latter is the work of a carnall man, and will yeeld you no thanks. 4. Life is a burden to you, when it hath such a soure and sad convoy as heavie afflictions; and the soule looks out at the windowes of the clay-prison, O when will the Jaylor come with the keyes, and enlarge

We are not to weary for length of time under suffering

large a prisoner? But why would you fall out with a friend, for a foes cause. *Christ* hath sewed them together for a time; *the vision will not tarie. Christ* is on his journey, wait on, let patience have its perfect worke, its a floore that lyeth long under ground, it is a long quarter betweene sowing and earing, yet Faith hath ay a good crop.

This houre.

Among all the houres that *Christ* had, this was the saddest. 1. *Christ* saw that his life in this houre would be taken from him; it was convenient that *Christ*, who was a man, *like us in all things except sinne*, should not be a stock in dying; but have actuall paine and sense in the losing of his life, for *Christ* had as much nature, though no corruption, as any man; and life is a sweet inheritance, its natures excellent free-hold, and no man is willingly, and without one sigh or teare cast out of this free-hold, and *Christs* nature was not brasse or yron. Sorrow and sadnesse found a kindly lodging in him. 2. Hee had a clay tent of flesh and bloud, as the children have, that *Hebr.* 2. 15. *he might deliver them, who through the feare of death, were all their life time subject to bondage.* He must in our nature put on actuall feare to deliver the Saints, from habituall feare. Nature cannot, without horrour, and a wriukle on the brow, looke straight out on the breadth of deaths black face. The *Martyrs* kissed death, because the joy of heaven took lodgeing in their soule, by anticipation before the terme day, to confirme the truth of *God*; but death has a soure bite, and sharpe teeth, with all its kind kisses. Yea, but *Christ* must read in the face of Death more millions of curses, (a curse for every elect, single man, *Deut.* 27. 26. *Gal.* 3. 10.) then would have affrighted millions of *Angels.* O! but there was black and dolefull paintrie, hell; and thousand thousands of deaths in one, all writen on the visage of death, which was presented to *Christ* now; and when there was a sad, darke, and thicke courten drawne over *Christs* heaven, it must bee a soure kisse, to lay his holy mouth to such a black face as death now had. *Christ* was in sad earnest, when he said, *Matth.* 26. 38. *My soule is περίλυπος, extreamly, out of measure, heavie, even to the death.* 3. *Christ* having well tempered affections, his soule never being out of joynt with sinne, was not in dying foole-hardy, or

Death soure and blacke to nature, and to Christ, for sundry reasons

1.

2.

3.

Christ sensible of paine and death as any man.

bolde-life-wasting, or casting away the soule for a straw, is forbidden in the sixth Commandement. Hee saw sad and bloudy bils given in against him. O how many thousands of sinnes, were all made his sinnes, by imputation? And Justice was to sell all the elect over to *Christ*, and to deliver them all, by tale, to free grace, at no cheaper rate, then the rendring of the soule of *Christ*, to harder then ten thousand millions of ordinary deaths. *Christ* behoved to earne heaven at the hardest cost, for all his owne, with no lesse then the noble and eminent life and bloud of *God*; such a summe was never told downe in heaven, before or after. 4. There is much weight on this houre, in regard of *Christs* opposites; three hoasts came against *Christ*, *Heaven, Hell, Earth*; any Adversary but *God*, the enimity of men cannot make me, or any man formally miserable. There be great edges and *Emphasis*, in these words, *My God, my God, why hast thou forsaken me.* Not a point, not a letter of them can be wanting, they are so full and *Emphatick*. 1. *My God, my God*, the forsaking of *Angels* is nothing, that *Men*, all *men, friends, all my inward friends, forsake me*, is not much; they doe more then forsake, *they abhorre Job* their friend, *Job.* 19. 19. that father and mother, and all my mothers sonnes forsake me, is hard, yet tollerable, *Psal.* 27.10. *Psal.* 31. 11. *Psal.* 88. 18. Yea, that *mine own heart, and flesh forsake me*, is an ordinary (*may bee*) amongst men, *Psal.* 73. 26. But *Gods* forsaking of a man is sad. 2. If he bee a *God* in covenant with me; both *God*, and then *my God*, that is a warme word, with childe of love; if he forsake me, it is hard: When our owne leave us, we forgive all the world to leave us. 3. In forsaking there is a great *Emphasis*; any thing but unkindnesse, and change of heart and *Love* is well taken; this speaketh against *Faith*; though *Christ* could not apprehend this; the Lord cannot change, *Christ* could not beleeve such a blasphemy, yet the extremity of so sad a condition, offered so much to the humane and sinnelesse and innocent sense of *Christ*, a change of dispensation. 4. Me, *Why hast thou forsaken me*, the sonne of thy love, thy onely begotten Sonne, *the Lord of glory*, who never offended thee; but the relation of *Christ* to *God*, was admirable; hee was as the sinner, *made sinne for us*; in this conteſt, the enimity of a *Lyon* and a *Leopard* is nothing, *Hos.* 13.7. 8. the *renting of the caule*, of the webbe that goeth about the heart is

Cœlestis ira quos premit miseros facit. Humana nulles.

Gods Anger against Christ.

Many edges of words in Christs complaint. My God, my God why hast thou, &c.

1.

2.

3.

4.

but

but a shaddow of paine, to the *Lords* running on a man as a *Giant*, in furie and indignation. 2. Hell, and all the powers of darkenesse, came against *Christ* in this houre, *Col.* 2. 14, 15. (3.) All the earth, and his dearest friends, stood aloofe from his calamity; there was no shoare on earth to receive this ship-broken man.

Christs soule-sufferings most heavy, how his life was invaded.

In regard of that which was taken from *Christ*, it was a sad houre; which I desire to be considered thus. 1. The most spirituall life that ever was, the life of him who saw and enjoyed *God*, in a personall union was vailed and covered. (1. Possession in many degrees was lessened: but *in jure*, in right, and in the foundation not removed. 2. The sense and actuall fruition of *God*, in vision, was over-clouded, but life in the fountaine stood safe in the blessed union. 3. The most direfull effects, in breaking, bruising, and grinding the Sonne of *God*, betweene the millstones of Divine wrath, were heere. Yet the infinite love and heart of *God*, remained the same to *Christ*, without any shaddow of variation or change. *Gods* hand was against *Christ*, his heart was for him. 4. Hence his saddest sufferings were by divine dispensation and oeconomy. *God* could not hate the Son of his love, in a free dispensation, he persued in wrath the surety, and loved the Sonne of *God*. 5. It cannot bee determined what that wall of separation, that covering and vaile was, that went between the two united natures, the union personall still remaining intire, how the *God-head* suspended its divine and soule-rejoycing influence, and the man *Christ* suffered to the bottome of the highest and deepest paine, to the full satisfaction of divine justice. As it is easie to conceive how the body in death, falleth to dust, and ill smelling clay, and yet the soule dieth not, but how the soule suffereth not, and is not sadned, is another thing. How a Bird is not killed, and doth flee out, and escape, and sing, when a window is broken, with a great noise in the cage, is conceivable: but how the bird should not suffer, or be affected with no affrightment, is harder to our apprehension; and how ship-broken men may swime to the shoare, and live, when the shippe is dashed in an hundreth pieces, is nothing hard; but that they should be nothing affrighted, not touch the water, and yet come living to shoare, is not so obvious to our consideration. Yea, that the soule should remaine united with the body, in death, and the Ship sinke, the

1.
2.
3.
4.
5.

The personall union not dissolved in Christs suffering.

passengers remaining in the ship, and not bee drowned, is a strange thing. The *Lord* suffered, and dyed; the Ship was broken and did sinke, the soule and body seperated, and yet the *Godhead* remained in a personall uinion, one with the *Man-hood*, as our soule and body remaine together, while we live and subsist entire persons.

Vse 1. Christ did bear the whole Crosse, we but beare bits and chips of it.

Vse 1. *Christ* hath suffered much in these sad houres for us: hee hath drunken Hell drie to the bottome, and hath left no Hell behind for us, *Heb.* 12.2. *Jesus the Author and finisher of our faith*, he hath not onely suffered so much of the Crosse, but he hath suffered all the crosse; he hath *endured the crosse, despised shame.* In the originall, the words are without any Article, ὑπέμεινε σταυρὸν, ἀισχύνης καταφρονήσας. It is as much as he hath left no crosse, no shame at all to be suffered by us; and *Phil.* 2. 8. *He was obedient to the Father:* he saith not to the death, but *to death, even death of the Crosse*, μεχρὶ θανάτου. It holdeth forth to us, that *Christ* suffered so much for us, as hee hath taken up to heaven with him the great Crosse, and hath carried up with him, as it were, the great death; and hath left us nothing, or very little to suffer; and indeed *Christ* never denyed, but affirmed, he himselfe behoved to dye: but for the beleever, he expressely denieth, *hee shall dye*, and that with two negations, *Joh.* 11.26. οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα, *He shall never in any sort, dye*; and for our sufferings, *Paul* calleth them, *Col.* 1. 24. τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ, *the remnants, the leavings, the dregs, and after-drops of the sufferings of Christ*, the sips and dew-drops remaining in the bottom of the cup, when *Christ* hath drunken out the whole cup; so are our affections, and being compared with what *Christ* suffered, they are but bitts, fragments, and small pieces of death, that we suffer, for the first death that the Saints suffer, is but the halfe, and the farre least halfe of death; its but the lips, the outer porch of death; the second death, which *Christ* suffered for us, is onely death, and the dominion, Lordship, and power of death is removed. Why doe you then murmur, fret, repine under afflictions, when you beare little wedges, pinnes, and chips of the Crosse? Your *Lord Jesus* did beare for you the great and onely Crosse, that which is death, shame, and the Crosse, κατ' ἐξοχὴν, by way of excellencie so called. It is true, the *Spouse of Christ*, since the beginning of the world, and since *Christs* time

time theſe 1600. Yeares, hath been crying as a woman travelling in birth of a Man-childe, and the Dragon neare perſuing her, and is not yet brought to bed. *Lord Jeſus, when will the Man-childe be borne, and thy Spouſe be eaſed of the birth?* Yet is not this diſeaſe deadly; *Sion*, as ſoone as ſhee *travelled, brought forth her child*, Iſai. 66. 8. All her ſhaddowes of ſufferings ſhall be quickly gone: The Spouſe cannot die of childbirth paine; *Chriſt* will ſave both the Mothers life, and the Babe.

Vſe 2.

2. Sinne is a deare and coſtly thing: In heaven, in the Count-book of Juſtice, it goeth for no leſſe then the bloud *of God*, the ſhaming of *the Lord of glory*; Juſtice, for the requeſt of all the world, and the prayers of *Chriſt*, could not abate one farthing. A mans ſoule is a deare thing: Exchange of commodities, of ſilkes, purple, fine linnen, is much; exchange of *Saphires, Diamonds, Rubies*, and other precious ſtones, for baſer commodities, is much more; and that ſhips full of the gold of *Ophir* ſhould bee given for bread, and things obvious, is a rich traffiquing: but the market and value of ſoules, as it hath not, ſince *God* made man on earth, fallen or riſen; ſo it is ever above a world. *Mat.* 16. 26. *What hath a man profitted, if hee loſe this? God* will not take Silkes, nor *Purples*, nor *Saphires*, nor *Rubies*, nor Navies loaden with fine gold, nor any corruptible thing, 1 *Pet.* 1. 18. for ſoules. The price is one and the ſame; ſoules were never bought, nor ſold, nor exchanged, nor ranſomed, but once; and the price is one, and as high as the ſoule and bloud of the Lord of life. *Job* 27. 8. *What is the hope of an hypocrite, though hee hath gained, when God taketh his ſoule from him?* let him caſt up his accounts, and lay his charges, hee ſtands a poore man, a man without a ſoule. What mad men are wee, who ſell ſoules daily for prices ſo farre below the Lords price? A man that would wood-ſeet a Lord-ſhip of many thouſands yearly, for a baſe ſumme, ſome pence, or for a nights ſleep in a ſtraw-bed, and bind himſelfe not to redeeme it, what a waſter were hee? how worthy to begge? *Satan* is going through the world, and hee gives ſome pence in hand; O how ſad a reckoning, when the *Devill* the cozening Creditor comes at night, with his back counts, Pay mee for your ſweet luſts I gave you: anſwer my Bill for your idle oaths, your lies, oppreſſions, cozening, Covenant-breaking, your unjuſt judging, your

Soules are of great value with God.

We ſell ſoules at an eaſie rate.

your starving, and murthering of the widdow, and the fatherlesse, by detaining of the wages of the Souldier, your sleighting of *Christ*, and reformation, and the price is referred to *God*, and the market knowne. Sathan can abate nothing, thy soule he must have, and within few dayes the body too; is this wisdome to earne hell? and to make away a noble soule for a straw?

3. What are wee to give for *Christ?* what bonds of love hath he layd on us, who earned our *Heaven* for us at so deare a price? I desire onely these considerations to have place in our thoughts.

1. *How great & strong was Christs love. God had one Son, he gave him for us, Christ had 2. loves, 2. glories, he bestowed them on us.*

1. As *God* had but one Sonne, and one onely begotten Son, and he gave him for sinners; so *Christ* had two loves, one as *God*, and another as man, he gave them both out for us; and two glories, one as *God*, one as *Man*, and *Mediator*, the one was darkened for us, ἑαυτὸν ἐκένωσε; *he emptied a Sea of glory for us*, he powred it out for us, and for his other glory, he laid it downe, as it were in hell, endured infinite wrath for us.

2. He went to death and the grave, made his testament, and left his love, grace, and peace in legacie to us.

3. *Greater love then this hath no man*; but he saith not, *greater love then this hath no God.* That *God* did let out so much *love* to men is the wonder of the world, and of heaven. Wee may find words to paint out creatures, and the garment may be wider then the thing; but should *Angels* come and helpe us to find out expressions for *Christs* love; words should bee below and in this side of *Christ*.

4. Behold the man, saith an enemy of *Christ*, but behold him more then a man, behold the *Lord* in the *Garden*, sweatting out of his holy body, great blobs and floods of *Love*, trickling downe upon sinners of clay. *Men* and *Angels* come see, and wonder, and adore.

5. *Christ overcome with love.*

5. Love was *Christs* cannon-Royall, he battered downe with it all the forts of hell, and *triumphed over Principalities, and powers*; *Christ* was judgement-proofe; he indured the wrath of *God*, and was not destroyed: he was hell-proofe, and grave-proofe, hee suffered, and rose againe; but hee was not love-proofe, (to borrow that expression) he was not onely love-sicke for his *Church*; but sicke to death, and dyed for his friends. *Cant.* 2.4. *His banner over his Church, was love*; Saints bee sworn to his collours, die and live with *Christ*: and take *Christ* in

in the one arme, his cause, and Gospell in the other, and your life betweene both, and say to all enemies; take one, take all. *The midst of Christs Chariot is paved with love, for the daughters of Jerusalem*, Cant. 3. 10. *Christs* royall seat, both in the *Gospel*, in which he is carried through the world as a Conquerour, *Revel.* 6.2. and in the soules of his children, is *love*. From the sense of this, it were our happiest life, to live and love with *Christ*, for hee hath carried up to heaven with him, the love and the heart, and the treasures of the sonnes of *God*; so as all ours are with him above time.

6. Wee are not to feare death extreamely, nor hell at all. *Christ* feared both for our comfort: hee hath taken away the worst of death; In that 1. He hath subdued hell and sinne, and there remaineth to us, but the outer side of death. 2. The beleever but halfe dies, and swoneth, or rather sleepeth in the grave. 3. He dyeth by will, because he chooseth to be with *Christ*, *Phil.* 1. 23. rather then by nature, or necessity. 4. As dying, and sufferings are the cup that *Christ* dranke; so are we to love the cup the better, that *Christs* lip touched it, and left the perfume of the breathings of the *Holy Ghost* in it. In common Innes, by the way side, *Princes*, and common travellers, and thousands lye in one bed; the clothes may be changed, but the bed is the same. *Christ* tasted of death, *Heb.* 2. for us; but there was gall in his cup, that is not in ours: *Christs* wormwood was bitter with wrath, ours sweetned with consolation. *6. How death is sweetned to us in Christ.*

7. All the Saints are in *Christs* debt, of infinite love. When we *grieve the Spirit* purchased by *Christ*, we draw blood of his wounds a fresh, and so testifie, that wee repent that *Christ* suffered so much for us. The *Father* hath *sworn, and will not repent, that he is an eternall Priest*, and stands to it, that his bloud is of eternall worth; and when the *Father* sweareth this, *Christ* is the same one *God* with him, and sweares, that he thinketh all his bloud well bestowed, and will never give over the bargaine, his *Bride* is his *Bride*, though deare bought, and his intercession in heaven speaketh his hearty *Amen*, and fullest consent of love to our Redemption. *7. Christ repents not of his love to us.*

8. All this was done by *Christ* for nothing; *Grace* fell from *God*, on the creature, by meere grace. *Grace* is the onely hire of grace. *8.*

9. 9. When Ancient *Love* looked first on sinners, how uglie and black did the *Lord* see and fore-see us to be? but *Christ* loved us, not according to what wee were, but to what *Grace* and *Love* was to make us; and that was faire and spotlesse. And this love was so free in the secret of eternall election, that it was not increased by *Christs* merits and death; but the merits, death, and fruit of this love, had being and worth from *Christs* eternall *love*, and *Christs love* hath no fountaine and cause, but love.

10. 10. The Law of Gratitude tieth us to love *Christ*; for hee hath loved us. If the love of *Christ* be in us, it worketh nothing in order to merit or hire; (*Libertines* need not weaken *Christs* love from doing, upon this feare;) but *love* doth all in order to the debt of *love* and oblieged expressions to *love*, which excludeth not Law, but the Law's rigid cursing and imperious commanding. *Christs love* is most imperious, but is no hireling, and looks not to the penny wages, but the free Crown.

But for this cause came I to this houre.

The fifth article of Christs prayer, the Correction.

Here is the fifth Article in this Prayer; a sort of correction, in which *Christ* doth resigne his will, as man, to the will of *God*; as *Mat.*26.39. *Luk.* 22.42. *Nevertheless, not my will, but thine be done.*

In this there is offered to us a question, Whether or no there be in this Prayer any repugnancy in the humane will of *Christ* to the will of *God?* For 1. a correction of the humane will seemeth to import a jarring and a discord; 2. *Christ* desired that, the contrary whereof, hee knew was from eternity decreed of *God.* 3. The Law of *God* is so spirituall, straight and holy, that it requireth not onely a conformity to it, and our will, actions, words and purposes; but also in all our affections, desires, first motions, and inclinations of our heart, that no unperfect and halfe-formed lustings arise in us, even before the compleat consent of the will, that may thwart or crosse the known Law and command of *God*; and by this, *Thou shalt not lust*, Rom.7. and the duty of the highest love wee owe to *God*, to *love him with all the heart, soule, mind, and whole strength*, Mat.22.37. Mark.12.33. Luk.10.27. Some *Arians* and *Arminians*, *Joh. Geyst eranus* at the *Synod of Dort*, have said blasphemously, that there

Christs will in his suffering subordinate to Gods will.

Doubts on the contrary removed.

there was concupiſcence and a will repugnant to *Gods* will in the ſecond *Adam*, as in the firſt. But this they ſpoke againſt the conſubſtantiality and deity of the Sonne of *God*. To which wee ſay,

Aſſer. 1. *Jeſus Chriſt that holy thing*, Luk. 1. 35. was a fit *high Prieſt, holy, harmleſſe, undefiled, ſeparated from ſinners*, Heb. 7. 26. *Which of you* (ſaith *Chriſt* to the *Jewes*) *convinceth me of ſinne*, Joh. 8. 46. There could not be a ſpot in this *Lamb ſacrificed for the ſinnes of the world*, no prick in this Roſe, no cloud in this faire Sunne, no blemiſh in this beautifull Well-beloved.

Aſſer. 2. An abſolute, reſolved will or deſire of heart, to luſt after that which *God* forbiddeth in his Law, muſt be a ſinfull jarring betweene the creature's and the Creator's will. Now, *Chriſt*'s will was conditionall, and clearly ſubmiſſive; it lay ever levell with his Father's holy will.

Aſſer. 3. I ſhall not with ſome affirme, that, which in the generall is true, a will contrary to Gods revealed command and will, called *voluntas ſigni*, which is our morall rule to obliege us, is a ſinne; but a will contrary to Gods decree, called *voluntas bene-placiti*, which is not our rule oblieging, except the Lord be pleaſed to impoſe it on us, as a morall Law, is not a ſinne. *Peter* and the *Apoſtles*, after they heard that prophecie of their denying of *Chriſt*, and their being ſinfully ſcandalized, and their forſaking of *Chriſt*, *when the Shepherd was ſmitten*, were oblieged to have a will contrary to that decree, and to pray that they might *not be led into temptation*, but might have grace to confeſſe their *Saviour* before men, and not flee, nor be ſcattered: Here is a reſolute will of men lawfully contrary to the revealed decree of *God*; yet not ſinfull. But the *Lords* will that *Chriſt* ſhould die for man, as it was a decree of the wiſe and moſt gracious *Lord*, pitying loſt man, ſo was it alſo a revealed commandement to *Chriſt*, that hee ſhould be willing to die, and be *obedient to the death, even the death of the croſſe*; *Phil.* 2. 8. Yea, a rule of ſuch humble obedience, as wee are oblieged to follow; as is ſaid, Verſ. 5. *Let this mind be in you, which was alſo in Chriſt Jeſus, &c.* If the *Lords* will that *Chriſt* ſhould die be nothing, but his meere decree, it could not obliege us in the like caſe to be willing, as *John* ſaith, *to lay down our life for the brethren*. Yea, *Joh.* 10. 18. *Chriſt* hath a commandement

We are to conforme our will to Gods revealed will, as a rule; not to his decree, as it is his decree.

mandement of *God*, and the revealed will of *God*, to die for us; *No man taketh it from me, but I lay it down of my selfe: I have power to lay it down, I have power to take it againe: this commandement have I received of my Father.* Here is an expresse commandement given to *Christ*, to die for sinners; and the *Father* loveth *Christ* for obedience to this commandement.

A conditionall desire though not agreeable to a positive law of God, no sinne.

Asser. 4. A conditionall and a submissive desire, though not agreeable to a positive Law and Commandement of *God*, is no sinne, nor doth the Law require a conformity in all our inclinations, and the first motions of our desires, to every command of *God*, though most contrary to nature, and our naturall and sinlesse inclinations.

1. If *God* command *Abraham* to kill his onely begotten sonne, and offer him in a sacrifice to *God*, which was a meere positive commandement; for its not a command *of the law of nature* (nor any other then positive) for the father to kill the sonne; if yet *Abraham* retaine a naturall inclination and love, commanded also in the law of nature to save his sonnes life, and to desire that hee may live, this desire and inclination, though contradictory to a positive command of *God*, is no sinne; because the fifth command, grounded on the law of nature, doth command it. Nor did *Gods* precept (*Abraham, kill now thy sonne, even Isaac thine onely begotten sonne*) ever include this, *Abraham, root out of thine heart all desire and inclination naturall in a father to preserve the life of the child.* So the positive command of the Father, that the Son of *God* should lay down his life for his sheep, did never root out of the sinlesse nature of the man *Christ* a naturall desire to preserve his owne being and life, especially hee desiring it with speciall reservation of the will of *God* commanding that hee should die.

2. A *Martyr* dying for the truth of *Christ*, may have a naturall and conditionall desire and inclination to live, though his living be contrary to the *Lords* revealed will, commanding him to seale the Gospel with his bloud, and to confesse *Christ* before men.

3. If *the brother, sonne, daughter, wife or friend, that is as a mans owne soule*, Deut. 13. 6. *blaspheme God*; yea, if father or mother doe it, *Deut.* 33. 8, 9. yet is a father oblieged to stone the son or daughter; the son, being a *Magistrate* or a *Levite*

and

and *Priest*, to judge according to law, (*the Priests lips should preserve knowledge*, Mal. 2. 8.) that his *father or mother* ought to be stoned to death; yet ought not father or sonne to lay aside that naturall desire of being and life to *sonne*, *father*, *brother*, which the law of nature in the fifth Command doth require; especially the desire being conditionall, with submission to *Gods* will, as the desire of *Christ* is here; and the Command to stone the blasphemer, that the father stone the son, the son the father, being positive, and though founded on the law of nature, that a man preferre his *Lord Creator* and *God* before *sonne*, *or father and mother*, yet are they not precepts of the law of nature, such as is the precept of nature that a man desire his owne life and being, the father the life and being of the son.

Asser. 5. The apparent opposition (for it is not reall) is rather between *Christ's* sensitive and his sinlesse meere naturall desire and affection, and his reasonable will, then his will, and the will of *God*: Nor can any say there is a fight or jarring between the conditionall desire of *Christ* subjected, in the same act of praying, to the *Lords decree*, and the resolute and immutable will of *God*. The Law of *God*, because holy and spirituall, doth require a conformity between all the inclinations and motions of our soule, and the law of nature; but an absolute conformity betweene all our inclinations and every positive command of *God*, such as was the *Lords* command that *Christ* should die for sinners, is not required in the Law of *God*. If *Adam* submit his naturall hunger or desire to eat of the forbidden tree, to *Gods* Law, and eat not, there is no sinfull jarring between his will and *Gods* positive Law, *Thou shalt not eat of the tree of Knowledge of good and evill*.

Rules touching our submission to Gods will.

It becomes us, as Christs example goeth before us, to submit in the hardest and most bloodie providences, to the straight and holy will of *God*. 1. *Christ* professeth he hath no will divided from Gods will; he layeth down his glory, his heaven, his life, his fruition of the sweet influence of an highest vision, love, presence, feeling of *God* in a personall union at the feet of God, that the Lord may carve and cut and dispose of him, and his blood, as he thought good. 2. All the difficulty in us, in whom dwelleth a body of sinne is to answer the objections, that flesh and blood hath against a sad providence; which I will labour to doe, and then give some rules for direction.

Providence mysterious.

Obj. 1. *This is a bloody and rough way that the Lord leadeth his people, that they drink wormwood, and gall of blood, and not tears onely.*

Ans. Providence is full of mysteries, let the way be shame, the crowne is glory, and the present condition be hell, the end is heaven; Providence is a hand-writing of mercy, though we cannot ever read it, more then *Belshazzar* could read his bill of justice; we see a woman with child, but cannot tell whether it be a living or a dead birth, shee shall bring forth; or whether the child shall be base and poor, or honourable and renowned, ere he die. The births in the wombe of providence are invisible to us; out of the ashes of a burnt and destroyed Church, the Lord raiseth up a Phenix, a *Kings daughter*, a *Princesse* that shall *rule the Nations with a rod of iron*, *a Zion that hath the strength of an Unicorne*; yea, *Iacobs seed shall be in many waters, his King shall be higher then* Agag, *and his Kingdom shall be exalted: God brought him out of Egypt*, Num. 24. 7, 8. Christ breweth the water of life, out of drinke of gall, wormwood, and blood; if the head be gold, as Christ is, the body cannot without great incongruity be base clay.

Confusions nothing against providence.

Obj. 2. *But all go wrong, confusion and vastation lye on the people of God.*

Ans. To him who sitteth on the Throne, and gives Law and Judgement to the most unconstant things imaginable, the waves of the Sea, and orders them, and rules *a Sea of glasse*, a brittle and fraile thing, and a Sea of most unnaturall confusions, a *Sea mingled with fire*, nothing can be out of order, hell, the Beast and Dragon that *make warre with the Lambe*, the laying waste the holy City, the *killing of the Witnesses*; are all orderly means ranked by the Lord whose Armies cannot reele, nor spill their march, when he drawes them up to the execution of his wise decrees, the confusion is to our eye; but judgement law, and order there are, though not visible to us. Who can pull him out of his invisible and high Throne of wisedome, counsell and power? it may be he sits not alwayes on his Throne of justice.

1.

Prosperity of the wicked, adversity of the godly not against providence.

Obj. 3. *But what a providence is it, that those that open their mouth against heaven are fat, and shine, and prosper, and those that fear God are plagued every day; and killed all the day long and counted as sheepe for the slaughter?*

Answ. 1. *Offend not against the generation of the children of God,*

God, as if it were loſt labour, and as good to ſow wheat in the Sea, as *ſerve the Lord*, and walk *mournefully before him*, you ſee their work, but not their wages. 2. It is painfull to trace providence in all its wayes, circuits, bout-gates, lines, turnings. 2.
But 3. ſurely in the end God turneth the tables, he maketh all odds equall, the emptie bucket goeth downe, the full cometh up. 3.
4. The Lord hath ſet the wicked in a chaire of Gold, but on the top of a houſe, and rouling ſtone above the mouth of a pit ten hundred fathom deep: This is a jogging and ſlippery condition. 4.
5. They ſlip away to eternity and to Hell *in a moment*. 5.
6. Their happineſſe is a golden *dream*, *Pſal.* 73. 12, 13, &c. 6.

Obj. *Meanes faile, men change, creatures are weake.*

All goes well, ſo long as Chriſt liveth.

Anſw. So long as Chriſt changeth not, and your Head liveth, and ſtirreth the helme of heaven and earth, all muſt be well, if all life, all health, and ſo much as eternall life be in the Head, how can the heart ake or quake, except it firſt create, and then fancie fears, and doe not really ſuffer?

Obj. 5. *Our Kingdomes ſtrength is gone, we cannot ſubſiſt.*

Faith looks to God in ſad providences.

Anſ. *Col.* 1. 17, 18. *In Chriſt all things ſubſiſt, he is the head of the body the Church.* Faith is the ſubſtance, *Budeus* the *boldneſſe and fortitude*; *Beza* the *firme and conſtant expectation*; the *Syrian*, and *Arabian*, the *confident gloriation* of, or in things *hoped for*, and a convincing light and *evidence of things not ſeen*. There is good reaſon to beleeve that God will lift up a fallen people, who deſire *to fear him*, and wait for his help.

Obj. 6. *They plow upon Chriſts back, and make long and deep furrowes on Iſrael from her youth*, Pſal. 129. 1.

The enemie plow and ſow, and Chriſt reaps.

Anſ. True, plowing is a work of hope, but have you not ſeen Enemies digging a grave for Chriſt, and preparing a coffin for him ere he be dead? and they have been fain to fill up the living mans grave, and they plow, but Chriſt cometh in and ſoweth joy in the hot furrow, and reaps the crop, and the quiet fruits of righteouſneſſe. The enemies plant, and the Vintage is Chriſts, *one ſowes, but another reaps.*

Object. 7. *But the ſoules under the altar doe cry to God, and their bloud is not avenged: their bloud, and their graves in their kind, make ſupplications before the throne for juſtice, yet the enemies proſper.*

Providence hath a time for all things.

Anſw. Hath not the *Lord* appointed a time for fighting, and ſuffering, and a time for triumphing, when theſe that *have*

gotten

gotten the victory over the Beast, and over his Marke, and over the number of his name, stand on the Sea of glasse, having the harps of God, singing the song of Moses, the servant of God, and the song of the Lambe: there was a time when the *Lamb* did weep, and *in the daies of his flesh, offered up prayers and supplications, with strong crying and teares, unto him that was able to save him from death.* Revel.15.23. *Heb.*5.7. It is a sin to carve a date of our owne for justice.

Object. 8. *But he delayes his comming.*

Answ. But *he is not slack, as some count slackness.* If generall justice to a world must be measured by thousands of years, as but one day to *God*; particular judgements may have hundreth of yeares; and when the *Saints* are killed, *Christ* surviveth them, to redeeme them from bloud, and disgrace, when they are dead, when their cause is judged, and they rotten into powder in the grave, they are redeemed, even when the soules under the altar, are avenged on their Murtherers.

Object. 9. *It stumbleth many, that wicked men are fat, and their faces shine, as if God were with them.*

Its a shame that the wicked are fat on common mercies, and not we on these same perfumed with Christ.

Answ. If they be fat on common mercies, the more shame to the *Saints*, if they bee not fat, and *their bones greene as an herbe* upon the same fare, and the same mercies, perfumed with *Christ*, and there is more fatnesse and marrow in the higher, then in the lower house: *Saints* are leane through their own unbeliefe.

Now for rules of submission to providence in order to the Text, let these be considered;

All wheeles of providence move according to the first.

Rule 1. *Christs* patience, and so our submission must bee bottomed on a looking above-hand to the will of *God*; every wheele in a great worke, moves according to the motion of the highest and first wheele that moves all the rest. Every inferiour Court acts, as ordered by the highest and supreme Senate, the greatest in the Kingdome. Every inferiour orbe in the heaven is moved in subordination to the *Primum mobile*, the highest that moveth all the rest; the motion of rivers regulate the flowings of lesser brooks. And things that move on earth, as the heavens move, so are they carried; the principle of motions and wayes in all morals, beginneth at the Highest mover, the just and wise will of *God*; all are to say, *not my will, but thy will be done.*

Rule 2

Rule 2. There is no ground of ſubmiſſion in a croſſe-providence, but to looke to the end that *Chriſt* looked to, the Lords wiſe and holy will; *He curſeth, becauſe the Lord bideth him,* ſaith *David* of *Shimei*; and there hee fixeth his ſtake. The *Lord* hath taken away, ſaith *Iob*, and upon the Lords taking away, he ſaith, *Bleſſed be the name of the Lord*; Any man can ſay, *Bleſſed be the name of the Lord, who giveth*; the greateſt part of men breake their teeth, in biting at the neereſt linke of the chaine of ſecond cauſes, but they ariſe never up to *God*, the firſt Mover. *Looking to God, the onely ground of faith in a croſſe-providence.*

Rule 3. *Chriſt* not onely ſubmitteth to *Gods* will, but he approveth that it may be done. So *Ezechiah, Eſai.* 39.8. *Hee ſaid moreover, good is the word of the Lord, the thing was hard, that all in his houſe ſhould be caried away to Babylon, and his ſonnes ſhould be captives.* Yet the will of the *Lord* was good and juſt, when the thing willed and decreed of *God* was evill to him. *We muſt both ſubmit to, and approve of providence.*

Rule 4. *Chriſt* will not hinder *God* to doe what he thinkes good; *Thy will be done.* Murmuring is a ſtone in *Gods* way; Murmuring is an Anti-providence, a litle God, ſetting it ſelfe againſt the true *God*, that ſtirres all in wiſdome; and the Murmurer doth what he can to ſtop up *Gods* way. Old *Eli*, when he heard ſad newes, ſaies, 1 *Sam.* 3.18. *It is the Lord,* ועשה *Let him, I hinder him not to doe, what is good in his eyes. David* ſaith, 2 *Sam.*15.26. *If the Lord ſay, I have no delight in thee, behold here am I, let him doe to me, what ſeemes good in his eyes, here am I*; is as much, as I will not flee him, nor hinder him, I lay my ſelfe under him to receive his ſtroakes. So *Chriſt*, Heb. 10.5. *Pſal.* 40. *Thou haſt prepared my eares, or my body, here am I*; Verſe 7. *Here am I to doe thy will.* *We are not to murmure.*

Rule 5. *Chriſt* gave not away his naturall will; but in the act of willing, he ſubmitted it; it was a broken will that *Chriſt* reſerved to himſelfe, or a ſubmitted will, *hic & nunc. Chriſt* ſeeketh not the reſigning of naturall faculties in heard providences, but that we quite conteſt with *God*; and that our will be not aboliſhed, but broken: eſpecially, that we doe not quarell with Juſtice. *Lament.* 3.28. *He ſitteth alone, and keepeth ſilence, becauſe he hath borne it upon him.* Verſ. 29. *Hee putteth his mouth in the duſt, if ſo bee there may bee hope.* Verſ. 30. *Hee* *We make not away our will when we ſubmit it to God,*

giveth his cheeks to him that smiteth them; hee is filled with reproach: there bee here many sweet signes of a broken will. 1. Solitary sadnesse. 2. Silence, the soule not daring to quarrel with *God*. 3. The stooping to the dust, and putting clay in the mouth, for feare that it speake against *Gods* dispensation, as *Job* 40.4. 5. (4.) A willing accepting of buffets on the *cheeks, and reproaches*; So *Micha* 7.9. *I will beare the indignation of the Lord, because I have sinned.* When the soule is made like a broken and *daunted heifer*, or a silly *heartlesse Dove*, so as the man like a well-nurtured childe, kisseth the rod of *God*. He is a bad Souldier, who follows his Captaine sighing, and weeping; Faith sings at teares, and rejoyceth under hope in the ill day.

Mal is est miles qui imperatorem gemens sequitur.

Rule. 5. Its the childs happinesse, that the wise fathers *will* be his rule, not his owne; and for the Orphane, the Tutors wit, is better then his owne will. Our owne will is our hell, *Ezech.* 18. 31. *Why will ye dye, ô house of Israel? Christs will* is heaven. *Christ* thinks it is his best, that his Fathers *will* stand, and his humane *will* be repealed. *Rom.* 15. 3. *for even Christ pleased not himselfe*; to have no will of your owne, is the Pearle in the ring, a Jewel in submission. (2.) that the Lords end is good, he minds to have me home to heaven; then as in his six dayes workes of creation, he made nothing ill, so hee hath been working these five thousand years; and all his works of providence are as good, as his works of creation; hee cannot chuse an ill meane for a good end: if *God* draw my way to heaven through fire, tortures, bloud, poverty, though hee should traile me through hell, hee cannot erre in leading, I may erre in following.

Gods will for us, better then our owne

1.

2.

Object. *But there is a better way beside, and hee leades others through a rose and greene valley, and my way within few inches to it, is a wilderne sse of thornes.*

Answ. Gold absolutely is better then a draught of water: but comparatively, water is better to *Sampson*, dying for thirst, then all the gold in the earth: So cutting a veine, is in it selfe ill; but comparatively, letting bloud through a cut veine, is good for a man in danger of an extreame Feaver; there is no better way out of heaven for thee, then the very way that the Lord leades thee. *God* not onely chuses persons, but also things; and every crosse that befalls thee, is a chosen, and selected crosse, and it was shapen in length, and breadth, and *measure*, and *weight*,

Gods wisdome in creating good, and framing evill.

weight, up before the Throne, by Gods owne wiſe hand: Heaven is the workehouſe of all befals thee, every evill is the birth that lay in the wombe of an infinitely wiſe decree; ſo God is ſaid to frame *evill, as a Potter doth an earthen veſſell*, (ſo יָצַר *jatſar* ſignifieth;) *Jer.* 18. 11. *to frame a veſſell of clay* is a work of art and wiſedome; ſo its a worke of deliberation and choiſe: God is ſaid *to deviſe judgement againſt Babylon*, Jer. 51. 12. *And the Lord hath done to his people the things which he deviſed* זָמַם is to think, *meditate, ſtudie, deviſe*, Deut. 19. 18. and *Iſai.* 45. 7. *he creates darkneſſe and evill*, it is ſuch a worke of omnipotency and wiſedome, as the making of a world of nothing, then if God follow infinite art in ſhaping vengeance againſt *Babylon*, farre more muſt he wiſely ſtudy to mould and ſhape afflictions for his owne; for no afflictions befalleth the Saints, but they be well framed, choſen, wiſely ſtudied, forged, and created croſſes. A Potter cannot frame by deeper Art and judgement, a water-pot for ſuch an end and uſe; a faſhioner cannot frame clothes in proportion for a mans body ſo fitly as the wiſe Lord in judgement and cunning, ſhapes & frames this affliction as a meaſure for thy foot only, poverty for this man, and its ſhapen to his meaſure; wicked children and the ſword on *Davids* houſe, fitteſt for him; ſuch a loathſom diſeaſe for this Saint; want of friends and baniſhment for ſuch a man, another more and heavier ſhould be ſhapen to wide for thy ſoule, and another lighter ſhould have been too ſtrait, ſhort, and narrow for thee. Its comfortable, when I beleeve the draught, portraiture, and lineaments of my affliction, were framed and carved in all the limmes, bones, parts, qualities of it, in the wiſe decree and in the heart and breaſt of Chriſt: It were not good to bear a Croſſe of the Devils ſhaping; were there as much wormwood and gall in the Saints cup as the Devil would have in it, then hell ſhould be in every cup, and how many hells ſhould I drink; and how often ſhould the Church drinke death? Its good I know Chriſt brewed the cup, then it will worke the end, for be it never ſo contrary and ſoure to my taſte, and ſo unſavory; Chriſt will not taſte poyſon in it, he hath purpoſed I ſhould ſail with no other winde to heaven, and I know its better, then any winde to me, for that Port.

Afflictions proportioned to every mans meaſure.

Rule. 6. Chriſt preſcribes no way to his Father, but in the

Gods will for every Saint a ſafe rule.

Faith welcometh all.

generall, *The Lords will be done on me,* (ſaith he) be what it will: Let hell, and death, and Devils malice, and heavens indignation, and enmity, and warre, ill-will, and perſecution from earth, hard meaſure from friends and lovers, if the will of *my Father* ſo be, welcome with my ſoule; welcome black croſſe, welcome pale death, welcome curſes, and all the curſes of God, that the juſt Law could lay on all my children, (and they are a faire number) welcome wrath of God, welcome ſhame, and the cold grave. The ſubmiſſion of faith ſubſcribeth a blanke paper, let the Lord write in what he pleaſeth, patience dares not conteſt and ſtand upon pennies or pounds, on hundreds or thouſands with God; *Moſes* and *Paul* dare referre their heaven, and their ſhare in Chriſt, and the book of life to Chriſt, ſo the Lord may be glorified: Submiſſive faith putteth much upon Chriſt, *Let him ſlay me, yet I will truſt in him,* ſaid *Iob* 13.15. *Heman* alledgeth it was not one ſingle croſſe, *Pſal.*88.7. *Thou haſt afflicted me with all thy waves.* And *David* Pſal.42.7. *All thy waves and thy billowes are gone over me:* One of Gods waves could have drowned *David,* afflictions coming in Armies, and in a battle-array, ſay that one ſingle Souldier cannot ſubdue us. Lawfull warre is the moſt violent, and the laſt remedy againſt a State, and it argueth a great neceſſity of the Sword. *Iob* had an Army ſent againſt him, and from heaven too, *cap.* 6.4. *The terrors of God doe ſet themſelves in array againſt me.* See what a catalogue of ſufferings, *Paul* did referre to God, 2 *Cor.* 11.23, 24, 25, &c. one good violent death would have made away a ſtronger man then *Paul,* yet he was willing for Chriſt to be in *deaths ofen, ἐν θανάτοις πολλάκις, many deaths, many ſtripes, many priſons, five times nine and thirty ſtripes, this was neer two hundred ſtripes,* every one of them was a little death: *Thrice beaten with rods, once ſtoned, thrice in ſhipwrack, night and day ſailing in the deep, in journeying often, in perils of waters, in perils of robbers, in perils of his owne country men, in perils by the heathen, in perils in the City, in perils in the wildernes, in perils in the Sea, in perils among falſe brethren, in wearineſſe, and painfulneſſe, in watching often, in hunger, in thirſt, in faſting often, in cold, in nakedneſſe,* &c. Many of us would either have a croſſe of our own carving, as we love will-worſhip, and will-duties, ſo we love will-ſuffering, and deſire nothing more then if that we muſt ſuffer, Chriſt with his tougue would licke

Many afflictions muſt be referred to God.

We love will-ſuffering as well as will-duties.

all

all the gall offour croſſe, and leave nothing but honey, and a croſſe of ſugar and milk, we love to ſuffer with a reſerve, and to die upon a condition; an indefinite and catholique reſignation of our ſelves without exception to Chriſt, and to undergoe many furnaces, many hels, many deaths as Chriſt will, is a rare grace of God, and not of ordinary capacity.

Rule 7. *Chriſt*, in ſubmitting his will, maketh the Prophecies, the revealed *Goſpel* his rule: and in the matter of duty, is willing to be ruled by *Gods* revealed will; in the matter of ſuffering, hee is willing that the *Lords* will ſtand for a Law, to which hee doth willingly ſubmit, and will in no ſort quarrell with everlaſting decrees. To be ruled by the one, is holineſſe; to ſubmit to the other, is patience: For patience is higher then any ordinary grace, in regard its willing to adore and reverence ſomething more and higher then a commanding, promiſing, and threatning will of *God*. It was a grace in *Chriſt* moſt eminent, in the *Lamb of God*, dumb, meek and ſilent before his ſhearers, the meekeſt in earth and in heaven, that hee did not onely never reſiſt the revealed will of *God*, but never thought, motion, nor any hint of a deſire was in him, againſt the ſecret and eternall decree and counſell of *God*. *Chriſt* will not have us to make Images of him, who is the inviſible *God*; but, when in his works of juſtice, power, love, free grace, hee ſetteth before us the image of his glorious nature and attributes, hee will have us to adore him in theſe. According to his decree of reprobation, hee raiſed up *Pharaoh* to be clay to all men; on whom, as on a voluntary and rationall veſſell of wrath, they might read power, juſtice, truth, ſoveraignty; in theſe works wee are to tremble before him, and adore the *Lord*. So in works of Grace, that are the Image of the *inviſible God*, the *Lord* is to be loved. 1 *Tim.* 1. 16. In *Paul, the chiefe of ſinners*, the *Lord* holds forth an image of the freeſt grace, no leſſe then in the revealed will of *God*; for, 1. *Chriſt* made an example of mercy and free grace in him. 2. Hee made a ſpeaking and crying ſpectacle to all Ages, an ὑπολύπωσις, a printed copy of crying grace to all the world: and in this wee are to adore and ſubmit to him. Such a limb of *hell* hath received mercy, not I, who before men was holier. O ſubmit to this worke of grace, as to the copy of his eternall decree, and be ſilent.

In duties Gods revealed will ſhould be our rule, in ſuffering his high decree.

Patience an high grace.

The Image of God is in his works.

Rule 8. *Chriſt* putteth nature and naturall reaſon, that his

naturall will might seem to plead withall, under the *Lords* feet: So it would seeme strange. *God* hath many sonnes, but none like *Christ*: hee was a Sonne, his alone; hee had never a brother by an eternall generation; hee was the onely heire of the house; but never a son so afflicted as hee: This seemes against all reason. But *Christ* brings in his Fathers will with an ἀλλὰ, *But*, Mat. 26. 39. Joh. 12. 27. Luk. 22. 42. Mark. 14. 36. *But thy will be done.* Its against submission to put absolute interrogatories upon the *Lord*: Wee love to have *God* make an account of his providence to us, and that the last and finall appeale of the wayes of the *Lord* should be to our reason, as to the *great Senate* and supremest Court in heaven and earth. Its true, *Christ* putteth a *Why* upon *God, My God, my God, why hast thou forsaken me?* but, 1. with the greatest faith that ever was, a doubled act of beleeving, *My God, my God.* 2. With the extremest love, that ever was in a man; its also a two-fold cord of warmnesse of heart to his Father, *My God, my God.* 3. Its a word relative to the covenant between the Father and the Son; for *My God* is a covenant-expression, that the Father will keep what he hath promised to his Son; and relateth to the infinite faithfulnesse of the Covenant-Maker. 4. *God,* relateth to the Dominion, Lord-ship and Soveraignty that the *Lord* hath, and therefore that *Christ* will submit to him. 5. *Christs* complaint of the *Lords* forsaking, sheweth the tendernesse of his soule, in prizing the favour of his Father, more then any thing in heaven and earth. And therefore *Christs why* is a note of 1. Admiration: 2. Of sinlesse Sorrow; conjoyned with love, tendernesse and submission to *God. Christ* cannot speak to his Father, beside the truth: *But every man is a lyar*; and wee seldome put questions and queries upon Soveraignty, but wee preferre our reason to infinite wisdome. *Job* is out, and takes his marks by the *Clouds*, and the *Moone*, when hee saith, *Job* 13. 24. *Why holdest thou me for thine enemy?* Chap. 3. 11. *Why died I not from the womb? why did I not give up the ghost, when I came out of the belly?* And *Jeremiah* 15. 18. *Why is my paine perpetuall, and my wound incurable, which refuseth to be healed?* Chap. 20. 18. *Wherefore came I out of the wombe, to see labour and sorrow, that my dayes should be consumed with shame?* All the *Lords* works are full [illegible] child of reason, wisdome, and grave, and weighty

Many vertues in Christs submission to his Fathers will.

1. *What and how much reason was in Christs* why, *or interrogature he puts on the Father.*

2.

3.

4.

5.

All Gods workes are with child of reason and causes.

weighty causes: and though wee see not his acts to have a *why*, yet there is a cause, *why* hee doth all hee doth; reason is necessity to him, and an essentiall ingredient in all his actions.

Rule 9. In this Administration of Providence, with *Christ*, the *Lord* goeth many wayes at once: In this very act hee redeemeth the world, judgeth *Satan*, satisfieth the Law and Justice, glorifieth *Christ*, destroyeth sin, fulfilleth his owne eternall will and counsell. In one warre hee can ripen *Babylon* for wrath, humble his *Church*, deliver *Jeremiah*, punish *Idolatry*, In the same warre hee can humble and correct *Scotland*, harden Malignants, that they will not hearken to offers of peace; and blow up their haters, that they may be lofty through victories, and be ripened for wrath through unthankfulnesse to *God*. Providence hath many eyes, so also many feet and hands under the wings, to act and walk a thousand wayes at once. There is a manifold wisdome in Providence, as in the work of Redemption. In every worke that *God* doth, hee leaveth a wonder behind him: No man can come after the Almighty, and say, I could have done better then hee. Its naturall to blame *God* in his working, but unpossible to mend his work. *Providence goes many wayes at once.*

Rule 10. Nor is Christ made a loser, by losing his will for the Lord, but his will is fulfilled in that which he feared, *Heb. 5. 7.* Providence submitted unto, rendereth an *hundred fold in this life*, *Matth. 19. 29.* God makes the income above hope, *Gen. 48. 11. And Israel said to Joseph, I had not thought to see thy face, and lo God hath shewed me also thy seed.* One berry is not a cluster, that two men cannot bear, but its a field, an earth of Vine-trees in the seed, *Ephes. 3. 20. He is able to doe above all things* ὑπερεκπερισσῶ *more then aboundantly above that we can aske or thinke*, above the shaping or frame of my words and thoughts. But I can ask heaven, he can give more then heaven, and above heaven, yea I can think of Christ, but he can give above the Christ that I can thinke on, because I cannot comprehend infinite Jesus Christ. *Providence can do more then we can expect.*

Rule 11. Christ is not so intent and heart-bended on freedom from death and this black and sad hour, but he reverences a higher providence, that *Gods will be done*; so are we to look to providence, and we are not to stumble at an externall stroake in sad occurences, when *Iob 9. 22. God destroyeth the perfect and the wicked.* And he furbishes his Sword *Ezek. 21. 3.* and saith, *Visible and invisible providence how differenced.*

I

I will draw out my sword out of its sheath, and will cut off from thee, the righteous and the wicked.

1. Then 1. *Arise, goe downe to the potters house*, Jer. 18. The earth is *Gods* work-house; for clay, good and bad are equally on the wheeles; *Christ* as punishable for our sinnes, though a vessell of burning Gold, is under art; Soveraignity rolles about three in one wheele, the Blaspheming, the Repenting Thiefe, and *Christ*, who is Uertue, Grace, yea Glory in the midst. An elect and a reprobate man may bee both sewed in the same winding-sheet, they may touch others skins in the same grave, but they are not rolled in, in the same hell. Yea *Cham* is saved in the *Arke*, but as the uncleane beasts are, hee is preserved from drowning, but reserved to cursing.

2. 2. There is a providence of grace, as there is in *God* a speciall love of free-grace; the good and the bad figs are not in the same invisible basket; there is a Pavilion, a Cabinet of silke in *Gods* privie Chamber, seene to no eye: *Psal.* 27. 5. *And upon all the glory shall be a covering*, Esai. 4. 9. *Christs* free and invisible love, is a faire white webbe of gold, that a Saint is wrapped in in the ill day. Where is he? he is hid, yet he goes through the sieve, and sifted he must be, but *not a graine of him falles to the earth*, Amos 9. 9.

3. *Royall Prerogative of providence and the waies thereof.*

3. There have been questions about the Prerogative of *Kings* and the Priviledge of *Parliaments* too, but undeniably in the Market-roade of Providence, the *Lord* hath kept a Prerogative Royall of justice to himselfe, to *cut off the innocent and righteous with the wicked*, in temporall judgements. 2. And of speciall grace of Providence, when the godly man is blacked with a death-marke, and condemned to die; *Gods* Prerogative sends him a reprievall of grace, above the law, and current of providence. *Esai.* 38. 5. *Ezechiah* (saith the high Land-lord) is summoned to flit and remove, yet he shall dwell in his Farme of clay, fifteene yeares. 3. This Prerogative dispenseth with fire, not to burne; with the Sea, not to ebbe and flow, so long as the soles of the feet of *Christs* bride are upon the new-found sands in the heart of the Sea. Yea with hungry Lyons not to eat their meat, when they have no food but the flesh of *Daniel*, beloved of the *Lord*. *Christ* here commits himselfe unto an unseen Soveraignty. For *Abraham* to kill his owne onely begotten sonne of promise; to reason, its a worke of *God*, but its a

Providence

providence of non-ſence. Neither *Law* nor *Goſpel*, for ought that reaſon can ſee, ſhall warrant it; yet Soveraignity commands it, and that's enough. Afflictions of trialls, ſuch as the proſperitie of the wicked, and the trying ſufferings of the godly, ſeeme more to contradict Gods promiſes, and revealed will in the Word, then any other viſitations of *God*, therefore beſide that they require patience, they muſt have faith in an eminent manner. To beleeve infinite wiſdome can tye the murthering of *Iſaak* by his owne Father, againſt the Law of Nature (as it ſeemes) with the Goſpel, which cannot command unnaturall blouds, muſt require much faith.

Rule 12. Chriſt declares when matters are at the worſt, there is good will for him, in the done will of God; its an objection to ſenſe, and to ſinleſſe Nature in *Chriſt-man*: O doeſt thou not ſee ſad and ſour-faced death, is not thy ſoule thy darling in the power of dogs? hath not hell long and bloody teeth? is not the furnace, the oven of the Lords higheſt indignation, for the ſins of all the choſen of God very hot? when the flames of it makes thee a troubled ſoule, and cauſes thee to ſweat out blood; what blood ſhall be left for ſcourging, for the Iron nails of that ſad croſſe? *True* (ſaith Chriſt) *I have* (God knowes) *a heavy ſoule, my ſtrength is dried up like a potſheard*: This cup caſteth a ſavour of hell and fiery indignation, a ſight of it would kill a man, yet i'le drinke it, the good and juſt will of my Father be done, there I ſtand, further I goe not. To be at a ſtand, and to lay ſilence on our tumultuous thoughts, who are compaſſed with a body of ſin, and to be ſatisfied with the will of the Lord is our ſafeſt, we ſhould not be perſwaded by the croſſe, or all that ſenſe can ſay, far leſſe what ſin can ſay from this, *The Will of the Lord be done.* The friends of *Paul* hearing what he muſt ſuffer, ſay, *Acts* 20. 14. *When he would not bee perſwaded, we ceaſed ſaying, The will of the Lord be done.* It is grace to ceaſe and ſay no more, when we ſee the Lord declare his mind to us; An holy heart will not goe one haires breadth beyond the Lords revealed will.

To ſtand at the will of God and goe no farther, is ſubmiſſion.

1. Becauſe love which thinketh not ill, does not black the ſpotleſſe and faire *will* of God, when it is revealed to be from God, though Hell were in that *will*.

Faith ſeeth free grace in a ſad providence.

2. Faith ſeeth even in permitting of perſecution from *Pharaoh* and *Egypt*, the Lords good will in the burning buſh, the very

good will by which he saveth his people redeemed in Christ, *Mat.*11.26.*Phil.*1.13.*who dwelleth in the bush, Deut.* 33. 16. And it's considerable that the same good will which is the root of reprobation, and of permitting hell and Devils, and Devils persecuting instruments to turn his Church into ashes, and to a burnt bush; and Devils and men to crucifie Christ is free grace, and the root of Election to glory, and is extended to the Saints, *Rom.* 9. 15,16,17.*Ephes.*1.11. Faith seeth and readeth free grace in a providence, which of it self, is extended to Devils and reprobate men, though not as extended to them; and it is an Argument of true grace, if any can say *Amen* to Hell and the sadest indignation coming from this will, though against a particular will of of our owne.

3. 3. As we are obliged to adore God, so also his Soveraignty and holy will, when its revealed to us; and to murmure against it, because it crosseth our short-sighted, and narrow-witted will, is the highest contempt of *God*, and that which is the Soule and *Formale* of sinne, and the determination of a wicked and ill-stated question. Whether should my short and pur-blind will, stand for eternity; or the holy and infinitely-wise will of *God*, which had eternity of duration, infinitnesse of wisdome, and not seven, but millions of eyes, to advise what was decreed as fittest to be done.

Providence wise and cannot be counter-wrought.

4. 4. Since there is not a *Fatum*, nor an Adamantine destiny and irrevocable decree but this; is it holy wisdome to knocke hard heads with God? Its true, Pride growes greene, and casteth out its golden branches in the fattest soile: But *Job* 9. 4. *He is wise in heart, and mighty in strength; who hath hardned himselfe against him, and prospered?* There is infinite wisdome in *God*, and infinite power to bring to passe his Decrees; will clay counterworke *Gods* infinite counsell? The Former of all things makes fire-workes under the earth against sinners; can sinners make counter-mines to out-worke the Almighty? Sure if he be wise in heart, who hath a most eminent, holy, and just providence in all that falleth out, when we heare that the *Gospell*, and the *Church* of *Christ* are oppressed in judgement, we are to looke on that oppression, as on the sinne of other men, and as our crosse, and to mourne for it: In the former consideration, and in the latter, as it troubles us, to judge it good, necessary, and better, then if it had been otherwise. The formall

reason

reaſon of goodneſſe is the will of *God*, and your judgement is to eſteeme that good, which is ill to you, though it bee ſowre and heavie; for it hath goodneſſe from this, and goodneſſe to you that the *Lord* hath decreed it; to be ſowre and ſweet make up a middle taſte moſt pleaſant; *Chriſt* twiſteth blacke and white in one web; the *Jewes* ſinnes, which he willeth not; and their ſinne is the redemption of man, which hee loveth; and theſe two are pleaſant to behold, and when they are mixed in one, and come from the moſt wiſe *God*, they have beauty to *God*, farre bee it from mee, to judge them blacke, or unjuſt, which are faire to him.

Rule 13. *Chriſt* ſubmits his will to the will of *God*, in ſoule-deſertions, ſo ſhould we doe. *Chriſts* love to his Father, is no Critick, no knotty Queſtioniſt to ſpinne, and forge jealouſies againſt the Lords diſpenſation in the influence of heaven on his ſoule. He is willing to lay his ſoule-comforts in the boſome and free-will of his Father; and in this he judgeth the *Lords* will, better then his owne will. We have too many querelous love-motions againſt the reality of *Chriſts* love, when he hides himſelfe. O but wee are covetous and ſoule-thirſty after our owne will, in the matter of ſoule-manifeſtations; either I ſee little here, or we Idol comforts, and would gladly have a *Chriſt* of created grace, rather then *Chriſt*, or his grace; and when we are thirſting for *Chriſt*, it is his comforts, the Rings, Jewells, Bracelets of the Bridegrome, wee ſick after, rather then himſelfe; its not an unmixed, nor a poore mariage-love, to marry the riches and poſſeſſions, and not the perſon, *Math.* 22. 2. *The Kingdome of heaven is like unto a certaine King, which made a Mariage* τῷ υἱῷ αὐτοῦ, *for his Son, not for his daughter in law.* The glory of Goſpel-dainties reſembled to a Marriage, are for the Kings Sonne, and the glory of *Chriſt*; not for our glory, but for our grace. *Chriſt* is the finall end, for whom all the *Honey-combes*, the *Myrrhe*, the *Spices*, the *Wine*, and the *Milk* of the banquet are prepared. *Cant.* 5. 1. We have need of *Chriſt* to cure, even our perfections: there be ſome wild oats, ſome grains of madneſſe and will-wit in our beſt graces. 2. You cannot Idolize *Chriſt* himſelfe; love in pounds, in talent weights is too little for him; his ſweet accidents, his delights, conſolations love-embracements are ſweet; but ſwel-ling, and too fatning, and if *Chriſt* ſend theſe to a beleever, in a box of gold, or in

1.

We dote to much on the ſweet accidents of Chriſt, and love him-ſelfe to little.

a caſe made of a piece of the heaven, or of a chip of the noone-day-Sunne, and not come himſelfe, they ſhould not ſatisfie the ſoule. *Cant.* 3. 1. *I ſought him whom my ſoule loved; Watchmen* ſaw yee *him?* O it is the beloved himſelfe, that is a great man in the Spouſes bookes, his *Wine*, his *Spiknard*, his *Myrrhe*, his *Oyntments*, his *Perfume*, the *Savour* of his *Garments*, his *Apples* of love, are all in that heavenly ſong ſet out for himſelfe. Love-tokens are nothing, duties nothing, inherent righteouſneſſe nothing, heaven nothing, if ſeparated from *Chriſt*; but *Chriſt* himſelfe is all in all.

2. *God who created ſupernaturall love can rule it.*

Our 2. diſeaſe is, we forget that hee that created the love of *Chriſt* in the heart, can onely cure our love, when its ſicke for *Chriſt*: As he that created the firſt World can rule it, ſo he that created the ſecond new world, can guide it, and all the creatures in it, though our faith ſtagger, touching his ſpeciall providence, in particulars of either, as we are deſerted, and left to our ſelves.

3. *We deſire Chriſt often for our ſelves.*

3. We often thirſt after comforts, and ſenſe, as the people did, and (*Eſai* 58. 5.) were reproved for their faſt: *Is it ſuch a Faſt as I have choſen?* And *Zach.* 7. 5. *Did yee at all Faſt to me, even to me?* So may *Chriſt* blame us for the like ſinne, and ſay, *Have ye thirſted to me, and for me, and not rather for your ſelves?* Let us examine deluſions, and not father them upon *Chriſt*, except we know he will owne them.

4. *Submiſſion to the abſence of God is required.*

4. We deſire a never interrupted preſence and ſenſe of *God*, whereas *Chriſt* ſubmitted, to want it for a time; when he ſaw it was *Gods* will ſo to doe; and though we have not, nor can we have poſitively, alway an edge of actuall hunger; yet wee negatively can be ſubmiſſive to want, when wee ſee it is his will, we want; whereas he is the ſame *Chriſt*, with the ſame immanent, and eternall love of election, without variation of the Degrees of the altitude and height thereof, the ſame infinite wiſdome, when he frownes, and hides his face, and when he ſhines and ſmiles in his kingly manifeſtations. Cloudes alters not the Sunne-light, coverings changeth not *Chriſt*, that he cannot love behind the curtaine. Except we take a cloud to be the Sunne, or created ſweetneſſe to be *Chriſt*; were the beame ſeparated from the Sunne; what ſhould it be but as good as nothing? We dreame that the curtaines and robes of *Chriſts* manifeſtations of love, adds ſomewhat to his excellency; then hee muſt bee

be of more eminency, when hee expresseth himselfe in love-embracements to us, then when hee was from eternity the floure of his Fathers delight. *Christs* out-side in revealed sweetnesse, and in transient manifestations of his beauty, must then be more excellent then himselfe; this is too selftie a conception of *Christ*. The *Lord Jesus* is more within, then we can enjoy of him, in his love-expressions; he loses none of that immanent sweetnesse, under his wise withdrawings; though you, or I, or *Men*, or *Angels*, should never feed upon any time-injoyments of sweetest love, and manifested glory from his revealed kindenesse.

5. Its a great *Quere*, if it be expedient, that our motion to heaven, should bee as the motion of the Sunne that never rests, but moves as swiftly in the night as in the day, and if we should ever be on wings, I know its our dutie; but even the falling on our owne weight, and the conscience of our clay-mould, our short breath, Natures weake leggs in walking up the Mount, are good for the adding wind and tyde, and high sailes to the praysing of *Christ*, and free Grace: *Vtile est peccavisse, nocet peccare. It is profitable that we have sinned, that Grace may be extolled, it is ill to sinne.* Even to the nature of man its good that hee hath dyed, and hath beene in the grave, yet its not good, but contrary to nature, to die, and to ly in the grave.

It's expedient that we stand on our own leggs some time.

Obisse bonum est naturæ, obire malum.

6. Its our forgetfulnesse, that wee see not the deerest to *Christ* hath beene kept lowest, and most empty in their owne eyes; hidden grace extolleth *Christ*. 2. That often the Saints are kept in a condition of saying with as much wind as blows, with praying, and beleeving. 3. That yet prayer and the sweating of Faith cannot earne, nor promerit the renewed sense of *Christ*, so as *Christ* returneth *to eate his honey-combe, and his wine, and milke*, and banquet with the soule, rather at the presence of these acts, then for them, as some have said, (though with no strength of reason) that fire burneth not, the Sunne enlighteneth not, the earth doth not send forth floures, and herbes; but *God* at the naked presence of these causes, doth produce all effects; yet in this case it hath a truth; that the sweating of all supernaturall industry, cannot redeeme the least halfe glimpse of *Gods* presence, in the sense of eternall love, when *God* is pleased for trial to hide himselfe.

2.

3. *Returne of Christ no merit.*

7. Our great fault heere is merit, that we tye the flowings

and inundations of *Christs* love to the becke of our desires, whereas we may know: 1. That the Sunne doth not shine, nor the raine water the earth, in order to merit. 2. Wee should know that grace, and all the acts of grace are almes, not debt, and that a rich Saviour giveth grace to us as beggars, and payeth it not to hirelings, as the due, or as wages wee can crave for our worke; but wee love peny-worth's better then free-gifts.

But for this cause came I to this houre.

The work of redemption most rationall, and full of causes

Christs worke of redemption was a most rationall worke, and was full of causes, διὰ τοῦτο; this saith, that to redeeme losed sinners, was not a rash and reasonlesse worke.

1. There was no cause compelling. *Love* cannot be forced, *John* 3. 16. *God so loved the world, that he gave his onely begotten Sonne, &c. Grace* worketh more from an intrinsecall cause, and more spontaneously then nature. For Nature often is provoked by contraries for selfe-defence to worke: as fire worketh on water, as on a contrary; the wolfe and the dogge pursue one another as enemies. But *Grace*, because grace hath abundance of causality and power in it selfe, but hath no cause without it.

2. Any necessitie of working from Goodnesse in the Agent, as from such a principle is strong. 1 *Tim.* 1. 15. *Its a true saying, and by all meanes worthy to be received, that Christ Iesus came into the world to save sinners.* If the thing be worthy πάσης ἀποδοχῆς, *of all receipt and embracing*, then it must bee good; an Agent working from a Principle of goodnesse doth in his kind worke necessarily, though he may also worke from another principle freely. *John* 10. 11. *I am the good shepherd, the good shepherd giveth his life for his sheepe.* Luke 19. 10. *For the Sonne of man is come to seeke, and to save that which is lost.*

Grace a cause of it selfe.

3. *God* will seeke reasons or occasions without himselfe, to be gracious to sinners. When no reason or cause moveth a Physitian to cure, but onely sicknesse and extreame misery; wee know grace and compassion is the onely cause; *Ezech.* 36. 23. *I will sanctifie my great name, Why? Which was prophaned among the heathen; and which ye have prophaned in the midst of them*; then the true cause must bee expressed, Vers. 22. *Thus saith*

Sin an occasion of acts of grace.

saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine holy Names sake.

4. The *Lord* taketh a cause from the end of his comming, *Math.* 20.28. *The Sonne of Man came not to be served, but to serve, and to give his life a ransome for many.* Joh. 18.37. *To this end was I borne, and for this cause came into the world, that I should beare witnesse to the truth.* Joh.10.10. *I am come that they might have life, and have it in abundance.* 4.

5. Some thing, yea very much of *God*, is in the creation; much of *God* in his common providence; but most of all, yea whole *God* in the redemption of man. *God* manifested in the flesh is the matter and subject of it, Grace the moving cause, most of all his attributes, working for the manifestation of the *Glory* of pardoning mercy, revenging justice, exact faithfulnesse and truth, freest grace, omnipotency over *hell, devils, sinne, the World*; patience, longanimity to man, cooperate as the formall and finall causes, it is a peece so rationall and full of causes, that as he is happy, (*Felix qui potuit rerum cognoscere causas,*) who can know the causes of things: so *Angels* delight to be Schollers to read and study this mysterious art of free Grace, *Eph.*3.10. 1 *Pet.*1.12 Works without reasons and causes are foolish. The cause why we doe not submit to *God*, is, because we lye under blind and fatherlesse crosses: its true, *Affliction springs not out of the dust*, and crosses considered without *God*, are twise crosses. Three materiall circumstances in crosses are very considerable. *Quis, quare, quomodo.* 1. *Who*, *for what cause*, and *how doth God* afflict us. *Who* afflicts is worthy to be known. *Esai.*42.24. *Who gave Jaakob for a spoile, and Israel to the robbers?* The highest cause of causes did it. *Did not the Lord, he against whom we have sinned?* 1 Sam. 3.18. *It is the Lord, let him doe what seemeth good to him.* 2. For *what end God* the *Lord* did this, is a circumstance of comfort; *Why led the Lord Israel through a great and terrible wildernesse, wherein were fiery Scorpions, and Serpents, and drought?* Deut. 8.16. *That he might prove thee, to doe thee good at thy latter end.* 3. And *how* the *Lord* correcteth, is worthy to be known. *He correcteth Jaakob in measure*, Jer. 46.28. Mercy wrapped about the rod, and a cup of gall and wormewood honeyed, and oyled with free love, and a peece of *Christs* heart, and his stirred bowels mixed in with the

5. *Much of God in the work of redemption.*

Afflictions are to be weighed in all the causes. 1. *Who afflicts.* 2. *How or in what manner.* 3. *For what cause.*

1.

2.

3.

the cup, is a mercifull little hell. *Psal. 6. 1. Jer. 31.18,19,20.* The Law saith, *A Bastard hath no father,* because his father is not knowne. The *Philistimes* are plagued with *Emerods,* but whether that ill was from the *Lord,* or from Chance, they know not. The crosse to many is a bastard. We suffer from *Prelats,* because wee suffered *Prelats* to persecute the Saints. *Papists* shed our bloud, why? Our fore-fathers burnt the witnesses of *Christ,* and we never repented. *Christ* and *Anti-christ* are at bloudy blowes in the camp: *Anti-christ* hath killed many thousands in the three kingdomes for Religion; that is the quarrell: and when *England* had often before, and have now opportunity, they will not lift *Christ* up on his throne, nor put his Crowne Royall on his head, but doe put it on their owne head, but the judgement is not yet at an end. *Scotland* hath not walked worthy of the Gospel, but have fallen from their first love. We take not a deliberate list of every limbe, thigh, legge, and member of this nationall wrath, and we neither see wherefore we are afflicted, nor how.

Blind and dumb crosses not good.

For this cause came I to this houre.

There is some peculiar act of *Christs* will here holden forth, and that is *Christs* peculiar intention, to die for his people; in which we are to consider the activenesse of *Christs* will in dying for man, which may be seene.

1. In his free offering of himselfe, and his service to the Father. *Psalm. 40. 6. Sacrifice and offering thou didst not desire, mine eares hast thou opened.* Heb. 10.5. *A body* (that is, the office house, and instrumentall subject of obedience to the death, as the eare is of hearing, and obeying the commandements of *God*) *thou hast prepared me.* Vers. 7. *Then said I, loe I come (in the volumne of thy booke it is written of me) to doe thy will ô God.* In these words *Christ* is brought in as a servant, with three excellent quallities. 1. *Physically,* he is fitted with a body and a soule to offer to *God* for us; as in a servant there are required strong limbs and armes to endure drudgery, in this he was borne of his mother, for this sad service: his Master furnished him for this, even the seed of mans flesh and bloud for suffering.

1.

How actively willing Christ was to serve for us.

Excellent qualities in Christ as he was a servant to God in the work of redemption.

2. There were morall habilities in him; promptitude of of will. So the *Lord* is brought in, as a *Lord* and *Master* in justice

justice crying, servant; *O Sonne and servant Jesus, I have a busines for thee of great concernment.* At the first word, as all good servants doe, *Christ* takes him to his feet, and compeares before his *God*, his Master and Lord, *Loe I come, here am I*; so servants of old answered their Master: What service wilt thou command so hard, which I will not undergoe? *Master*, here's a body for thy worke, here be *cheekes for the nippers, a face for those that will plucke off the haire, a backe for smiting*, a body for the crosse and the grave. *Christ* as a servant uncovered, standing on feet, would say; *Lord*, send mee thy seruant to the Garden, to worke under the burden of thy wrath, till I sweat blood; bid me goe to shame, to scourging, and spitting, is it thy will I goe up on the cursed crosse, and bee made a curse for sinners, that I be crucified and die, that I goe lower in to the utter halfe of hell, the grave, which is a sad journey; loe here am I, willing to obey all.

3. There was in *Christ*, not onely willingnesse, but delight, 3.

Psal. 40. 8. אלוי חפצתי *My God I delight to doe thy will,* 1.

every servant cannot say this to his Master, *thy Law is in the midst of my heart.*

2. His willingnesse to die was a part of his Testament and last Will, he dyed with good will, and left in Legacy his death, and the fruits of it, his blessing, his heart, his love, his peace, his life to his bride in Testament, confirmed by Law, to all his poore brethren and friends, *Heb.* 9, 17. and *John* 14. 27. *Peace I leave (in testament) with you.* But the Orphane, and the poore friend gets not all that his dying Father and friend leaves in Testament, but *Christ* gives possession himselfe ere he die, *My peace I give to you*; but to the point: His latter Will, was willingnesse to die. 2.

3. No externall force could take his life from him, against his will. *John* 10. 18. *No man taketh my life from me, but I lay it downe of my selfe, I have power to lay it downe, and I have power to take it againe.* Yet lest it should seeme a will-action in *Christ*, and so not obedience, he addeth. *This Commandement* (that is the will of a Superiour) *have I received of my Father.* Compelled obedience, is no obedience: exact willingnesse was a substantiall and essentiall ingredient in *Christs* obedience. Acts of Grace cannot be extorted; can yee teare a shoure of 3. *Christs willingnesse to die.*

raine, from *God* in an extreame drouth: or bread from him in your hunger, against his will? Farre lesse, since *Christs* dying was an act of pure grace, can any compell him to dye for man. Love arrested his holy will, and that made him runne apace to dye for us: O blessed be his good will, who burned himselfe in the Bush, in a fire of free love.

4. *Christ an Agent in his passion.*

4. Though dying be a passion; yet *Christs* dying was both a passion, and an action. Will added as much perfume and strength of obedience, as nature, and paine, shard-ship, shame, and abasement could doe; his life was not so much plucked from him, as out of his owne hand, As an Agent he offered his bloud, and soule; *yea, himselfe to God, through the eternall Spirit, Hebr. 9. 14. Love* was the coard, the chaine that did bind *Christ* to the Altar.

5. *Christ specially intended to have a spouse in all his sufferings, and labours.*

5. *Christ διὰ τοῦτο* on this intention came to this houre; so is διὰ often in Scripture. Not onely his will, but the floure of his will, his intention was to die, for *Christs* eye and his heart, and his love was on his Bride; the intention is the most eminent act that Love can put forth. *Christs* eye and his heart being upon his Spouse, he made our salvation his end and measure of his love, to compasse this end: the *Lord* laid many Oares in the water; his rising earely, his night watching, his toyling, his sweating, his soare and hard Soule-travell, as being heavy with Child of this end, (O might I have a redeemed people) was all his care; and his soule was eased, when dying, bleeding, crying, he went thorough hell and death, and slept in deaths blacke and cold prison, and his Redeemed ones in his armes. When hee came to the end of this sad journey, and found his Ransomed ones, he said; *I have sought you with a heavie heart; faire and foule way, sad and weary*; and all is well bestowed, since I have gained you. Let us up together to the hill of Spices, to our Fathers house, to the highest *mountaine of Frankincense*. All that *Christ* did, was for this end, *That he might deliver us from this present evill world*, Galat. 1. 4. *That he might be a ransome for many*, Matth. 20. 28. *That we might have life, and have it more abundantly*, Joh. 10. 10. *That he might seeke and save the lost*, Luke 19. 10. *That he might present his wife a glorious Church to himselfe, not having spot or wrinkle, or any such thing: but that she should bee holy and without blemish*, Ephes. 5. 26, 27. *that wee being dead to sinne*

sinne, should live to righteousnesse, 1 Pet. 2. 24. *Christ* came to seeke, and travelled ever till he found his desire, a redeemed and saved people, and then hee rested; Even as hee journyed through all the Creation, but till he found man, a creature that he made according to his owne image, hee had no Sabbath, no rest. His willingnesse to die, respected his redeemed people, whom out of meere mercy he loved, and the worth of will and merit respected infinite justice, which hee exactly satisfied.

Hence we learne; 1. To imitate and follow our patterne *Christ*, in voluntary obedience, delighting to doe *Gods* will, and to suffer *Gods* will. Its said of *Christ*, Hebr. 5. 8. *Though hee were a Sonne, yet learned he obedience through suffering.* Hee was the excellentest Scholler among all his Schoole-fellowes, and yet the rod of *God* was heaviest, and most frequent on him; he learned his Lesson beyond them all. *He was quick in understanding, in the feare of the Lord*, Esai. 11. 3. He had in him an excellent Spirit; *The Spirit of Wisdome, of Counsell, of Knowledge, and of the Feare of the Lord*; And was holy and *obedient to the death, the death of the Crosse.* Its much to learn to be active for *God*, but more to learne to be passive. That is a profound science. *Phil.* 4. 12. *I know how to be abased,— I am instructed to be hungry, — and to suffer need.* It's the singular art of Grace to know how to love, feare, and obey *God*, under death, paine, and hell. It is a high lesson to learne the Mystery of that deepe Science, of hunger, want, suffering, stripes, and torment, and death for *Christ*. This is high, *Hebr.* 10. 34. *Yee, tooke patiently the spoiling of your goods, knowing that in heaven ye have a better, and more enduring substance.* They are but accidents wee have heere, and these very separable. Heaven is all substance. Our obedience passive is not willing, its constrained. We might by Grace turne clay into gold, hell into heaven: if we could looke in faith and patience, on the persecution, and reproaches of men, as on the brutish and irrationall motion of a staffe, or an axe that beates and cuts us; suppose we knew no hand under *God* that wronged us; *hee curseth, because the Lord hath bidden him.* For the freedome of *Christs* kingdome, and the right government of his house, and for opposing blasphemies, and reproaching of *Christ*, his Word, Scripture, Ordinances, *We are killed all the day long, and counted the off-scourings of men*; could wee over-looke unthank-

Vse 1.

Its much to be active for God but more to be passive.

To looke to highest providence a safe ground of submission.

unthankfulneſſe, malice, wickedneſſe, perſecution from men, whom wee with our lives and bloud have redeemed from perſecution, and behold the higheſt Mover, and firſt Wheele that moveth all under wheeles, as if *God* onely were our party, who humbles us, that wee may be humbled; then ſhould wee be ſilent, and our hearts ſhould not riſe at the exorbitances of men. There is too much of nature in our ſufferings, too little ſubmiſſive willingneſſe. The more action of a ſanctified will in our ſufferings, its the more acceptable, and cometh neareſt to *Chriſt*, who did both runne for the Crown, and was active, and endured the Croſſe, and was moſt paſſive in an heavenly manner, *Heb.* 12.

Uſe 2. 2. Let us learne of *Chriſt* to intend obedience, to put a διὰ τέτο to our obedience. Many heare the word, but they intend not to heare; many pray, and intend not to pray; many die in theſe warres for *Chriſt*, but intend not to ſpend their life for *Chriſt*: The holy and cleane cauſe of *God* cometh through many dirty and foule fingers. This is the deep art of Providence.

Queſt. What is a right and ſtraight intention in ſerving *God*?

What is a right intention in ſerving God.

Aſſer. 1. When the deliberation of a bended will concurres with the intention, its right; as when there is an heart-concluſion for *God*. Pſal. 39. 1. *I ſaid I will take heed to my wayes, that I offend not with my tongue.* Pſal. 31. 14. *But I truſted in the Lord: I ſaid, Thou art my God.* Pſal. 102. 24. *I ſaid, O my God, take me not away in the midſt of my dayes.* This was an intended prayer. *Pſal.* 119. 57. *I have ſaid that I would keep thy words.*

Aſſer. 2. The Saints are not ſo perfect in their intentions, as *God* is their onely end. 1. Becauſe a piece of our ſelfe is mixed with our end; there is ſome crook in our ſtraighteſt line; an angle in our perfecteſt circle: when wee run moſt ſwiftly, becauſe of the in-dwelling of corruption, we halt a little. 2. Self-deniall is not perfect in this life.

Where Chriſt is the predominant, hee is the over-ſwaying end in the ſoule.

Aſſer. 3. Its good, when *God* is ſo pre-conceived in the intention, as the principall actions and motions both have being and denomination from their predominant element. Hony is is hony, though not pure from wax. A beleever is not a ſimple element, nor all grace, and all ſincerity. Now in bodies carried with

with a predominant element, the predominant is affirmed, the subordinate denyed. 1 *Cor.*15.10. *Yet not I, but the grace of God with me.* 2 Cor. 4. 5. *For wee preach not our selves, but Christ Jesus the Lord, and our selves your servants for Christs sake.* Where *Christ* is the predominant element, he is of weight to sway the whole soule in its motion. And its right-down sincerity (whatever *Crispe*, with *Papists* say on the contrary) though it require some graines of allowance to make it passe.

Asser. 4. Where *Selfe* is the predominant, the intention is bastard and adulterate. *Jehu* saith, *Come see my zeale for the Lord*; but hee onely saith it. Hee could have said, *Come see my zeale for my selfe.* In the *Jewes* zeale, *Rom.* 10. 1. there's a pound of *selfe-righteousnesse*, for one halfe graine of *Christ*, and of *free-grace*; therefore its not the right *zeale of God.*

Where Selfe is predominant, the intention cannot be sincere.

Asser. 5. There be two characters of an intended end, which are also here: 1. All that the agent doth, hee referreth to his end; for his end is his *God.* The wretch doth all in reference to *gold*, that is his end: And *Joab* did all for Court and honour; for the chiefe end is the mans Master, and useth a lord-ship over him. *Christ* is so mighty through *God*, that hee darkens the *Scribes* and *Pharisees* light; because their end lieth in the fat womb of the world, and it is gaine and glory; all they doe is to make *Christ* out of the way. So when the beleever sailes all winds, rolleth every stone, presseth all meanes for *Christ*, as his end, and his weight, then stirres hee to the right port. *Christs* love hath a dominion over *lord-will:* One Adamant will cut another; the sinner is a rock, *Christs* love an Adamant. *Christs* love setting on the wills intention, burnes the soule to the bone. *Mary Magdalen* cannot sleep, (and its a tickleſome game where the heart is at the stake) and *Christ* shee must have; *Apostles, Angels, Christ* himselfe shall heare of it ere shee want him. And the rougher and harder the meanes be, when under-taken for *Christ*, *Christ* must be a stronger and more love-working end. When torment and burning quick are chosen for *Christ*, its like hee is the end; for *love* over-comes a rough and dangerous journey: A sweet and desireable home, is above a dirty and thorny way. *Christs* love is stronger then *hell.* Our affections often take fire from difficulties; as absence of the Beloved kindles a new fire; *Stollen bread*, because stollen, *is sweeter*, and not our nature onely; but longing after Christ, *nititur in vetitum*, inclineth

Two characters of the thing which is our intended end.

The love of Christ strong, and takes strength from difficulties.

clineth to that which is forbidden. What if *Christ* be longed for and loved more when absent, then present?

That is our end, which obtained satiates the desire in the prosecution of meanes.

2. The other Character is, That when the end is obtained, all operation for, or about the meanes ceaseth, and the soule hath a complacency in the fruition of the end. When the wretches chests are full, hee hath an heart-quietnesse in gold; *Luk.* 12. *Soule, take thine ease*; but if the soule have an akeing and a disquieting motion after gold is obtained, it is not because gold was not his end, but because hee hath not obtained it in such a large measure as hee would; or because its but a sick and lame end, and cannot satiate, but rather sharpen soule-thirst after such corruptible things. When *Christ* is obtained, the soule hath sweet peace; *Hee that drinketh of the water of life thirsts no more, appetitu desiderii*, as longing with anxiety for this, as wee doe for earthly things, which we want; though hee have *appetitum complacentiæ*, a desire of complacency, and a sweet self-quietnesse, that his *heritage pleaseth him well, and his lines are fallen in pleasant parts*, and rests on his portion, and would not change it with ten thousand worlds. Men by this, who are fishing and hunting after some other thing then *Christ*, may know what is their end: when *Christ* and Reformation come to their doores, they will have neither; but cast out their lines for another prey: Men now fish and angle for gaine, in lieu of godlinesse.

Vers. 28. *Father, glorifie thy Name. Then came there a voyce from heaven, saying, I have both glorified it, and will glorifie it againe.*

Here is the last Article of *Christs* prayer, *Father, glorifie thy Name.* 2. The Returne of *Christs* prayer by an audible answer from heaven.

This Prayer, *Glorifie thy Name, Father*; is of an higher straine: *Father, I am willing to die, so thou be glorified in giving to me strength to suffer, and thou redeeme lost man by me, and by so doing glorifie thy Name. Christ* never in his hardest suffering would be wanting to glorifie *God*. Now how farre the glory of *God*, in doing and suffering, should be intended and desired by us, in these considerations I propose.

1. Wee are to preferre the *Lords* glory to our owne life and salvation: no point of self-denyall, and renouncing of self-pleasing

sing can reach higher then this, when *Christ* is willing to be the passive object of the glory of *God*; *Put me, Father, to shame and suffering, so thou maist be glorified.* *Paul* and *Moses* are not farre out, but they are farre out of themselves, when the one for the glory of the *Lord*, in saving the people of *God*, willeth his name may be razed out of the book of life: and the other, to be separated from *Christ*, for the salvation of his kinsmen, *Gods* chosen people. When *Abraham* is willing that *Glory to the Lord* should be written with the ink of his sonne *Isaac's* bloud; and the *Martyrs*, that their paine may praise *God*, they then levell at the right end; for that must be the most perfect intention, that comes neareſt to the most perfect. This is neareſt to *Gods* intention; for hee created, and still worketh all for this end, that hee may be glorified. *Pro.*16.4. *Revel.*4.11. *Rom.*11.37. Now if *Christ* put all to sea, and hazard all hee hath to guard the *Lords Name* from dishonour, and made his soule, his life, his heaven, his glory a bridge to keep dry and safe the Glory of *God*, that it sink not; and if *God* would rather his deare Son should be crowned with the Crosse, and his bloud squeezed out, with his precious life, then that any shame should come to his Name, then are wee to interpose our selves, even to sufferings, and shame, for the glory of *God*. Suppose a Saint were divided in foure, and every member with life in it, and torment of paine, fixed in the foure corners of the heaven, *East*, and *West*, and *South*, and *North*, and the soule in the convexity of heaven, under the paine of the torment of the gnawing worme that can never die, these five were oblieged to cry with a loud voyce, in the hearing of heaven, of earth, of hell, of *Men*, and *Angels*, and all creatures, *Glory, glory* be to the spotlesse and pure justice of the *Lord*, for this our paine: and when the damned are noted to speake against their sentence of condemnation, *When saw we thee hungry, and fed thee not?* &c. *Mat.*25. it is cleare they are oblieged to acquiesce to this, that they are made clay-vessels, passively to be filled to the brim with the glory of revenging justice, and ought in hell to praise the glory of revenging wrath, as the Saints in heaven are bottles and vessels of mercy, from bottom to brim, filled with the glory of mercy, to praise his grace in heaven, who redeemed them: the one Psalme is as due and just as the other. What the damned doe not, or doe in the contrary,

Wee glorifie God when we are willing that our losse may be the game of the Lords glory.

We are to desire that our paine may praise revenging justice, in hell, as grace heighteneth the glory of pardoning mercy, in heaven.

contrary, is their sinne. One prayed, his death, paine, torment, sad afflictions that may out-runne him, ere hee escape into the grave, yea, that his hell might with his owne good will be a printed booke, on which *Angels* and *Men* may read the glory of inviolable justice.

2. *We desire God may be glorified by our wishes, rather then actively endeavour to glorifie him.*

2. Wee love that the holinesses and grace of others were ours, that we might glorifie *God*, but we glorifie him not with that which he hath given us; yea, we have a sort of wicked emulation and envy if others glorifie *God*, not we. *Moses* acquiesced to *Gods* dispensation, that the *Lord* might be glorified in the peoples possessing of the holy Land, though hee himselfe should not bee their leader, but not at the first. There is a cumbersome piece called, *I, ego, selfe*, that hath an itching soule for glory due to another.

3. 3. O how unwilling are wee, that the *Lords* glory overweigh our ease, and humour? Master, *forbid Eldad and Medad to Prophecie*, saith *Joshua*. No, *Moses* will have *God* glorified, be the instruments who will.

4. *We care more for the Lords passive glory of events, then for his active glory in our duties.*

4. There is a two fold glory here due to *God*. 1. *Active*; the glory of duties to be performed by us. 2. *Passive*; the glory of events, that results from the *Lords* government of the world; wee are to care for both, but wee doe it not orderly. We are more carefull of *Gods* passive glory, which belongs to himselfe, then we ought to be. Hence say we, what confusions be there in the world? *Nation* breakes covenant with *Nation*; *Heresies* and *blasphemies* prevaile; *Antichrist* is yet on his throne; the *Churches* over Sea oppressed, the people of *God* led to the Shambles, as slaughter-sheep, and destroyed, and killed. Hundreds of Thousands killed in *Ireland*, many thousands in *England*, and very many thousands about the space of one year taken away in *Scotland*, with the Sword and the Pestilence. And the *Lords* justice is not yet glorified, nor his mercy in avenging the enemies, the cry of the soules under the Altar is not heard, the *Church* not delivered. We would here yeeld patience to Divine providence; *God* hath more care of his owne glory, then we can have. 2. What men takes from *God*, hee can repaire infinitly another way. But we are left anxious for the *Lords active glory*, to doe what is our duty, and serve him, and glorifie him in the sincere use of means. Some learn their Schoole-fellowes lesson better then their own. For *Gods glory*

of

of events, we are to be grieved, when he is dishonoured, but not to take the helme of heaven and earth out of his hand, but leave to *God* these, who would plunder *Christs* Crowne off his head. We have nothing to doe in the glory of events, but pray it flourish: but we take too much adoe in it, and we doe too little in the other.

5. There is a glory of *God*; two-fold also: one of holyneſſe and grace; another of bliſſe and happineſſe. This I conſider, either as in the kingdome of grace, or of glory. In Graces kingdome, the Saints for their holineſſe, and *Titus* and the Brethren, 2 *Cor.* 8. 23. *are the glory of Chriſt. I will place* (ſaith the *Lord Eſai.* 46. 13.) *ſalvation in Sion, for Iſrael my glory.* Faithfull Paſtors take in cities, and ſubdue crownes, and kingdomes, to *Chriſt*. *Paul* conquered many crownes to *Chriſt*, 1 *Theſſ.* 2. 19. *For what is our hope, or joy, or crowne of reioycing? are not even yee in the preſence of our Lord Jeſus Chriſt at his comming?* *Chriſt* weares the *Church* on his head as a crowne of glory, *Eſai.* 62. 3. How glorious is it to bee for holyneſſe *Chriſts* garland, his diademe, and crowne? But in this there is a rent of the crowne of *Heaven*, a ſoveraigne peculiar flower due to the King of Ages, that no man muſt ſeeke after: in this the contexture and frame of the worke of Redemption is ſo contrived, that 1 *Cor.* 1. 29. *No fleſh ſhould glory in his preſence.* No man can devide the glory of grace with *Chriſt*. In the higher Kingdome, there is a glory ordained for *Saints*. The *Goſpel* is a glorious peece, which 1 *Cor.* 2. 7. *God hath ordained before the world was, unto our glory.* 1 Theſ. 2. 12. *God hath called us unto his kingdome and glory.* 1 Pet. 5. 4. *And when the chiefe Shepherd ſhall appeare, yee ſhall receive a crowne of glory, that fadeth not away.* This is the reward of faithfull *Elders*, that *feed the flock of Chriſt*. The heaven of glory is called the holy heaven, *Pſal.* 20. 6. *The Lord will heare from his holy heaven*, and the new *Jeruſalem* the *Church*, hath a brave crowne on her head. *Revel.* 21. 10, 11. *Shee comes downe out of heaven from God, having the glory of God.* Grace, grace is a glorious thing.

5. *A glory of holyneſſe, and of grace.*

Saints are the glory of God, and God is the glory of Saints.

6. O, but we come ſhort in doing and ſuffering; when our doing, ſuffering, eating, drinking, dying, paine, abaſement, ſhame, wants this end of the glorifying *God*; that addes an excellent luſter, beauty, and glory to all that we doe. When *Chriſt*, the

6. *Our aymes are low, when we intend not the Lords glory.*

Father, heaven, are tyed to the furtheſt end of all our actions, we are above our ſelves. But wee differ little in our aymes from beaſts, when the intention riſeth no higher then this ſide of clay and time; *Pſal.* 49. 11. *That our houſes may continue.* Eſai. 5. 8. *That we may be placed, our alone on the earth.*

Verſ. 28. *And there came a voice from heaven, ſaying, I I have both glorified it, and will glorifie it againe.*

Foure particulars in the answer returned to Christ.

In this Anſwer obſerve theſe. 1. The Anſwer. 2. The aire it came from; *From heaven.* 3. The way and manner of its comming; by an audible *Voice.* 4. The matter of the Anſwer. *I have both glorified it, and will glorifie it againe.*

Christ praying ever heard.

Christ is alwaies anſwered of his *Father*: either in the thing he ſueth, *Joh.* 11.42. Or, in that which he feares, *Heb.* 5.7. Or, by reall comfort, *Luk.* 22.42,43. Or in a full and perfect deliverance, *Pſalm.* 22. 20,21. compared with *Pſalm.* 16. 10, 11. *Acts* 24. 25. *Acts* 5. 31. Or, in ſupply of ſtrength for his ſuffering, *Eſai.* 50.7,8.

Its a proofe of the worth of *Chriſts* advocation and interceſſion. If I know my ſelfe to be in *Chriſts* Prayer-booke, in his breaſt, among *Chriſts* askings of the Father; its comfortable. *Pſal.* 2.8. *Aske of me, and I will give thee the heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.* When *Chriſt* asketh ſoules of the Father, hee gives him his asking: the *Lord* cannot withhold from this King, *the deſire of his heart*, Pſalm. 21.2. He asked a wife of his Father, and it was granted. *Chriſt* will have them all in one houſe to be copartners of the Crowne of heaven with him: for its his Prayer, *Joh.* 17. 24. The *King* and the *Queene* in one Pallace. We cannot fall from grace, for we ſtand by *Chriſts* prayers, *Luke* 22. 31, 32. *Heb.* 9. 24.

Our failings in expecting an answer of our Prayers.

We have many diſeaſes, in the matter of the returne of an anſwer. 1. We wait not on an anſwer; wee ſpeak words, we pray not, we breath out naturall deſires for ſpirituall mercies; we have no ſpirituall feeling of our wants, and there is an end; *Pſalm.* 18. 41. *The wicked cry, but there is none to ſave*; they doe not pray, but cry. 2. We ſtorme, and offend that our humour, rather then our faith is not anſwered, either at our owne time, or that the thing which we aske to ſpend on our luſts (as *James* 4. 3.) is not granted. 3. Wee are more carefull

carefull, and troubled, that we are not heard, then anxious to offer the rent, and pay the *calves of our lips*, in praying, which is *Gods* due. Were we as serious in worshipping in Prayer, as we are desirous of seeking wants, it were good; but there is more *seeking* in our Prayer, for our selves, then there is adoring for *God*. 4. We employ not *Christ* as *Mediator*, and *High Priest* in praying, and exercising Faith so much, as we put forth pith and strength of words, that we may extort rather our needs, then obtaine grace; as if praying, and hearing of prayers, were worke and wages, rather then begging, and giving of meere grace. 5. We consider not when we pray, and prayer is not returned in the same coyne that we seeke; That the Father hearing *Christs* prayers, virtually, and meritoriously answered all our prayers in substance, and for our good. For, 1. *Christ* can cull out, and chuse petitions more necessary and fundamentall for my salvation, then I can doe. 2. He is answered in all points; We are answered often in the generall, and in as good onely. 3. *Christ* could, with more submission and sense pray, then we can do. Nature in *Christ* cannot boast and compell *God* to heare prayers; Often our zeale is but naturall boasting and quarrelling, as if we could force *God* to answer. Grace in *Christ* (and grace is the most lowly, and modest thing of the world) prayes with all submission, *Not my will, but thy will be done*. 4. All prayers are hard for *Christ*, *Ergo*, his prayers are better heard, then the prayers of the Saints; except our prayers be folded in his prayers, they cannot be answered. The perfume, the sweet odours of *Christs* prayers are so powerfull and strong, as comming from *God-man* in one person, they must be both asking and giving, desiring and granting, praying and hearing, flowing from the same person, *Christ*. When our prayers goe to heaven; *Christ*, ere they come to the Father, must cast them in a new mould, and leaveth to them his heart, his mouth, though the Advocate taketh not the sense and meaning of the *Spirit* from them; yet *Christ* presenting them with his perfume, he removeth our corrupt sense, so as they are *Christs* prayers, rather then ours. *Hebr.* 13. 15. *Let us by him* (as our High Priest) *offer the sacrifice of praise* (then of prayers also) *to God continually*. The offering is the Priests, aswell as the peoples, *Revel.* 8. 3. and farre more here, because *Christ*

by his Office, is the onely immediate person who *maketh request to God for us.* Romanes 8. 34.

From heaven.

All Christs good, and all ours for him, came from heaven.

Hence, *Christ* troubled in soule, and afflicted beleevers on earth, keep correspondence and compliance with heaven.

1. *Christs* prayers, in his saddest dayes, have their returne from heaven. Posts and Messengers fly with wings between *God* and a Soule in a praying disposition: possible, ten Posts in one night. Prayer hath an Agent lying at the Court of heaven, and an open eare there. *Psal.* 18. 6. *Hee heard my voyce out of his temple, and my cry came before him, even into his eares.* Christ takes care that the Messenger get presence, and be quickly dispatched with a returne. *Psal.* 102. 19. *The Lord* (ere the Messenger come) *looked down from the height of his Sanctuary*, Vers. 20. *To heare the groning of the prisoner, to loose those that are appointed to death.* So *Lam.* 3. Teares lie in heaven as Solicitors with *God*, untill hee heare; *Mine eye trickleth down, and ceaseth not*, Vers. 50. *Till the Lord look down, and behold from heaven.* 1 King. 8. 30. *Heare thou in the heaven, thy dwelling place, and when thou heareſt, forgive:* saith *Solomon.* Isai. 63. 15. *Look down from heaven, and behold from the habitation of thy holinesse.* Our *Saviour* hath appointed the Post-way in that Prayer, *Our Father which art in heaven.* We have a Friend there who receives the Packet; *An high Priest set at the right hand of the throne of Majesty*, Heb. 8. 1. *Who hath passed into the heavens*, Heb. 4. 14. *And is made higher then the heavens*, Heb. 7. 26. *And liveth for ever to make intercession for us*, Vers. 25.

2. 2. In *Christs* hardest straits comfort came out of this aire. *Luk.* 22. 43. When hee was in his saddest agony, *there appeared to him an Angel from heaven strengthening him.* In his lowest condition, when hee was in the cold grave among the dead, heaven was his Magazin of help and comforts. *Mat.* 28. 2. *An Angel of the Lord came down from heaven, and rolled away the stone.* Heaven came to his bed-side, when hee was sleeping in the clods.

3. 3. The Saints have daily traffiquing with heaven: O my dear Friend, my Brother, my Factor is in that Land. *Psal.* 73. 25.

Whom

whom have I in heaven but thee? What, are not *Angels, Prophets, Apostles*, and *Saints* there? Yea; but wee have no acquaintance by way of mediation in that Land, but *Christ*: hee is the choice Friend there. 1 *Cor.*15.47. *The second Man* (both first, higheſt, ſecond and all) *is the Lord from heaven.*

4. All our good, *every perfect gift comes from heaven*, Jam. 1.17. *Manna* came not from the clouds. How then? *Joh.6.* 32. *My Father giveth you the true bread from heaven.* We are ill lodged in bits of ſick and groning clay; our beſt houſe is in heaven. 2 *Cor.*5.2. *We groning, deſire to be clothed with our houſe from heaven.* 4.

5. The earth is but the beleevers Sentinell, or at beſt, his Watch-tower; but our hope is in heaven. 1 *Theſ.*1.10. *Wee wait for the Son of God from heaven.* Our life and treaſure is there. *Mat.6.* 20. *Lay up treaſure for your ſelves in heaven.* Our πολίτευμα, *our city-dwelling and our haunting is in heaven*, Phil.1.21. 5.

What acquaintance have yee in heaven? what bloud-friend have you in that Land? The wicked man, אנוש מן־הארץ is, *the man of the earth.* And *Pſal.*17.14. *Save me from men of time*; *men of this life.* Are you a Burgeſſe of time, or a Citizen of the earth? or a man of the higher *Jeruſalem?* Imagine there were a new-found Land on earth, and in it there be twelve Summers in one Yeare, all the ſtones of the Land are *Saphyres, Rubies, Diamonds*; the clay of it, the *choiceſt gold of Ophir*; the trees doe beare Apples of life; the inhabitants can neither be ſick nor die; the paſſage to it, by ſea and land, is ſafe; all things there are to be had for nothing, without money, price, or change of commodities; and *gold* is there for the gathering: if there were ſuch a Land as this, what an huge navie would be lying in the Harbours and Ports of that Land? how many Travellers would repaire thither? Heaven is a new Land that the Mediator *Chriſt* hath found out, it is better then a Land where there is a Summer for every Moneth of the Yeare; there is *neither winter, nor night there*; the Land is very good, and the fruits of it delectable and precious; grace and *peace, righteouſneſſe, joy of the Holy Ghoſt, the fruits of that Kingdome*, Rom. 14.17. are better then *Rubies, Saphyrs*, or *Diamonds*: Chriſt the tree of life is above all Lands on earth, even his alone: and there's

Uſe.

Vatab. *a temporis rariis.* ממחרים מהלך

Pagnin. *a viris de tempore.*

How eaſie trafiquing with heaven is to the Saints.

there's no need of price or money in this Kingdome; grace is the cheapest thing of the world; *wine and milk* are here without money, and without price, *Esay* 55.1. Its a Land that stands most by the one onely commodity of Grace and Glory. Oh, there is little traffiquing with *heaven*; when was you last there? It is an easie passage to heaven; *David*, who often prayed even seven times a day, was often a day there. Prayer in faith is but one short Post thither. Oh wee have too much compliance with the earth.

A voyce.

3. The third particular in this Returne, is the Manner: In an audible voyce, the *Lord* answereth him. The multitude heard this voyce, though they understood it not. Wee read not often of an audible voyce from heaven to *Christ*; onely at his Baptisme, there was a testimony given of him *from heaven*, Mat. 3. 16, 17. and at his Transfiguration, *Mat.* 17. of which *Peter* speaketh, 2 *Pet.* 1. 18. *And this voyce we heard, when we were with him on the holy Mount.* The *Lord*, in the hearing of men, gives a testimony of his Son *Christ*, and his good cause. Hee was accused because he made himself the Son of *God*; hee prayes to *God*, and calleth him *Father*, openly; a voyce from heaven openly answering, acknowledgeth him to be the *Son of God*; though they knew not the *Lords* testimony from heaven. *God* maketh a good cause, though darkened, to shine as day-light, if men would open their eyes and see. *Psal.* 37. 5. *Roll over thy way upon the Lord, and trust in him, and hee shall bring it to passe.* But flesh and bloud saith, Innocencie lieth in the dark, and weepeth in sack-cloth in the dungeon, and is not seen. The *Lord* answereth, Vers. 6. *And hee shall bring forth thy righteousnesse as the light, and thy judgement as the noon-day.* It is true, נגה signifies to goe from one place to another; its here applied to the sun, and elsewhere to things that grow out of the earth, *Judg.* 13. 14. The sun in the night seems dead, and lost, as if there were no such thing; yet the morning is a new life to the day, and the sunne. The grape of the wine tree sowne in the earth, is a dead thing; yet it springeth in some dayes, and cometh to be a fruitfull tree. *Christ* was crucified, and buried; yet the Wine-tree grew againe: and, *Rom.* 1. 4. *Hee was declared*

God cloatheth a good cause, though darkned.

declared to be the Son of God, with power, according to the Spirit of ſanctification, by the reſurrection from the dead. The Goſpel, and a good cauſe ſeems buried, and weeps in a dungeon. *Joſeph* in the priſon, and a ſold ſtranger; yet in the eyes of his brethren hee is exalted. The *Lord* cleared *Daniels* cauſe. *Pſal.* 97. 11. *Light is ſowne for the righteous, and joy for the upright in heart.* The light and joy of the Saints, are often under the clods of the earth.

1. The Reformation of Religion goes vailed under the maſk of Rebellion, and of ſubverting Fundamentall Lawes; but *God* muſt give to this work, that is now on the wheels, in *Britain*, the right name, and call it, *The building of the old waſte places, The rearing up of the Tabernacle of David*; and cauſe it come above the earth.

2. The croſſe is that great ſtumbling block, for which many are offended at *Chriſt* and the Goſpel. It is a ſad and offenſive Providence to ſee joy weep, glory ſhamed; this is the gall, the worm-wood, the ſalt of the croſſe, that the *Lord of life* ſhould ſuffer in his owne perſon: yet here is heaven and the Father ſpeaking, and returning a comfortable anſwer to *Chriſt*, in that which hee moſt feared. The croſſe maketh an ill report of the *Goſpel* and *Chriſt*: for this the *Apoſtles* are made a theatre, a gaſing-ſtock to *Men* and *Angels*, a worlds wonder; and *Paul* would take this away, *Epheſ.* 3. 13. *Wherefore I deſire that yee faint not at my tribulation.* Then *Saints* may fall a ſwooning at the very ſight of the croſſe in others. And *Peter*, 1 Pet. 4. 12. ſaith, μὴ ξενίζεσθε, *Be not ſtricken with wonders, or aſtoniſhed, as at new things and miracles*, Acts 17. 20. when *yee are put to a fiery triall.* The comforts of the croſſe are the ſweet of it, and the honey-combs of *Chriſt*, that drop upon that ſoure tree. *The ſcandall of the croſſe removed.*

3. That the Father ſaith from heaven, There ſhall grow the faireſt and moſt beautifull Roſe that ever higher or lower Paradiſe yeelded, out of this crabbed thorne, was much conſolation to *Chriſt*. Here growes out of the ſide and banks of the lake of that river of fire and wrath that *Chriſt* was plunged in, many ſweet flowers: as, 1. A victorious Redeemer, who overcame *hell, ſinne, devils, death*, the world. 2. A faire and ſpotleſſe righteouſneſſe. 3. A redeemed, a waſhed and ſanctified Spouſe to the Lamb. 4. *A new heaven and a new earth*; behold, *Hee hath made all things new*, and hath caſt heaven and earth. *A faire roſe growes out of the croſſe when Chriſt waters it.*

earth in a new mould. 5. A new Kingdom, a new Crown to the Saints, a choiser Paradice then the first that *Adam* lost. 6. Riches of Free-grace, unsearchable treasures of mercie and love: all these blossome out of the Crosse.

The Crosse a passe that Christ keepes.

4. The Crosse is bought by, and in its nature much altered to the Saints. Its true, its become a necessary in-let, and an inevitable passage, and a bridge to heaven; but the *Lord Jesus*, not Satan, keeps the passe, and commandeth the bridge; and letteth in, and leteth out Passengers at his pleasure. But 1. *Christ* hath strawed the way to heaven with bloud and warres, and forbids us to censure his sad Patrimony, in that the servants are no worse then the *Lord*, and floure of all the *Martyrs*; though bloud hath been, and must be the Rent and In-come of the Crowne of the noble *King of Kings*, and the consecrated Captaine of our salvation. Yet it is short, and for a moment, and *Christ* hath a way of out-gate, that none of his shall be buried under the Crosse, *Revel.* 7.14. *Psal.* 74.19. (2.) *Christ* hath broken the iron chaines of the Crosse, and the gates of brasse: that the Crosse hath but a number of free Prisoners, who have faire quarters, and must goe out with flying colours, and be ransomed from the grave, *John* 16. 33. *Hos.* 13. 14. (3.) When you are in glory, and in a place above death; there shall be neither marke, nor print; no *ceatrix* of the sad crosse, on backe or shoulder, but the very furrow of teares wiped away, and perfectly washen off the face with the water of life, *For the former things shall be away.* Revel. 21, 4. Yea, the saddest of Crosses, the utmost and last blow that the Crosse can inflict, is death. I should thinke that *Christ* is the Saints factor in the land of death; He was there himselfe, and though hee will not adjourne death, yet hath our Factor made it cheap, and at an easie rate, all tole and custome is removed, and he hath put a negation upon death, *Joh.* 11. 26. *He that beleeveth shall not die.* John 14.19. Much dependeth on our wise husbanding of the rod of *God*; yet if *Christ* did not manage, order, and oversee our furnace, it could not be well with us.

Death altered by Christ.

I have both glorified it, and will glorifie it againe.

This is the fourth considerable point, the matter of the Answer.

Here is a *Lord-Speaker* from heaven, testifying that the Lords name

name shall be, and was glorified : As 1. In *Christs* person and incarnation, *Joh.* 1. 14. *The word was made flesh, & dwelt amongst us, and we beheld his glory.* So the *Angels* did sing at his birth. *Luke* 2. 14. *Glory to God on the highest.* *Christs* laying aside of his glory, and his emptying of himself for us, was the glory of rich mercy. 2. His Miracles glorified *God. Joh.* 2. 11. *This first miracle did Jesus to manifest his glorie.* When he cured the *Paralytick* man, *Luk.* 2. 12. *they were amazed and glorified God.* When hee raised *Jairus his daughter.* Luke 7. 16. *There came a feare on all, and they glorified God.* 3. In all his life he went about doing good ; and sought (*John* 8. 49.) to glorifie his Father. 4. In his death, *God* was in singular manner glorified. When the *Centurion* (Luk. 23. 49.) *saw what was done, he glorified God.* The repenting Theife preached him on the Crosse to be a *King :* and this was a glorifying of *Christ* in his greatest abasement and shame. Yea, his glory was preached by the Sunne, when it was, contrary to the course of nature, darkened : and by the Rocks, when they were rent, and the *Temple* cloven asunder, and the Graves opened, when men weakely, or wickedly denyed him, and would not onely not preach his glory, but blaspheme his name, 5. He was glorified in his resurrection, *being declared to be the Sonne of God, and obtained a name above all names, and was by the right hand of God, exalted to be a Saviour, and a Prince, to give repentance to Israel, and forgivenesse of sinnes, Phil.* 2. 9. *Ephes.* 1. 20. *Act.* 5. 31. *Act.* 3. 13. (6.) He shall come againe in his glory, *Math.* 25. 31. *And shall be glorified and admired in all his Saints.* (2 *Thess.* 1. 10.) The faireſt and most glorious sight, that ever the eye of man saw, shall be, when *Christ* shall come riding through the cloudes, on his Chariot of glory, *accompanied with his mighty Angels*, and with one pull, or shake of his mighty armes, shall cause the Starres to fall from heaven, *as figges fall from a fig-tree, shaken with a mighty wind*, and blow out all these candles of heaven with one blast of his ire ; and *A fire shall goe before him, and burne up the earth with the works that are therein* ; when the higher house of heaven, and the lower of the earth shall meet together, and when Mystical *Christ* shall be glorified.

How the Lord was glorified in Christ.
1.
2.
3.
4.
5.
6.

If there be so much glory in *Jesus Christ*, and his sufferings as he must *beare the glory*, Zach. 6. 13. And *All the glory of his fathers house be upon him*, Esai. 22. 24. His Crowne of glory

Vse 1.

on his head, must be so weighty, and ponderous, with Rubies, Saphires, Diamonds, that it will break the neck of any mortall man, *King*, or *Parliament* to beare it. None on earth have a head or shoulders, for this so weighty a Diademe; *Parliaments* have not necks worthy to carry *Christs* golden bracelets, nor a backe to be honoured with his robe Royall; if they will but take his Scepter in their hand, it shall crush them as clay-vessels: this *stone hewen out of the Mountaine without hands*, shall crush the clay-leggs of *Parliaments*, and then how shall they stand?

Vse 2.

God properly glorifies himselfe; *Angels* and *Men* are but chamberlaines and factors, to pay the rent of his glory; and because he will give himselfe, his *Sonne*, his *Spirit* to us, and his grace, and *yet will not give his glory to another*; let us beware to intercept the rents of the Crowne.

We have grace, but must not share with the Lord in his glory.

Object. *The Lord giveth grace and glory*, Psalm. 84. *And he hath a crowne of glory laid up for his Saints, in the heavens.*

Answ. That glory is but matured and ripened grace, *Gods* glory is the eminent, celebrious, and high esteeme that *Men* and *Angels* have of *God*, as *God*, or the foundation of this; to meddle with this is to encroach upon the Crowne and Prerogative royall of *God*. Glory imparted to Saints in heaven, is but a beame, a lustre, shaddow, or way of that transcendent and high glory that is in *God*; and is as farre different from the incommunicable glory of *God*, as the shaddow of the Sunne in a Glasse, or in the bottome of a Fountaine, and the Sunne in firmament. We may desire the chips, and shaddows, and raies of glory, but beware that we meddle not with that which devels and men, alwaies seeke after, in a sacrilegious way.

How the glory of God and grace doe differ.

Vse 3.

3. We are hence taught, to admire the excellencie of the unsearchable knowledge and skill of Divine providence; out of *Christs* abasing himselfe to take on him our nature. 2. Out of his miracles, that were just nothing to blind-naturall-men. 3. Out of his death and shame, the *Lord* extracteth the most eminent and high glory of his name. That Omnipotencie should triumph in the jaw-bone of an Asse, in a straw, in a crucified man, commends the glory of *God*, and the art of his workmanship; to make Gold out of clay and iron, Diamonds and Rubies out of the basest stones, would extoll the art of man.

God art of omnipotency in extracting glory out of all the basest and most shun full things of the world.

A

A creation out of *nothing*; and Flowres, Roses, Forrests, Woods, out of cold earth, is the praise of the wisdome and power of the *Creator*; the baser the matter be, the art of the Author is the more glorious, if the worke be curious and excellent.

God here 1. Out of death, shame, sinfull oppressing of the *Lord of glory*, raiseth the high worke of mans Redemption. 2. When we spill businesse and marre all, through sinning and provoking *God*, then *Israel* must bring a spilt businesse to *God*, that he may right them, *Judg.* 3. 10,11. *God* can find the right end of the threed, when matters are ravelled, and disordered. We see now, Nations confounded, enemies rising against us. But bloud, warres, confusions, oppression, and crushing downe of *Christ* and his *Church*, are good and congruous meanes, when they have the vantage of being handed by omnipotencie. When we worke, the instrument must bee as big as a mountaine, and then our eye cannot see *God*, for the bigness of the Instrument. *God* regardeth not the nothings, and the few that he worketh withall. Dead men can fight, when *God* putteth a sword in their hand; *Men shall fall under wounded men*: beware of robbing *God* of his glory. Did ever a decree or a counsell of *God* part with child? Or can *Omnipotencie* bring forth untimely births, or prove abortive? You see *Christ* now in the death-house of *Adams* sonnes, and wrestling with hell; yet *God* by *Christ* at the weakest, works his end; death is a low thing, sinne is farre more base; but when *God* acts at the end of either, they have a scope and end as high as *God*, to glorifie *God*.

All things must base are most congruous for high ends, when omnipotencie handleth them.

3. If *God* hath been, and must be glorified in all that is done, what doe we doe, we trouble our selves to seeke glory one of another. We are created for this end, and its our glory to fetch in glory to *God*. What? can the aiery applause of men bee golden stilts for creeples to walke to heaven withall? Or can the peoples poore *Hosannas* be silken sailes to our ship, or golden wings, that by these you man saile and flye up to heaven? Where is *Belshazzer*, who but built a house *for the glory of his owne name?* Where is *Herod*, who did receive one word of a *God*, which the people did steale? Doe not these fooles take little roome in print, and at this day, as little in the clods of the earth? The *Roman State* would not permit *Christ* to be a *God*: What was their doome, must not a Kingdome cast

Glory from men a vaine thing.

its bloome, fall, and wither, that will not suffer *Christ* to be a *King* in his Church?

Vers. 29. *The people therefore that stood by, and heard it, said it thundered: others said, an Angel spake to him.*

Another effect of the Prayer of *Christ*, doth follow in the people. They had sundry judgements of this Answer from heaven: Some *said it was a thunder*; for they understood it not. Others, nay, but it is above nature; *An Angel hath spoken to him.*

It thundered.

Doth not any rude shepherd, or the most simple ideot know a thunder? Its a place that holds forth to us, how ignorant we are of *God*, and of the Gospel-way. Consider what was in this Answer: 1. It was the *Gospel*. In what language it was spoken, (belike not in a known language) cannot be determined out of the Text. 2. It was a cleare expression of that Communion between *Christ* and his *Father*. 3. What *God* meanes, or what is his sense in his word or works, is unknown to us. 4. That they say the Gospel is a thunder, and a work of nature, is a meere imagination and a dreame. Yet these wayes are among themselves all false, and they doe not agree one with another.

Many false opinions touching the Gospel.

1. *The Gospel dark to many.*

Consid. 1. The Gospel is the will of *God* from heaven; yet it is a riddle, a parable not understood, *Mat.* 13. 14. *In the Law it is written, With men of other tongues and other lips will I speak to this people,* 1 Cor. 14. 21. And, *Isai.* 29. 11. *And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee. And hee saith, I cannot: for it is sealed.* Vers. 12. *And the book is delivered to him that is not learned, saying, Reade this, I pray thee. And hee saith, I cannot; I am not learned.* 1 Cor. 1. 18. *For the preaching of the crosse is to them that perish, foolishnesse.*

2. *God must use Logick to our affections, as well as to our mind, ere we know him savingly.*

Consid. 2. God reasoneth not only with mens minds, to convince them; but also with their will and affections. *Act.* 9. *Christ* from heaven proposeth a Syllogisme to *Saul*'s fury, *Its hard for thee to kick against pricks.* God hath Logick against anger, which hath neither eares nor reason; for if hee could not

out-

out-argue *Laban's* hatred, and the haters of the Saints, to whom hee saith, *Touch not mine anointed, and doe my Prophets no harme*, Psal. 107. hee would not speak to their affections, nor would it be said, that in their affections they repute *Christ* and the *Gospel* foolishnesse, if there were not a contrariety between the affections and the Gospel.

Consid. 3. The understanding is a dark-lanthorne, that hath some light within, but casts none at all out, to apprehend things above hand: and as the will is irony and stiffe to heaven, so is it waxy and apt to receive the impressions of the flesh, except *Christ* draw-by the curtaine of the flesh, to let you see the glory of the *Gospel*. Otherwise, *God* speaks, and *Samuel* saith, *Eli, here am I; for thou calledst me.* To the woman of *Samaria, Jacob* is greater then *Christ*; and *Jacob's* Well, as good as the water of life. Justice often puts one seale on the Gospel, and another on the mans two eye-lids, that the vision is as dark as mid-night. 3. *The mind dark in the things of God.*

Consid. 4. The communion between *Christ* and the soule, as here between the Son *Christ* and the Father, is *quid pro quo*, a *thunder*, a work of nature, or any thing to the naturall man; *God* speaking to the heart, is a mystery to him. *Joh. 6. 52. The Jewes say among themselves, How can this man give us his flesh to eat?* Very hardly, according to their Papisticall fancy of a bodily eating. 2. The high esteeme of *Christ* above other Beloveds, is a mystery to naturall Saints, in so farre as they are naturall. Its a strange question for Professors of the Gospel to say, *What more is in Christ then other Well-beloveds?* Yet they say it, *Cant. 5. 9.* (3.) The naturall understanding is the most whorish thing in the world: There is a variety of fancied *gods* there. *According to the number of thy cities, were thy gods, O Judah*, Jer. 2. 29. *They have made them molten images of their silver, and idols according to their owne understanding*, Hos. 13. 2. The understanding, even in the search of truth amongst the creatures, is a rash, precipitate, and unquiet thing; and like a Silk-worme, first makes a work of many threds, and then lies fettered and intangled in that which came out of its owne bowels. The mind spins and weaves out of it selfe, fancies, dreames, lies, and then its work must be spent on these, and so creates its own chaines and fetters. But in the matters of *God* it runs mad, playes the wanton; in the Gospel-knowledge 4. *The understanding vain.*

it turnes frantick, and when it comes to move and act within the ſphere of ſupernaturall truths, it but laughs and ſports till it come out againe. 1 *Cor.* 1. 23. If *Chriſt* preached be fooliſhneſſe, then *Chriſt* himſelfe muſt be a foole to the *Grecians*, the excellenteſt wits in the world. 1 *Cor.* 2. 14. The Goſpel cannot come within the brain of a naturall man, but as a notionall *fancie*, a *chymera*. Yea, when the greateſt wits came to the borders of divine truth, to look on the out-ſide of Divinity, called *Theologia naturalis*, to look on the Lords back-parts, and contemplate and behold *God* in his works, they knew not what to make of God, *Rom.* 1. 21. Some thought *God* to be a dainty *Bird* of Paradiſe; nay, ſaid other great wits, hee is a *foure-footed Beaſt*; nay, ſaid another, but hee is a *creeping thing*: and the moſt eminent of them, even head of wit among them, ſaid, hee was *a corruptible man*: yea, all of them, ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν. *They turned vaine, foggie, reaſonleſſe, and ſtark nought in their finer diſcourſes* and reaſonings, in weighing and poyzing things. *Gen.* 6. 5. *The frame of the heart of man is onely evill.* יֵצֶר Gen. 8. 21. ſignifies, *a Potters veſſel.* Eſay 29. 16. *Your turning of things up-ſide-down, ſhall be reputed as the clay* הַיֹּצֵר *of the potter*: From the root יָצַר *to thinke, deſire*; *to forme a thing of clay as the potter doth.* From this is the potter named יוֹצֵר Zach. 11. 13. Gen. 2. 7. Deut. 31. 21. *I know their imaginations*, or earthen pots, that be in the heart, mind, and head of men. Many vaine frames are in our heads, as there be variety of pots, bottles, and earthen veſſels in the potters houſe. Many wind-mills, many pitchers and clay-frames are in the vaine heart, but they are evill, wicked, and *onely evill from the womb.* But eſpecially, how many devices and new moulds of Religions, and ſundry *gods* are in the heart of men? How many ſundry opinions of *Chriſt*, are in mens braines? for concerning *Chriſt*, Mat. 16. 14. *Some ſaid he was John Baptiſt, ſome Elias, and others Jeremiah.* 4. The love and affections are moſt whoriſh, light, and wanton; if *Martha* ſeek not one thing, ſhee ſeeks many things: no one *God* is the naturall mans *God.* It may be maintained, that an unrenewed man hath not one predominant, but indefinitely, ſin is his king;

The affections vaine.

and

and as many ſins, as many kings. *Rom.*5.14,17. *Rom.*6.7,8,9. Its true, pride, covetouſneſſe, or ſome particular ſins may come to the throne by turnes, as either complexion, ſtrength of corrupt nature, or times beare ſway; for as *Satan* is not divided againſt *Satan*, ſo not any naturall man will be a Martyr for a falſe *god*, or a predominant luſt, in oppoſition to another known falſe *god*, though all may oppoſe the Goſpel. The Lord complaines of a whoriſh heart, *that playeth the harlot with many lovers*, Jer. 3. 1. and heaven and ſaving grace ſtands on an indiviſible point, like the number of ſeven; one added, one removed, varieth the nature: no man is halfe in heaven, halfe in hell: *almoſt a Chriſtian*, is no Chriſtian. When *Adam* fell from one *God*, hee fell *upon many inventions*; not upon one onely, *Eccleſ.* 7. 29. Our wandering is infinite, and hath no home: either *God* is a *thunder*, or then hee is an *Angel*, ſpeaking from heaven.

A naturall man hath not one certaine predominant.

Conſid. 5. Men think the ſupernaturall wayes of *God* a thunder in the aire, which is a moſt naturall work; the ebbing and flowing of the *Spirit*, either naturall joy or melancholly, naturally following the complexion of the body. Its Grace that puts a right ſenſe on the works of God, as on the word: wee are no leſſe heterodox in miſ-interpreting the wayes and workes of *God*, then in putting falſe and unſound ſenſes on his word. Emrods plagues the *Philiſtines*; they doubt if chance, or if the *God of Iſrael* have thus plagued them. *Moſes* works miracles, the *Magicians* work miracles, and the *Egyptians* doubt whether their falſe *god*, or the living *God that made the heaven and the earth*, hath wrought the miracles. When *God* and Nature both worke, naturall men, or Saints as naturall, betake themſelves to the neareſt *God*. As ſickneſſe comes, the naturall man ſaith, Neglect of the body, health, the moone, humours, the aire, cold weather did it; but hee looks not to *God*. And the beleever, guilty of a breach of the Sixth Command, in neglecting ſecond cauſes, and in needleſſe hurting the body, ſeeth not this; but fathers all upon *God*, onely in a ſpirituall diſpenſation, and conſidereth onely diſpenſation in *God*, not ſin in himſelfe. 2. Mercies grow inviſibly, and wee ſee not; wee are ready to ſleep at mercies offered. When *Chriſt* knocks in love, wee are in bed; *Cant.*5. (3.) Judgements ſpeak in the dark, but wee heare not: the *Lord* fatteneth ſome ſlaughter-oxen for hell,

5. *We are heterodox and hereticall in miſ-interpreting the works of God as well as his word.*

hell, and death, is on some mens faces, even the second death on their person, but they see not. *To heare the Lords rods, and who hath appointed it,* is the man of Wisdomes part, *Micha 6.9.*

A Heterodox will.

There is an Orthodoxe Wisdome and Will, as there is an Orthodox Faith. Will, as well as the minde, can frame Syllogismes; every unrenewed man hath a faith of his owne in the bottome of his will. *2 Pet. 3. Some are willingly ignorant;* Some *Jer. 9. through deceit refuse to know the Lord*; whereas lusts puts out reason, and takes the chaire. Lust hath stout Logick against *Christ*; a fleshly minde vainely puffed up, is a badge of bastard wit, out-reasoning all the *Gospel*. O but grace is quick-eyed, sharpe, and a witty thing, to see *God* vailed in, under the curtaine of flesh; to see *Christ* and *heaven* through words, and the *Gospel* with childe of so great a salvation.

Division the birth of weake minds.

Consid. 6. What wonder that there bee divisions about *Christ*. Some will have the *Lord* speaking from heaven, a thunder; others, an *Angel*. *Christ* is the most disputable thing in the world, *Math.16.13,14.* there be five Religions, and sundry opinions touching *Christ*, the *Scribes* and *Pharisees* had many sundry opinions, and one of them is the right way onely, and tenne false. *Joh.7.40.* Many say *Christ is a Prophet.* Vers. 41 *Others said, this is the Christ*; Others no: *Shall Christ come out of Galile, and there was a division among them* Luke 2.34. *Christ is for a signe that shall bee spoken against.* And amongst *Christs* sufferings this is one, *Hebr. 12. 3. He sustained ἀντιλογίαν, contradiction of sinners.* Math.24. *Many false Christs shall arise.* There is but one heaven, and one way to heaven; and there is but one hell: but there be thousands of wayes to hell: from one point to another, you can draw but one straight line; but you may draw tenne thousand crooked, and circular lines. The truth is one, and very narrow, the lie is broad and very fertile, and broodie, error is infinite. Its a blessed thing to find wisdome to hit upon *Christ*, and adhere to him; there be some dicers and couseners, *Ephes.4.14. that lye in wait to deceive the simple*; and *they cast the dice for heaven*, and can cast you up any thing on the dice, either one, or seven; do yee then resigne your selves in this wood of false Religions that now is, to *Christ*, to be led to heaven. Many now teach, there be some few fundamentals, beleeve them, and live well, and you are saved. And many false Teachers that turne the

Sinne and error broodie, truth but one.

When erring, though in non-fundamentals may displease God, and deface truth, and bee damned eternally.

the *Goſpel* upſide downe, ſay, it is the ſame *Goſpel*, though the head be where the feet ſhould be; and for errors, we wrong not truth, *ſo long as we hold nothing againſt fundamentals*: Should a man remove the roofe of your houſe, cut down the timber of it, and pick out all the faire ſtones in the wall, and ſay, Friend, I wrong not your houſe, ſee, the foundation ſtones are ſafe, and the foure corner ſtones are ſure, in the meane time, the houſe can fence off neither winde nor raine, would not this man both mock you, and wrong you? He that keeps the foundation *Chriſt*, ſhal be ſaved, *though he build on it hay and ſtubble*, 1 Cor. 3. Its true. But it was never the intent of the *Holy Ghoſt*, That a man beleeving ſome few fundamentals, though he hold, and ſpread lyes and falſe Doctrines, is in no hazard of damnation; or that hee hath liberty of conſcience, to adde to the foundation *hay, and ſtubble, and untempered morter*: and to daube dirt upon the foundation *Chriſt*, and not ſinne, the place ſpeaks no ſuch thing, but of this elſe where.

Others ſaid it was an Angel.

Theſe come neerer to the truth; for they conceive there is more in this voice, then a worke of Nature, ſuch as a thunder is; they think, an *Angel* ſpoke to *Chriſt*; and they are convinced, that *Chriſt* keeps correſpondence with *Heaven* and *Angels*.

Angels have been, and are in high eſtimation among men alwaies; and there is reaſon for it.

1. There is more of Heaven in *Angels*, and more of *God*, then in any of their fellow-creatures. Sinnefull men have been ſtricken with feare at the ſight of them; they are perſons of a more excellent countrey then the earth. *John* the Apoſtle did overvalue an *Angel*, *Revel.* 19. *Revel.* 21. And *fell downe to worſhip him.* *Elect Angels kept faſt their integrity.*

2. *Angels* elect and choſen, never loſt their birth-right of creation, as *Men* and *Devils* have done; they were created as the Lilies and Roſes, which no doubt, had more ſweetneſſe of beauty and ſmell, before the ſin of man made them vanity-ſick, *Ro.* 8. 20. but they have kept their robes of innocency, their cloth of gold above five thouſand yeares, without one ſparke of dirt, or change of colour, for they never ſinned; innocencie and freedome from ſinne, hath much of *God*. *Adam* (as many think) kept not his garments cleane one day. Courtiers of heaven,

and Saints should walke like *Angels*, and keepe good quarters with *Christ*. Grace is a pure, cleane, innocent thing; teacheth Saints to deny ungodlinesse; and so much the more have *Angels* of *God*, that they are among devils and sinnefull men, and yet by Grace are kept from falling; the more grace, the more innocencie. Grace as pardoning hath its result from sinne, but is most contrary to sinne. Grace payeth debt for sinne, but taketh not on new arreares; its abused grace that doth so.

2. But these thus convinced, that the *Lords* voice is more then a thunder. Goe no further, they say here, *others said it was an Angel.*

Hence touching conviction.

1. *Conviction how farre it goes.*

Pos. 1. Conviction of conscience may bee strong, and yet at a stand. *Never man spake like this man*, say the Jewes, *yet they hate him.* Joh. 7. 28. *Jesus cryed in the temple, as he taught, saying, Yee both know me, and yee know whence I am; I am not come of my selfe, but he that sent me is true, whom yee know not.* Vers. 29. *But I know him.* Then they knew *Christ*, for conviction, and they knew him not; for, *they crucified the Lord of glory*; and if they had known him under the supernaturall notion of the *Lord of glory, they would not have crucified him*, 1 Cor. 2. 8. *Felix* trembles, and is convinced, but imprisons *Paul.* The *Devils* beleeve there is a *God*, and tremble, *Iam.* 2. but *Light* is made a captive, and made a prisoner, *Rom.* 1. 18. Its a most troublesome prisoner, it holds the conquerour waking, and yet he cannot be avenged on it.

Light is a cumbersome captive.

2. *Conviction with malice most devillike.*

Pos. 2. Conviction turned to malice, becomes a Devill; the *Pharisees* convinced, goe on against heaven, and the operation of the *Holy Ghost.* And the *Jewes* saw the face of *Stephen*, as *it had been the face of an Angel*, Acts 6. 15. Yet *Acts* 7. 57. 58. *they runne on him, and stone him to death.*

3.

Pos. 3. Conviction maketh more judiciall hardning then any sinne; it revengeth it selfe upon heaven; hell neere heaven is a double hell. *Joh.* 12. 37, 38. *Though hee had done so many miracles before them, yet they beleeved not.* A reason is, Verse 40. *Hee hath blinded their eyes, and hardened their heart.*

4. *Will-heresie more dangerous then minde-heresie.*

Pos. 4. Omnipotencie of grace can onely convince the will. Preachers may convince the minde, and remove mind-heresie, but

but *Christ* onely can give eares to love, feare, sorrow, and remove will-heresie, *John* 6.45. There be reasonings and Logick in the will, stronger then these in the mind; the will hath reason why it will not be taken with *Christ*, *Joh.* 5.40. and a Law, *Rom.* 7. 23. of sinne, why it is sweet to perish, and death is to be chosen.

Pos. 5. It is the right conviction of the Spirit, to be convinced; 1. Of unbeliefe: 2. Of the excellencie of *Jesus Christ*, that I must have *Christ*, cost me what it will; say it were all that the rich Merchant hath, *Matth.* 13. 45, 46. There is a white and red in his face, hath convinced the mans love, and hath bound his affection, hand and foot; that hee takes paines on despised duties that lye under the very drop of the shame of the Crosse, *Acts* 5.4. 5. *Its right conviction when love is convinced to duties that lye under the drop of the crosse.*

Pos. 6. To be willing to doe a duty that hath shame written on it, as to be scourged for Christ, as the *Apostles* were, and for an honourable Lord of counsel, as *Joseph of Arimathea* was, to petition to have the body of a crucified man to burie, it being a duty neere of bloud to the Crosse; both apparent losse, and present shame, is a strong demonstration, that the whole man, not the minde onely, but the will and affections are convinced. Some duties grow among thornes, as to *be killed all the day long, and to take patiently the spoiling of our goods, for Christ.* Some duties grow among Roses, and are honourable and glorious duties; as to kill and subdue, in a lawfull warre, the enemies of *God.* The former are no signe of wrath, nor the latter of being duely convinced of the excellency of *Christ*, except in so farre as we use them, through the grace of *Christ*, as becommeth *Saints*; or abuse them, but it is more like *Christ* to suffer for him, then to doe for him. 6.

Pos. 7. *God* will have some halfe gate to heaven, though they should dye by the way; some are more, some lesse convinced: the more conviction, if not received, the more damnation. The *Gospel* is not such a messenger as the Raven that returneth not againe: *Esay* 55.11. *My word that goeth forth out of my mouth, it shall not returne to mee void, it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* The *Gospel*, and opportunity of reformation, falleth not in the Sea-bottome, when a Nation receive it 7.

not, but it returnes to *God* to speak tydings: We will not give an account of the Gospel, but the Gospel gives an account of us. 2. Even when the Ordinances are rejected, *they prosper*, Esay 55.11. to harden men: they are seed sowne, and raine falne on the earth, they yeeld a crop of glory to God, even *a sweet savour to God, in those that perish, as in those that are saved*; 2. Cor. 2.15,16. The lake of fire and brimstone, as a just punishment of a despised Gospel, smells like Roses to God.

A despised Gospel prospe-rous.

30. *Jesus answered and said, This voyce came not because of me, but for your sake.*

31. *Now is the judgement of this world, now shall the Prince of this world be judged.*

Now followeth the other effect of *Christs* Prayer, toward the world.

1. In generall. The Prayer is answered (saith *Christ*) not so much for my cause, to comfort me, (for hee might otherwise be comforted) as for you, that yee may beleeve in mee, hearing this testimony from heaven. 2. In particular: Hee sets down the fruit of his death. 1. On the unbeleeving world, they shall be judged and condemned. 2. On the spirituall enemies, and by a *Synecdoche*, the head of them, *Satan*, the *god of this world shall be cast out*, and sin, and death, and hell with him. 3. The prime fruit of all, *Vers.* 32. When I am crucified, by my Spirit of grace, the fruit of the merit of my death, I will draw all men to me.

This voyce came not because of me.

Christs well and woe, his joy, his sorrow, is relative, and for sinners. *Christ* as *Christ* is a very publike person, and a giving-out *Mediator*. And it addeth much to the excellency of things, that they are publike, and made out to many: As the sun, the starres, the rain, the seas, the earth, that are for many, are so much the more excellent: It is a broader and a larger goodnesse, that is publike. Heaven is an excellent thing, because publike, to receive so many crowned Kings, and Citizens, that are redeemed from the earth. The Gospel is a publike good for all sinners: Eternity is not a particular duration, as time is, that hath a poore point to begin with, and end at; but the publike good of *Angels* and glorified *Spirits*. Time indeed is a publike thing,

Christ a most publike person.

thing, but becauſe its the heritage of periſhing things, it is not publike in compariſon of eternity. And *Chriſt*, becauſe a publike Spirit, for the whole family of elect *Angels* and *Saints* in heaven and earth, is a matchleſſe excellent one. And its obſervable, that there is nothing in heaven, that is the ſeat and element of happineſſe, and the onely Garden and Paradiſe of the Saints felicity, but it is publike and common to all: The inhabitants the glorified *Saints* and *Angels*, all ſee the face of him that ſitteth on the Throne, (of degrees of fruition, I ſpeak not;) they all drink of the river of water of life; all have acceſſe to eat of the apples of the tree of life, there is no forbidden fruit in heaven; all have the bleſſing of the immediate preſence of the *Lamb*, and there is neither *need of Sunne, or Moon, or light of a candle* to any; all equally enjoy eternity, there is one Leaſe and Terme-day to the loweſt inhabitant of glory, and that is eternity; there is common to them all one City, the ſtreets whereof are tranſparent gold; that the pooreſt inhabitants of a Town, walk on a ſtreet of *gold of Ophir*, is a great praiſe to the City: it is common to them all that they ſhall never ſigh, never be ſad, never ſicken, never be old, never die; and eternall life is common to them all: and then all feele the ſmell of the faireſt Roſe that *Angels* or *Men* can think on, the Flower, the onely delight, the glory, the joy of heaven, the *Lord Jeſus*; all walk in white, and can ſin no more. Then, a publike *Spirit*, who is for many, is the excellenteſt *Spirit*. Men of private *ſpirits*, who carry a reciprocation of deſignes onely to themſelves, and die and live with their owne private intereſts, are bad men. When *our ſelfe* is the circle, both center and circumference, wee are ſo much like the *devill*, who is his owne *god*, adores himſelfe, and would have *God* to adore him, *Mat.* 4. 9. Now, *Chriſt* is the moſt publike, relative, and communicative *Spirit* and *Lord* that is. 1. All *Chriſts* offices are for others then himſelfe: *Hee is not a Mediator of one:* A Redeemer is for captives, a Saviour for ſinners, a Prieſt for offenders and treſpaſſers, a Prophet for the ſimple and ignorant, a King to vindicate from ſervitude, all that are in bondage; the Phyſician for the ſick: and this ſpeaks *for you*, ſinners. 2. Why did hee empty himſelfe, *Luke* 19. 10. 1 *Tim.* 1. 15. and come into the world? *For ſinners.* 3. Why was he a fitted Sacrifice to die? Joh. 17. 19. *For their ſake alſo ſanctifie I my ſelfe, that they alſo*

Heaven and all things there moſt publike, and ſo much the more excellent.

also may be sanctified by the truth. 4. His dying was a publike and relative good. Joh.10.10 *For his sheep. For,* Joh.15. 13. *his friends. For,* Rom.5.10. *his enemies. For his Wife,* to present a Bride without spot or wrinkle to *God,* Ephes. 5. 25, 26. (5.) And hee rose againe for us, even *for our justification,* Rom.4.25. (6.) And whose cause doth *Christ* advocate in heaven now? Ours. For *us, if wee sinne,* 1 Joh.2.1. *hee intercedes for us,* Heb.7. 25. *That wee may have boldnesse to enter into the holy of holiest,* Heb. 10. 19. (7.) *Christ* hath so publike an heart, that hee longs to returne againe, and to see us, Joh. 14. 3. *I will come againe, and receive you to my selfe.* A Surety is a very relative person, and for another: the head is for all the members, the meanest and lowest: and it is not enough to him to rent the heaven, and digge a hole in the skyes once, when hee was incarnate, but hee makes a second journey in coming down to rent the heaven, and fetch his Bride up to himselfe. They are hence rebuked, that so improve *Christ,* as if hee were a Jewel locked up in a Cabinet in heaven, to be touched and made use of by none: *Oh, I am a sinner, I am a wretched captive, what have I then to doe with so precious a Lord, as Christ?* But, I pray, (1.) wherefore is *Christ* a *Saviour?* is hee not for sinners? Wherefore a *Redeemer?* is it that hee should lye by *God,* as useless? was he not a *Redeemer* for captives? (2.) What if all the *world* should say so? *Christ* should be a *Saviour,* and save none; a *Redeemer,* and ransome none at all; for all are sinners, all are captives. *Christs* very office begets an interest in the sick to the Physician: Claime thine interest, O sick sinner.

Christs office warrants us to apply him.

Now this voyce was unknowne to those that heard it, and yet it was for men that understood it not: Christ acteth for us, when wee are sleeping. The people of God were to be seventy yeares in *Babylon,* and were going on in their obstinacy, yet then God saith, *Jer.* 29. 11. *I know the thoughts I thinke toward you,* (you know them not; I love you, but yee know not) *even thoughts of peace and not of evill, to give you an expected end.* Many glorious mercies are transacted in Gods mind, without our knowledge: Ere the corner stone of the earth was laid, hee had made sure worke of our election to glory, *Ephes.* 1.4. *Rom.*9. 11. (2.) *The everlasting covenant between the Father and the Son,* that blessed bargaine of free-redemption in Christ,

1. *Much of the businesse of our salvation was transacted without our knowledge.*

2.

Christ, was closed from eternity, *Jer.*32.39.40. To doe us good when wee are farre-off, and know no such thing, is a great and free expression of love. (3.) Wee should be narrow vessels, not able to containe our joy, without breaking, if wee understood what an house not made with hands were prepared for us in the heavens; but *our life is hid with Christ in God*, it appeares not now what wee are. You never saw the Bride the Lambs Wife broydered with heaven, free-grace, and riches of glory. Every Saint is a mystery to another Saint, and that is the cause that love to one another is so cold: Every Saint is a riddle, and a secret to himselfe. It was a priviledged sight, even a priviledge of the higher House, and of the Peeres of Heaven, that *John* saw, *Revel.* 21. 10. *And he carried me away in the Spirit to a great and high mountaine, and shewed me the great City, the holy Jerusalem, descending out of heaven from God*, Vers. 11. *Having the glory of God: and the light was like a stone most precious, even like a Jaspar stone, cleare as Chrystall.* Here is a Kings daughter, a beautifull Princesse, in the gold of heavens glory, arrayed with *Christ*; who seeth this while wee are here? every one seeth not such a sight of glory.

3.

One Saint a mystery to another.

If there be such an active application on *Gods* part, that *Christ* is fitted and dressed for sinners, there should be a passive application on our part: O what an incongruity and unsuitablenesse betweene *Christ* and us! hee is a Saviour for sinners, wee are not sinners for a Saviour: hee is open and forward to give, wee narrow and drawing to receive. A Physician that thrusteth his art and compassion to cure, is unfitting for a sick one, froward and unwilling to be cured. Wee should be for *Christ*, as for our onely perfecting end; but it is not so. Oh, men are for their owne gaine, from their quarter, *Esay* 56. 10. Their eyes and hearts are not but for covetousnesse; *Jer.*22.17. *For the glory of their owne name*, Dan. 4. 30. *For the continuance of their houses to many generations*, Psal. 49. 11. *For the flesh, to fulfill the lusts thereof*, Rom. 13. 14.

Vse 1.

If *Christ* be for the Saints, then all other things are for them; all things are theirs: Death is a Water-man to carry them to the other side of time; the earth the Saints Innes; the creatures their servants; as sun, moon, and starres, are candles in the house for them: Providence for them, as the hedge of thornes, is to fence the wheat, the flowers, the roses, not the thistles

Vse 2.

All things are for the Saints.

thistles, and all because *Christ* is their *Saviour.* Verse 31. *Now is the judgement of this world, now shall the Prince of this world be cast out.*

Two enemies are here judged, the *World* and *Satan.*

What is the the judged World.

As touching the former enemie: Wee are to consider the time. *Now*; 2 the enemy, the *World:* 3 The restrictive Pronoune; *This world*: 4 That which *Christ* acteth, hee *judgeth the world.* But what is meant by the *judgement of the world.* Some understand, that now by *Christs* death is the right constitution of the *world,* as if the *world* were put in a right frame, and delivered from vanity, and restored to its perfection by *Jesus Christs* death. Others thinke by the *world,* is meant the sinne of the *world*, or the sinning world; in that *Christ condemned sinne, in the flesh, by his death.* But by the *World* is meant the reprobate, and wicked *world,* that are here ranked with *Satan,* for *Christ* in his death gives out a doome and sentence on the unbeleeving *World*; because they receive not him; as *John* 3. 19. *This is the* (κρίσις) *judgement of the world) that light is come into the world, and men loveh darkenesse, &c.*

Hopes good prophecying in saddest times, and the sweet fruits thereof

Now for the first of these: We see that *Hope* helps the weake; before *Christ* yoake with devils, hell, and death, he seeth and beleeveth the victory: It was now a darke, and a sad providence with *Christ* in his soule-trouble; but hope lying on the cold clay, prophecieth good; Hope among the wormes breathes life and resurrection. *Psal.* 16. 10. *Thou wilt not leave my soule in grave.*—Vers. 11. *Thou wilt shew me the path of life.* Psalm. 118. 17. *I shall not die, but live; and declare the works of the Lord.* He was at this time, in regard of danger, almost in deaths cold bosome. Saw yee never Hope laugh out from under dead bones in a bed? Boylie, rotten, and halfe dead, *Job* Chap. 19. 26. *I know that my Redeemer liveth, and that he shall stand at the latter day on the earth:* Vers. 26. *And though after my skinne, wormes destroy this body, yet in my flesh I shall see God.* And 2 *Cor.* 5. 1. *Hope* doth both die, and at the same time prophecie heaven and life: *Wee know, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternall in the heaven.* Would any man say, *Paul,* how know yee that? the Answer is; Faith holdeth the candle to Hope, and Hope seeth the *Sun*

in

in the Firmament at midnight. *We know if this house be destroyed, we have a better one.*

2 Hope is one of the good Spies, that comes with good tydings, bee not dismayed, *God will give us the good land*; when they were *plucking the haire off Christs face*, and *nipping his cheekes*, *Hope* speakes thus to him, and to all standers by, *Esay* 50. 7. *For the Lord God will helpe me, therefore I shall not be confounded: therefore have I set my face as flint, and I know that I shall not bee ashamed.* It is a long Cable, and a sure Anchor; *Hebr.* 6. 19. *Which Hope wee have as an Anchor of the Soule both sure and stedfast, and which entreth into that which is within the vaile.* *Hope* is Sea-proofe, and Hell-proofe, and *Christ* is Anchor-fast in all stormes: *Christ in you the hope of glory*, Col. 1. 27. 2.

3 A praying grace is such a prophecying grace; as both asketh when he prayeth, *Father glorifie thy Name*, and taketh an answer: so doth *Christ* here take an answer. *Now is the judgement of this world, now shall the prince of this world be cast out.* He was not yet cast out, but hope in *Christ* with one breath, prayeth, *Father save me from this houre*; and answereth, *I shall be saved: the world, and the prince-enemy shall be cast out.* Its a wine-battel, all shall bee well. Faith and Hope laugh and triumph for to morrow, *Psalm.* 6. *Rebuke me not, Lord, in thine anger:* Vers. 4. *Returne, O Lord, deliver my soule*; Vers. 8. He takes an answer, *For the Lord hath heard the voice of my weeping:* Vers. 9. *The Lord hath heard my supplication.* Psal. 35. He prayes that the *Angel of the Lord would chase his enemies.* And hee answers himselfe in Antedated praises, Verse 9. *And my soule shall bee joyfull in the Lord.* Verse 10. *All my bones shall say, Lord, who is like unto thee, &c.* He makes a bargaine afore-hand, Hope layeth a debt of prayses upon every bone and joynt of his body, *Psalme* 42. Banished, forgotten, and whithered *David*, complaines to *God*, and in hope takes an Answere, *Verse* 8. *Yet the Lord will command his loving kindnesse in the day time.* We have need of this now. When *Scotland* is so low, they cannot fall that are on the dust, and more thousands under the dust, with the Pestilence, and the Sword, and the heart-breake of forsaking and cruell friends, that not onely have proved broken cisternes to us in our thirst, but have rejoyced, as 3. *Scotland though low, is to hope in the Lord.*

Edome did, at our fall, then ever Stories at one time, in Ancient records can speake: and *God* grant friends turne not as cruell enemies, as ever the Idolatrous and bloudy *Irish* have beene. Yet *there is hope in Israel concerning this thing.* The *Lord* must arise, *and pitty the dust of Sion: Our bones are scattered at the graves mouth, as when one heweth wood. Though we sit in darkenesse, we shall see light.* Some say, there is *no help for them in God.* O say not so, they that are now highest, must bee lowest. *God* must make the truth of this appeare in *Britaine*, *Ezech.* 17. 24. *And all the trees of the field shall know, that I the Lord, have brought downe the high tree, and have exalted the low tree, and have dryed up the greene tree, and have made the dry tree to flourish, I the Lord have spoken it, and have done it.* Others say, wee shall bee delivered, when we are ripened by humiliation for mercy. No, its not needfull it bee ever so. *God* sometime first delivereth, and then humbleth, and hath done it; the *Lord* delivered his low Church, when they were in their graves, *Ezech.* 37. but they were never prouder, then when they loaded the power, the faithfulnesse, and free grace of *God* with reproaches, and said, *Ezech.* 37. 11. *Our bones are dryed, and our hope is lost, we are cut off for our parts.*

This world.

This is the lost *World.* 1. Because it is the judged *World*, *John* 3. 19. (2.) It is that *World* of which *Sathan* is Prince. The world being the damned, is the worst of the creation; which I prove from the word, and withall shall give the signes and characters of the men of the world.

Characters of the world.

1. The *World* is the black company that lyes in sinne, all of them, 1 *John* 5. 9. *The whole world lyes in sinne*; They are haters of *Christ*, and all his. *John* 15. 18. *If the world hate you, yee know* (saith *Christ*) *that it hated me before you.*

The world uncapable of grace.

2. They are a number uncapable of grace, or reconciliation: which is terrible, and have no part in *Christs* prayers. *Joh.* 17. 9. *I pray not for the world*; nor of Sanctification; the Comforter that *Christ* was to send, is *Joh.* 14. 17. *the Spirit that the world cannot receive.*

3. It is one of the professed enemies on *Christs* contrary side that he overcommeth, and wee in him. *Joh.* 16. 33. *In the*

the world you shall have tribulation. They are the onely troublers of the *Saints*, *But be of good cheere, I have overcome the world.* 1 *Joh.* 5. 4. *Whosoever is borne of God overcometh the world.* *The world an enemy to Christ.*

4. Its a dirty and defiling thing, *Pure religion* (saith *Iames* 1.27.) *keeps a man unspotted of the world.* It is the praise of the *Church of Sardis*, *Revel.* 3. 4. that there was amongst *them a few names, that had not defiled their garments*; but kept themselves *from the pollutions of the world*; its a sutty Pesthouse: there bee drops of sutt that defiles men in it. 4. *The world a polluting, a dirty thing.*

5. There can be no worse Character, then to be a *child of the world.* It is a black mark, *Luke* 16. 8. You know the Hebraisme; *Children of disobedience*: that is, much addicted to disobedience; as the Sonne hath the nature of Father and Mother in him: *Children of pride, of wrath*; much addicted, and farre under the power of wrath, and pride: *So the sparks of fire* are called, *Job* 5. בְּנֵי רֶשֶׁף *the daughters of the burning coale*: then a childe of the world, is one that lay in the wombe of the World, one of the worlds breeding, opposed to a *Pilgrime and a stranger on earth*; for a stranger is one that is borne in a strange land, *Psal.* 119. 19. *Psal.* 39. 12. *Hebr.* 11. 13. and contrary to *a childe of light.* Who hath the Pilgrimes sigh, ordinarily night and day; *Oh if I were in my owne Countrey.* Wrong him not; his mother is a woman of heaven, she is a mighty Princesse, and a Kings daughter, *Rev.* 21. 10. *the New Jerusalem*, the *Church of God came down from heaven*; *Father, Mother, Seed, Principles*, and all are from heaven. 2. There is a Spirit called the *Spirit of the world*, 1 *Cor.* 2. 12. This Spirit is the *Genius*, the nature, and disposition of the *World*, 1 *Joh.* 2. 16. and is all for the *lust of the flesh, the lust of the eyes, and the pride of life*; and these bee the Worlds, *all things.* Such a soule knoweth not the *white stone, and the new name, nor can he smell the rose of the field, and the Lilley of the valley*; nor knowes he the *Kings banqueting house*, nor the absence, or presence of *Christ* in the soule; the *mans portion is in this world.* Psal. 17. 14. within the foure angles of this clay-globe. 5. *A childe of the world.* *The Pilgrimes*

This World.

This world so differenced from that which is to come.

The *World*, the *Lord Jesus* judgeth, is this *World*; a thing that cometh within the compasse of time, and may be pointed with the finger.

1. It is neere our senses, therefore called, *Gal.* 1. 4. *The present evill world, the world that now is*, on the stage: so 2 *Tim.* 4. 10. *Demas hath forsaken me, and hath loved* τὸν νῦν αἰῶνα, *the world that is upon its present Now.* The *World* that is on its *Post*, and *Now*, in its flux, motion and tendencie to corruption. 1 *Tim.* 6. 17. *Charge them that are rich in* THIS WORLD, *that they be not high minded*; this *World is opposed to eternity, and to life eternall, for the which the rich are to lay up a sure foundation*, Luke 20. 34. *The sonnes of* THIS WORLD *Marrie, and are given in Marriage.* Vers. 35. *But these that shall be counted worthy of* that World *and the resurrection from the dead, neither Marry, nor are given in Marriage.* Vers. 36. *Neither can they doe any more,* αἰῶν ἐκεῖνος, *that world*; this puts a great note of excellencie on the *World* to come.

1.

Why this World.

2. This *World* is a thing that comes under our senses, and that τὸ δεῖ τι, a single one creature, that we may point with our finger. *Satan* from the top of a mountaine shewed *Christ*, πάσας τὰς βασιλείας τοῦ κόσμου, *All the kingdomes of the World. and the glory, or opinion of them*, Matth. 4. 8. and it is, *Luke* 4. 5. all the Kingdomes, τῆς οἰκουμένης ἐν σταγμῇ χρόνου, *hee shewed him the phancie of the habitable earth in a point of time*; the life to come cannot come under your senses. Yee cannot point out the *throne of God*, and the Lambe, and the Tree of life, and the pure River of water of life, that proceeds out of the throne of *God*, and of the Lambe, there be such various treasures of glorie in the infinite *Lord Jesus*, so *many dwelling places in our Fathers house*, that yee cannot number then all. The Kingdomes of this world, and the glory of it comes within tale and reckoning; I grant this is meant of the structure and dwellings of the *World*, but they are the setled home of Reprobate men.

2.

The world may be pointed out with the finger; the world to come is above our senses.

Use. It were good, if wee could beleeve that the σχῆμα of the world, the figure and paintrie of this house of lost men, 1 *Cor.* 7. 30. is in a transe, and passing away; ah! are yee conform'd

to

to the *World?* Your condition is woefull. The *World* sweares, and so doe you, the *World* serves the time in Religion, and so doe you; the *World* is vaine in their apparell; the *World* cousens, lyes, whores, and so doe you; the world hates *Christ*, and his friends, and so doe you; the *World* lyes in sinne, it is the fashion of the *World*, and so doe you. Oh! if you would be conformed to the new *World*, in righteousnesse and holynesse. 1. The in-dwellers are all the children of a King, and Princes, and their mother a Princes daughter. 2. The lowest piece of the dwelling house of that other *World*, the heavens, we see are curious worke; any one pearle, or candle of Sunne, or Moone, or Starres, is worth the whole Earth, setting aside the soules of men. 3. *The foundation of the City is precious Stones, Revel.* 21. *&c.* What fooles are we, who kill every one another for peeces and bitts of the *Lords* lowest footstoole; for the earth, the seat of the worldly man, is but *the foot-stoole of God.*

The judgement of this World.

How did *Christ* condemne and passe sentence on the wicked world in his death?

1. He did it Legally, in that his offering of a sufficient Ransome for sinne, there is a seale put on the condemnation of all impenitent men, that they shall *not see life, but the wrath of God* (that they were by nature under, being the captives of the Law) *abideth on them, John* 3.36. *Because they beleeve not in the Sonne of God, John* 16.9. *Christs* dying day was the unbeleevers Doomesday. 1. *How Christ judged this world; and how many waies.*

2. Hee condemneth the *World*, *Declaratorily*; in removing the curse from all the persecutions of the ill world; which was also more then a declaration, it being a reall *overcomming of the world, John* 14.33. Hee hath removed all offence from the enemitie, and deadly fewd that the *World* beareth against the *Saints*. *Christs* good will in dying, hath sanctified, sweetned, and perfumed the *Worlds* ill-will to the *Saints*. 2.

3. He judgeth the *World* in his death *exemplarily*; as its said, *Hebr.* 11.7. *Noah condemned the world in preparing an Arke*. So *Christs* example of obedience in dying for the world, at his Fathers command *John* 10. 16. condemnes the 3. *Christs dying exemplarily condemneth the world.*

Worlds disobedience. *Christ* dying, and in his thirst, not Master of a cup of water, is a judgement of the drunkard; his dying, being stript of his garments, is a condemning of vaine and strange apparell; his face spitted on, saith beauty is vanity; his dying betweene two theeves saith, a high place among Princes is not much, when *the Prince of the Kings of the earth* was marrowed with theeves; his being forsaken of lovers and friends, condemneth trusting in men, and confidence in Princes, or the Sonnes of men: all this is for our mortification, that we love not the *World*, for its *Christs* condemned malefactor.

Now is the Prince of this world cast out.

Here two things are considerable. 1. Who is the *Prince of this world*. 2. How he is, by *Christ* cast out.

The Prince of this World is Satan, so called, *John* 14. 30. *And the Prince that rules in the Children of disobedience*, Ephes. 2. 2. called with a higher name, 2 *Cor.* 4. 4. ὁ θεὸς τοῦ αἰῶνος τούτου. *The God of this world.* What Princedome, or what God-head can the *Devill* have in the world? or who gave to him a Scepter, a Crowne, and a Throne? For *Satan* hath a Throne, *Revel.* 2. 3.

1. *Sathan not 1. a free, not 2. an absolute, not 3. a just Prince.*

The *Devill* is not 1. a free Prince. 2. Not an *absolute Monarch*. 3. Nor a lawfull *King*; not *free*, because he is a captive Prince, reserved in *everlasting chaines of darkenesse, unto the judgement of the great day*, Jude 6. The *Sonne of God* is the onely free prince in the world, there be none independently free in *heaven* and *earth*, but he, *John* 8. 36. The kingdome of grace is an ancient free estate; and never was, never can be conquer'd, *not by the gates of hell*, Mat. 16. 18. *Zach.* 12. 3. *and in that day will I make Jerusalem a burdensome stone, though all people of the earth be gathered together against it.* Sure, *Christ* is a free king, by all the reason, and lawfull authority in heaven and earth, *Psal.* 2. 6, 7. Hell is no free princedome, all in it are slaves of sinne, *John* 8. 34, 39, 40, 41, 42, 43, 44. The libertie of loving, injoying, seeing, and praysing *God*, and leasure, or thoughts, or cares to doe no other thing, is the onely true liberty, and liberty to be a King, and absolute over lusts, and wicked will is the onely liberty, *Psal.* 119. 45. *I shall walke* בְּרְחָבָה *in latitude, in breath, in liberty; for I seeke thy precepts.*

precepts. (2.) Hee is not an absolute Prince. 1. Hee is under bayle, and in chaines of irresistible providence: *Satans* providence, in power, is narrower then his will and malice; otherwise hee had not left a *Church* on earth. 2. Hee can doe nothing without leave asked and given, against *Job*; nor could hee winnow *Peter*, till hee petitioned for it. (3.) Hee is not a lawfull *Monarch*, but usurpeth; and therefore is called the *god* of this *world*, 2 *Cor.*4.4. not that hee hath any *God-head*, properly so called. 2. 3.

1. Its true, a black *Monarch* weareth *Christs* faire Crown, and intrudes on his Throne, in every false worship: as *Levit.*17. *Hee that killeth oxe, or goat, or lamb to the Lord, in the camp, and bringeth it not to the doore of the Tabernacle of the Congregation, unto the Priest*, Vers. 7. *Offereth sacrifice to devills.* 2 Chron. 11.15. *Jeroboam ordained him Priests for the high places, and for the devills, and for the calves that hee had made.* 1.

2. To feare the *Devill*, the Sorcerer, or him that can kill the body, (as *Satan* may beare the keyes of prison houses, and the sword, *Revel.*2.10.) more then the *Lord*, is to put a *God-head* on the *Devill*. 2. *How Satan is a God.*

3. *Satan* usurpeth a *God-head*, over that which is the flower and most God-like and divine peece in man, the mind. 2 *Cor.*4. 4. *In whom the god of this world hath blinded the mind of them that beleeve not*: and hee makes a work-house of the soules of the *children of disobedience*, Ephes. 2. 2. they are the *Devill's* forge and shop, in whom hee frames curious peeces for himselfe. 3. *Satan hath a God head over minds.*

4. His crowne stands in relations: *Fathers, Tyrants* by strong hand, and *Lords* by free-election were *Kings*, of old; so the *Devill* is a father, hath children, and a seed, *Act.*13.10. 1 *Joh.*3.10. the *world* is his conquest, and his vassalls, *Acts* 10. 38. 2 *Tim.*2.26. 1 *Pet.*4 3. & 5.8. are the *world* which hee governes and rules, by the three fundamentall principles of his Catholike Kingdome, which hee hath holden these 5000. years, *The lust of the flesh, the lust of the eyes, the pride of life*, 1 Joh. 2.16. Sinners hold the crown on the *Devill's* head; their loyalty to Prince *Satan* acteth on them to die in *warres against the Lamb and his followers.* 4. *Satans crown stands by relations.*

Use. A cause is not good, because followed by many. *Esay* 17.7. in that day, when the *Church* is but *three or foure berries on the*

top

Few in the way to heaven.

top of the olive tree, a man, one single man, shall looke to his Maker. Men come to *Sion*, and follow *Christ* in ones and twoes of a *whole Tribe*, Jer. 3. 14. They goe to hell in thousands; *a whole earth*, Revel. 13. worships the Westerne Beast; and the *Easterne Leopard* hath the farre greatest part of the habitable *world*; *Indians* and *Americans* worship *Satan*. *Christs* are but a little flock; ah the way to heaven is over-grown with grasse, there the traces of few feet to be seen in the way: onely you may see the print of our glorious Fore-runner *Christs* foot, and of the *Prophets*, *Apostles*, *Martyrs*, and the handfull *that follow the Lamb*. Follow yee on, and misse not your lodging.

Shall be cast out.

Satan twice judged.

There is a two-fold casting out of *Satan*; one for his first sin, 2 *Pet.* 2. 4. *God spared not the Angels that sinned, but cast them down to hell*, Jude *vers.* 6. This is a personall casting out, not spoken of here: But *Satan* must have two hells; for though the *Gospel* was never intended to *Satan*, yet *Satan* is guilty of *Gospel-rebellion*, in that *the Dragon fighteth with the Lamb*, and the weak woman *travelling in birth*, by the Gospel, to *bring forth a man child to God*. And (2.) as *Satan* is the mysticall head and Prince of that condemned body, hee is *cast out*; and hee hath a power, in regard of the guilt and dominion of sin, both over the elect and the reprobate. *Christs* death hath broken hells barres, and condemned sinne in the flesh, *Rom.* 8. 3. and *dissolved the works of the devill*, and taken his Forts and Castles; and, 1 *Joh.* 3. 8. taken many of *Satans* Souldiers captives.

Death the devills Fort-royall.

Death was the *Devills* Fort-royall; *Hell* is his great Prisonhouse, and principall Jayle; these hee hath taken, 1 *Cor.* 15. 55, 56. *Hos.* 13. 14. *I will ransome them from the power of the grave, I will redeeme them from the power of death. O death, I will be thy plague: O grave, I will be thy destruction.* And these captives can never be ransomed out of *Christs* hand again; for (saith hee) *repentance shall be hid from mine eyes.* When *Christ* spoyles, hee *will never restore the prey againe.* Hee *hath overcome the world*, Joh. 16. 33. and that was a strong Fort: and hee hath delivered the Saints from the dominion of sin, because they are under a new Husband; *Rom.* 6. 6, 7, 8, 9, 10. *Rom.* 7. 1, 2, 3, 4, 5, 6. All crosses have lost their salt and their sting; even as when a City is taken by storming, all the Commanders

All the devils Forts taken from him, and his Courts cryed down, and his Lawes annulled by Jesus Christ.

manders and Souldiers are dis-armed: and when a Court is cryed down, by Law, all the members and Officers of the Court, Judge, and Scribe, and Advocates that can plead, Pursevants, Jayles, are cryed down; they cannot sit, nor lead a Processe, nor summon a Subject: So when *Christ* cryed down *Satans* Judicature, and *triumphed over principalities and powers*, and annulled all Decrees, Lawes, hand-writings of Ordinances, that *Satan* could have against the *Saints*, Col. 2. 14, 15. all the Officers of hell are laid aside; the *Devill* is out of office by Law, *jure*; the Jayles and pits are broken, *Esay* 49. 9. *That thou maist say to the prisoners, Goe forth: to them that are in darkenesse, Shew your selves.* Zech. 9. 11. *When a righteous King cometh to the crown, hee putteth down all unjust Usurpers.*

If *Satan* be cast out, *wee are not debtors to the flesh, to fulfill the lusts thereof*, Rom. 8. 12. Sin hath no law over us. There is a law of sinne, a dictate of mad reason, by which the sinner thinks hee is under the Oath of Allegiance to *Satan*, and his crown, scepter, and honour hee must defend; but there is no reason, no law in hell, and in the works of hell. And if hee be once cast out, who is this usurping lawlesse *lord*, if you sweep the house to him, and take him in againe to a new lodging, one *devill* will be eight *devills*; for *Satan, thus cast out, will returne with seven devills worse then himselfe: Remember Lot's wife*, if yee be escaped out of *Sodome*. Looke not over your shoulder with a wanton and lustfull eye to old forsaken lovers, let repentance and mortification be constant.

Use.

Take not in a dislodged spirit, lest you have eight for one.

Now is the Prince of this world cast out.

But yet to consider more particularly, *Satans* Princedome, and *Satans* Power: I adde yet more of these two heads,

1. *The Power of Satan.*
2. *The Punishment of Satan.*

Satans power and punishment.

His Power is held forth, in that hee is a *Prince*.

1. *In his might and power naturall.*
2. *In his power acquired.*
3. *In his power sinfull, and judicially inflicted.*

The *Devil's* Power, hee was created in, both in the mind, and will, and executive faculty, by no Scripture or Reason can be imagined to be lesse, before the fall of these miserable Spirits, then the power of their *fellow-Angels*.

The ill Angels created good, as the elect Angels.

1. The *Angels* being all created holy, and according to *Gods* image, they must have been created with their face to *God*, and in their proper place and sphere; and so with power to stand in their place. Now, what station can these immortall *Spirits* be created in, rather then in a state of seeing *God?* 2. *Satan abode not in the truth*, (saith the *Lord Jesus*, Joh. 8. 44) and the bad *Angels left*, (saith *Jude* vers. 6.) τὸ ἴδιον οἰκητήριον, *their proper dwelling*. These two places compared together, seemeth to hold forth that *truth*, and the *first truth*; *God* seene and knowne, though not immutably, was the first element, native countrey of the *Angels*: They must then see *God* and his face.

Ill angels saw God before their fall, as did the elect.

It is a bold and groundlesse conjecture of some rotten *Schoolmen*, to say, That *truth* from which the *Angels* are said to fall, was the *Gospel-truth*; and that, *They envied that man was in Christ*, to be advanced above the *Angelike nature*.

The ill Angels before their fall knew nothing of the incarnation of Christ.

1. Its a dreame, that the *Gospel* was revealed to the *Devils* before their fall; for then their owne fall and future misery, that they were to be kept eternally in chaines of darknesse, on the same ground, must be revealed to them. What horror and sadnesse must fill *Adams* mind, and the *Angels* spirit, if hell and the necessity of *God* manifested in the flesh, was revealed to them in the state of happinesse? 2. The mystery of the *riches of the glorious Gospel was hid, from the beginning of the world*; and the glorious elect *Angels* come in time, *Ephes.* 3. 8, 9, 10. to learn *that manifold wisdome of God*; and delight, in *Peters* time, *to looke into it*, as to a great secret of *God*, 1 *Pet.* 1. 12. Wee have not then reason to think this secret was whispered in the eares of the *Devils*, before they fell.

2. Its true, *Mat.* 18. *The elect Angels*, διὰ παντὸς, *alwayes now behold the face of Christs Father*; for now they are confirmed, that they cannot look awry, and turne their eyes off *Gods* face; even when they come downe as servants, to *the heires of glory* on earth, they carry about with them their heaven, and the pleasures of the Court they enjoy; no reason their posting among sinners should decourt them, or deprive them of the actuall vision of *God*: But it followeth not therefore, the false *Angels never saw the face of Christs Father*; it followes onely, they saw it not immutably, and in a confirmed way of grace, and διὰ παντὸς, *alwayes*, as now the elect *Angels* doe.

2. Its no Princedome in *Satan* to know the thoughts of the heart;

heart; this is proper to *God* onely, 1 *King.* 8. 39. *Jer.* 17. 10. *Psal.* 44. 21. Nor hath hee, or the good *Angels*, any immediate Princedome over the will, to know what are my thoughts, or to know one anothers thoughts, or to act immediatly upon free will: not becauſe the thoughts of the heart are objects of themſelves ſo abſtruſe and high, that they are not intelligible; for a mans *owne ſpirit knowes the things in himſelfe*, 1 *Cor.* 2. 11. Yea, (2.) then they could not be known by revelation; for *God* cannot, by revelation, cauſe a finite underſtanding comprehend an infinite object; becauſe the object exceedeth the faculty in proportion infinitely. The thoughts of a mans heart, cannot ſo exceed the underſtanding faculty of a man, farre leſſe of an *Angel*: Therefore *God*, in the depth of his wiſdome, by an act of his own free will, not from any myſtineſſe or intrinſecall darkneſſe of the object, hath caſt a covering over the thoughts of mans heart, that they are not ſeen clearly to any other *Men* or *Angels*. Nor could humane Societies, now in the ſtate of ſin, ſubſiſt, if but the father could read the heart of the ſonne.

Satan knoweth not the thoughts of the heart.

Nor have *Angels*, good or bad, any immediate Princedome over free will: nor would I ſay, *Satan* is the Author, yea, or the immediate Tempter to all ſinnes: many ſinfull thoughts, and wicked acts, are tranſacted in this darke chamber of preſence, the heart of man, to which *Satan* can have no perſonall acceſſe, neither with his eyes to ſee, nor his hands of power to ſtirre or move in them. The heart is the privie garden, weeds grow there without *Satans* immediate induſtry: he may knock, or caſt fire-balls over the wall, or in at the windowes, or ſend letters and meſſages in, but hee cannot immediatly talke with the heart, or act immediatly on the will: wee are to keep this virgin-love of the heart, to *Chriſt*; hee can raviſh it, and none but hee. Its the will that maketh the bargaine in ſinning: *With all keeping keep the heart.* Wee make away the created dominion over free-will, that *God* gave us in our creation.

Satan hath no immediate power over free-will; nor tempteth he to all ſins that are committed in the in-moſt Court of the heart.

3. *Satan* hath a Princedome in 1. *knowledge naturall*, 2. in *acquired knowledge*. In *naturall*; becauſe hee is a piece of light, a lamp once ſhining in heaven; but now, for his ſinne, ſmoking and glympſing in hell. The naturall intellectualls of the *Devill* are depraved, not removed. Its a queſtion, if hee can remaine a *Spirit*, if that candle were extinct, by which hee

Satans knowledge naturall, and acquired.

beleeveth there is a God, but trembleth, Jam.2. The *acquired knowledge* of the *Devill* is great, hee being an advancing Student, and ſtill learning now above five thouſand yeares; and hee that teacheth others, becometh more learned himſelfe: He is the great Mint-maſter and Coyner of knowledge, in *Magicians, Wiſe-men, Soothſayers, Sorcerers,* is a carefull Reader in turning over the pages of the book of Nature, and the whole works of Creation. But ſtill *Satan* ſtudieth man, better then man doth himſelfe: hee knoweth nature, in generall, may ſin; and that corrupt nature, muſt ſin: hee obſerveth ſecond inclinations, of humour, complexion, temper of body, diſpoſition, ere hee tempt; as no *Sea-man* ſailes, till hee know how the wind bloweth: and hee learned that by the *Prophets,* and experience, which hee ſaith, *Luk.*4.34. *I know thee who thou art, the holy one of God.*

Satan hath a legall power over man.

4. Hee hath a particular Princedome of Power, *legally,* over mankind, till *Chriſt* ſet them at liberty; as the Executioner hath over the condemned man, from the Judge. *Heb.* 2. 14. *Chriſt tooke part with the children of fleſh and bloud, that through death he might deſtroy him that had the power of death, that is, the devill;* Verſ.15. *And deliver them, who, through the feare of death, were all their life time ſubject to bondage. Satan,* from mens ſins, hath a ſort of conquered Princedome, till *the Sonne of God make us free,* Joh.8.36. And this Princedome hee keepeth over all the ſons of diſobedience, as their *father,* Joh.8.44. as *the king of the bottomleſſe pit:* And we have no ground to ſay, that *Satan* at the day of judgement leaveth off to be *king,* becauſe the damned and the *Devill* and his *Angels* are ſaid *to be tormented together in everlaſting fire,* Mat. 25. for communion in paine, maketh not *Satan* to have no *Angels* under him, or damned men, whom hee torments.

Its not certain by Scripture that Beelzebub *loſeth the Princedome over his fellow-Angels at the laſt judgement*

Queſt. *But how keepeth Satan ſtill power over* Job, Peter, *to winnow them and afflict them, in this life, if Chriſt have caſt him out of his Princedome?*

How Satan keepeth ſtill, and exerciſeth his power of tempting, though he hath loſt his Princedom by Chriſts death.

Anſw. 1. Its meere ſervice for the trying of the Saints, and mortifying of their luſts, not dominion, not any legall power, ſuch as he hath over the *Sonnes of diſobedience,* whom *he keepeth captives at his will.*

2. In relation to *Satan* it is a meere grant of permiſſion; as a Noble-man forfeited for treaſon, and kept, ſome yeares,

in

in prison, before he dye, hath the life-rent of his own Lands, for his necessity, not by heritage as before, but by a grant or gift of grace, from the bounty of the Prince and State; so hath Sathan, not by grace to himselfe, but by a grant of meere permission, as it were his life-rent to tempt, winnow, and try the *Saints*, so long as *Satan* is in the way to his full doome in Hell. Now, if *Christ* had not spoiled *Satan*, and *dissolved his workes*; the use of this power had beene, as it were, heritage, to *Satan*, in regard the Law giveth him a sort of *right* over sinners, not made free in *Christ*. Yet I doe not say, its his proper *right*, because *Satan* sinneth in tempting any to sinne; yet the temptation, as it falleth passively on *the Sonnes of disobedience*, is a worke of Divine justice, and as it falleth on the *Saints*, an act of spotlesse, and holy dispensation, for most just reasons known to *God*.

Satan a prince for his power over others.

2. *Satan* is a prince in regard of magnificence, called a Prince, a Prince of the aire, a *God*, for he hath a royall army under him, *the Devill and his Angels, are a great hoast*, *Revel.* 12.9. *The Devill, and Satan, and his Angels, were cast out.* Vers. 7. *The Dragon and his Angels fought with Michael*; and he hath Legions garisoned in one poore man, hee hath kept the fields above these five thousand yeares, with a huge and mighty army, *both by Sea, and Land.* Ephes. 6. 12. *For wee wrestle not against flesh and bloud, but against Principalities, and powers, against the rulers in the darkenesse of this world, against spirituall wickednesse in high places.* Heere bee great persons in eminent places, and they can leade armies against us; and have in every single souldier, a strong garrison of concupiscence, and fleshly lusts, that warre against the soule, 1 *Pet.* 2. 11. And the flesh is a strong Fort-royall, a towre of *imaginations, which exalt themselves* against a strong King, *the Lord Jesus*, and cannot bee his captives, but by the *mighty power of God.* 2 *Cor.* 10 5. The Devill is not a despicable and poore enemy to be despised, it is not good warre-wisdome to despise a meane enemy, farre more should we not sleepe, *but watch and be sober*; When the Peers of hell, and Princes and Rulers in high places, who have the vantage of the *Mount* above us, are against us.

Satan an enemie not to be despised for his lowenesse.

What it is to tempt, and how Satans power is put forth in tempting.

3. *Satans* Princedome is especially seene in tempting to sinne, which that it may be better cleared. I shall short-

ly shew what a temptation in generall is. 2. Open *Satans* power in tempting. To *tempt is to take a triall of any, to try what is in them*; therefore the neereſt end of tempting is knowledge; Now the waies or manner of bringing out this knowledge, rendreth the temptation good or ill: for *God* tempteth, and *Satan* tempteth. So *Temptation is a working upon the ſenſes, reaſon, inclination, affections, by which any is, or may be moved under the colour of good, toward that which is offenſive to God.*

Gul. Pariſienſ tract de tentationibus Chartwright Catech. c. 49.

Satan can not fire the will, againſt our will.

1. *Temptation* is a *working, or an act of ſtirring in the tempter, not Phyſicall, but Morall, and Objective*; no tempter, who is only a tempter, can by any reall action fire the will. *Satan* doth but knock, by his Logick, at the out-ſide of the doore, but cannot open. Free-will is a tender, excellent, piece of creation; and either the beſt or the worſt of the whole creation of *God*. See well to it, its a worke of your whole life time to watch this doore.

Every tempted creature is a ſufferer.

πειράζω, Perforo tento.

2. *Tentation is an act of moving*, or ſtirring the powers of the man: As when wine is ſtirred, and wine and dreggs are jumbled through other; or a Fountaine troubled, and water and clay mixed in one; hence every tempted perſon is ſome way a ſufferer, though hee know not particularly it is ſo. As the Fiſh tempted with the baite, the Bird with the Fowlers ſong, are ſufferers, though they know not; there is a breaking in upon the phancie, ſenſe, reaſon, will, and affections to ſtrike a hole in the ſoule; So tempting is called piercing, *though the foole going to the chambers of death, knoweth not that it is for his life*, Prov. 7. 23. To be tempted is a matter of great concernment; illumination is moſt neceſſary here, and ſpecially to know that *God* aymeth at the tryall of our Faith, and other glorious ends. And that 1. *Satan* ſeekes ſome of his owne worke in us, as *God* ſeeketh to bring out ſome of his worke in us. 2. That *Satan* aymes to goe betweene the beleever and his ſtrong hold. 3. That he aymeth at houſe-roome in the ſoule.

Its good to know when we are tempted, and what God and Satan ayme at.

3. The temptation works upon both, the inward and outward man; on ſenſes, fancie, minde, inclinaton, will, and affection, but hath a ſpeciall deſigne at the ſoule.

4. By the temptation any is, or may be moved to ſinne; for all tempted, are not actually induced to ſinne. *Chriſt* was really

ly tempted of the *Devill*, but was never induced to ſinne. *Satan* ſhot his arrowes at *Job* for nothing; he loſt his labour in ſeeking the failing, and drinking up of *Peters* faith. Therefore to be tempted of the *Devill*, or the *World*, is not a ſinne.

5. The temptation worketh *under the colour of good.* The firſt Printing iron and Maſter ſamplar of tempting, hath this Character of apparent good. *Gen. 3. 6. The Woman ſaw that the fruit was good.* 1. Becauſe tempted perſons are reaſonable creatures, and as inſtinct taketh with *birds*, and *beaſts*, and poore nature ſwayeth elements in their motion, ſo reaſon is a ſtrong tying chaine. *Every temptation cometh under the vaile of good.*

2. Every temptation hath a garment, or rather a ſhirt of truth in the underſtanding, and comming under the ſhaddow and rooffe of the deſiring facultie as *good*, nothing hindereth it to take, but a marring of the underſtanding, in apprehending ſome blacke ſpot, in the faireneſſe of it; When *Satan* ſayleth faire with favour of the winde, and commeth in his Whites, and in cloth of Gold, as an *Angel* of light, wee are as readily moved often (ſuch is our childiſhneſſe) with good-like as with good. Beleeve not therefore a white *Devill*, becauſe white. O beware to yeeld your tongue to licke a honey-temptation, under the veile of ſweetneſſe. Receive things rather becauſe lawfull, then becauſe good or pleaſant. 2. Beleeve it, there can be no reaſon for ſinne, no reaſon can waſh the *Devill* to render him faire; neither thirſt, nor company, can bee a reaſon of drunkenneſſe. An injury cannot juſtifie every Warre and bloud-ſhed; becauſe injury is a ſinne, and to waſh one ſinne with another, is as if you ſhould waſh a foule face with Inke-water. 3. Beleeve ſinne to be folly and darkneſſe, and light of reaſon can bee neither father nor mother to folly and darkeneſſe: holineſſe is white and faire, within and without. *Things are eligibl, rather becauſe lawfull and honeſt, then becauſe good and pleaſant.*

6. The object of the temptation, in the definition; the *terminus ad quem*, is that which is offenſive to the majeſty of *God.* That we may underſtand this, remember foure are ſaid to tempt. 1. *God*, his tempting neither in the condition of the worke, or intention of the worker is ſinne, *But the Lord proveth you* (ſaith *Moſes* to *Iſrael*) *that he might know, whether yee love the Lord your God.* 2. Our owne luſts *tempt and lead aſide.* Jam. 1. 14. And as fire cannot but make fire; ſo both in the intention of the worke, and the worker, the end of temptation *How temptations tend to ſinne.*

tation is sinne. Concupiscence is a mother that cannot bring forth a good daughter. 3. If men tempt to sinne, as a *Magistrate* by good Laws tempteth wicked men, the end is not necessarily sinne in the intention of the doer; though no man can formally tempt another to sinne, but he sinneth and tempteth to sinne both wayes. And when *Satan* tempts, hee driveth ever at sinne; both waies we are to feare *God*, to watch, to stand out, when he tempteth

2. Now we are to consider, that though *Satan* be sentenced already, and as a Malefactor under baile, and in chaines, yet hath he leave to walke too and fro in the earth, and is not yet cast in prison, nor are wee freed from his temptation, the personall persecution and malice of *Satan*; as we are from the persecution of the damned now in hell, who did persecute us here on earth, but cannot now. No doubt but as the *good Angels*, strooke the men of *Sodome* with blindnesse, so the ill *Angels* have the like power on the senses, a man possessed with the Devill, was *both dumbe and deafe*, Job 2.7. *Satan smote Job with sore boiles, from the sole of his foot unto his crown*; and so *Devils* have power over the senses, and bodily organes; and so of necessitie over the bloud, to cause rottennesse in it, which must be in boyles, and to alter and infect the humors. *Psal.* 78. 49. *Evill Angels* were ministers of the *Lords* plagues on the *Egyptians*. But I shall not thinke it a good Argument, to prove, that *Angels* can jumble the humours, to make many things appear without that they are not; and that they can work on the internall senses, the fancie and imagination, because we our selves, by an act of free-will, can stirre up the memory of things, and provoke our fancies to the apprehension of things. *Ergo*, *Angels* either good, or evill, can doe the like. This is but a sorry poore reason, for we our selves can doe many things within our selves, which the *Angels* cannot doe; I know the thoughts of my owne heart, when they come forth in act, 1 *Cor.* 2. 11. No *Angels* good or ill can know them; I can with an obedientiall act of free-will, by grace, set my free-will on acts to command my memory, fancy, imagination, thoughts, to meditate on by-passed experiences of Divine favours, and sweetly solace my selfe in *God*, with these thoughts; no *Angels* in heaven or hell, can determine my free-will to those Spirituall acts; yet, by the grace of *God*, I can doe it. Nor is

Satans power on the outward man.

Its no good argument, we can d e and act this on our selves, therefore Satan can doe it.

that

that true, what ever an inferiour power can doe, that a superiour can much more doe; if there be orders in *Angels*, a superiour *Angel* cannot determine the will of an inferiour, as hee himselfe can doe. Sure my knowledge and will are inferiour powers, in comparison of *Angels*, 1 *Cor.* 13. 1. Yet have I greater dominion over my owne understanding and will, then the Angels have over my understanding and will, and can know my owne actuall thoughts, and determine mine owne will, by grace, which no superiour powers of *Angels*, or any els, save the *Almighty*, can doe.

We have a greater power over our owne understanding and will, then either good or bad Angels can have.

I rather conceive that the outward and inward senses, humors, imagination, fancie, memory, being naturall agents; and *Scripture* clearely shewing, that *Angels* and *Devils* can, and doe worke upon naturall agents, have a power over all our dispositions, temperature, senses, fancie, imagination, memory; therefore what is naturall in the acts of understanding and memory, not morall, *Angels* doe, and may know. What heart-secrets *Devils* know from the disposition of body, paleneſſe, redneſſe, trembling, dejected countenance, are good conjectures; and surer it may be then wee can apprehend, but no certaine knowledge.

Devils have power over our naturals, not our morals.

God onely knowes all the thoughts of man, and his secrets, 1 *King.* 8. 39. *For thou* (even) *thou onely knoweſt the hearts of all the children of men*, Prov. 15. 11. *Hell and destruction are before the Lord, how much more then the hearts of the children of men.* He that can read hell, and destruction, and all the secrets of darkneſſe, can also read, as a booke opened at noone-day, the midnight-thoughts of all the children of men. *Psal.* 44. 21. *Jerem.* 17. *Rom.* 8. 27. 1 *Thess.* 2. 4. *Rev.* 2. 23. *Acts* 1. 24. *Prov.* 17. 3. *Prov.* 21. 2. *Joh.* 2. 24. 25. Yea to know the present thoughts is proper to *God*, Matth. 19. 4. *And Jesus knowing their thoughts, said, wherefore think yee evill in your heart.* Nor can *Angels* see the present thoughts come out in action; for otherwise the man himselfe knoweth his owne thoughts, when he actually thinketh them, 1 *Cor.* 2. 11. els he could not be convinced of the sinnefulneſſe of them, nor comforted in the spiritualneſſe and preciousneſſe of them.

God onely knoweth the heart and thoughts, and acts thereof, considerable grounds thereof.

Its a fond opinion of some, who say, *Angels* can see the thoughts of the heart, *when they are*, but *not what they are*,

whether they be good or bad, love or hatred; for that is nonsense, to see Morall acts, and not bee able to passe any judgement on them: or that *Angels* see our thoughts, but not whether they be intense, and vehement; or cold, and remisse; for its proper to *God*, as the searcher of hearts, to know the secrets of the heart, and all the qualities of it, that he may accordingly judge them. And if *Angels* see them as Morall acts, they must know the vehemencie, or slowness of them, the Scripture placeth also the difficultie of knowing the thoughts, and the distance, and remotenesse of them, from the understanding of men, or *Angels* in the thoughts themselves, not in the vehemencie or slowness of the thoughts; and its but an evasion that some have, that Angels may know the thoughts, and *acts of the will in themselves, but not know to what end they are directed*, and that the intention of the minde is the great secret that *God* hath reserved to himselfe; because 1. The Scripture placeth the secrecie of the free acts of will and understanding in the acts themselves, and not in the intention; for so most of the actions of *Men* and *Angels*, their speaking this, not that; their walking to this Citie, their eating, sleeping, now, not another time, their praying, hearing, reading, shall be secrets, known to *God* onely, not to *Angels*, or *Men*, just as the acts of understanding, the will, are, because the particular intention, whether wee doe these sincerely, for a good or bad end; yea, often for what end we doe them, is amongst the secrets of the heart as farre distant from the understanding of *Men* or *Angels*, as any secret can be. 2. The intention of all our elicite acts that issueth from will and understanding, are also acts of the heart and reines, that fall under the present question, and the greatest secrets in man, *Hebr.* 4. 12.

The true reason why God onely knoweth the heart, the reason of Suarez refused. Suarez tom. de Deo & Angelis, lib 2 de potentia intellectiva Angelorum natura. cap. 23. n. 17.

Neither see I any reason, from the disproportion betweene the knowing faculty and the understanding of *Angels*; why *Angels* may not know the thoughts of my heart, aswell as I may know them my selfe; nor can the reason bee, as *Suarez* saith, Because *Angels*, though they have sufficient power in the faculty of understanding to know these things; yet have not in their understanding the species, the babies, images, and representations of heart-secrets, but with his good leave; this is *Petitio principij*. For the question is, how commeth it to passe, that *Angels*, who have the species of higher and more profound things,

things, as of the naturall knowledge, that there is a *God*, that hee is infinite, eternall, yet have not the ſpecies of an object, farre inferiour, and yet intelligible, to wit, of the heart-actions of a man. 2. When I aske how commeth it, that an *Angel*, or a *Man*, knoweth not this; I aske indeed, how cometh it to paſſe, that an *Angel*, or a *Man*, wanteth ſuch a ſpecies of ſuch a thing, ſo *Suarez* ſaith in effect, *Angels know not heart-ſecrets, becauſe they know not heart-ſecrets.* I conceive *God* hath laid a covering over the hearts of *Men* and *Angels*, from his own free and wiſe will, and reſerved that ſecret to himſelfe: For *God* gave ſpeech to men, and a way how *Angels* ſhould communicate their thoughts to *Angels*, and *Men*, which is *Angel-ſpeaking*; and this gift had bin uſeleſſe, if *Angels* and *Men* could intuitively read and behold the thoughts of one anothers hearts, nor is it uſefull for the end of reaſonable nature, for love and ſocietie that we know the ſecrets of one anothers hearts, for the author of nature giveth not that by nature, which with leſſe impeachment of love, and not without danger of contention and hatred, may by induſtrie be acquired. And we ſhould take heed, what is written in the booke of our heart, when ſuch a ſearching eye readeth it, as *God*; and will one day read out to the hearing of *Men* and *Angels*, all theſe ſecrets, *Eccleſ.* 12. 14. except we bee pardoned in *Chriſt*, many ſtate-ſecrets, many foule contrivances may come out, to our everlaſting ſhame.

And for this cauſe, we are to bleſſe the *Lord*, who hath reſerved from *Satans* Princedome, and left out of his charter any power to compell our will. Its true, *Satan* hath a bordering or (as it were) ſome out-land Prince-dome over *Sauls* will, in that he can ſit and ride on his melancholie; ſo as he is moved to throw a Javeling at *Jonathan*, and to ſeeke to kill *David*; yet ſo as he, that is ſo acted by an evill Spirit, is blame-worthy; and then it muſt be preſumed, he hath ſome dominion over his will. *Acts* 5. 2. *Peter ſaith to Ananias, why hath Satan filled thine heart to lye to the holy Ghoſt?* Here the *Holy Ghoſt* arraigneth not *Satan*, but *Ananias* for a lye, which yet came from the *Father of lyes.* Which is, 1. Becauſe there was fewell and powder in the harth before, and *Satan* did but blow the bellowes, and brought forth the flame. 2. Becauſe wee willingly joyne, and love to have it ſo. 3. Becauſe the act of ſinning, commeth formally from free-will, which cannot be forced,

Satan hath no power over our will, but what leaveth guiltineſſe on us.

ced, but may keep out the ſiedge without violence, but yet baſely rendreth.

Satans power over the creatures.

If *Satan* be the *Prince of the aire*, and can raiſe mighty ſtormes and winds, that *can ſmite the foure corners of an houſe*, which is not like an ordinary wind, that bloweth from *Eaſt, or Weſt, or North, or South*, but rather right down, *Job* 1. 19. If hee have power of flouds, and ſeas, and be a *roaring Lyon*, and, by reaſon of his ſagacity and skill in the ſecrets of nature, can doe wonders, though no miracles, as *to raiſe the dead*, by applying actives and paſſives together; no queſtion, the *Lord* letting looſe ſome links of the chaine hee is fettered withall, hee can work curiouſly and ſtrongly on the walls of bodily organs, on the ſhop that the underſtanding ſoule lodgeth in, and on the neceſſary tooles, organs, and powers, of fancie, imagination, memory, humours, ſenſes, ſpirits, bloud, ſo nearely joyned with the ſoule, as will, underſtanding, conſcience, and affections ſit in dangerous neighboured, with ſuch malignant *Spirits*.

It is (no queſtion) hard enough to give an exact delineation of the length and breadth of the borders of the Princedome of *Satan*; nor is it neceſſary, for our edification, to know all the ſecrets and myſteries of the *Devils* Power, how hee aſſumeth a body, what hee can doe in the ſphere of nature, how he acts upon men: Sure, hee hath ſome *in his ſnare*, as poore birds, *who are taken captives by him, at his will*, 2 Tim. 2. 26. and that hee ſitteth at the helme, as it were, of ſome, and acts and ſtirreth them ſo, the wind and tyde of their luſts complying with him, that they cannot chuſe but ſaile, and walk *according to the courſe of this world, according to the Prince of the power of the aire, the Spirit that now worketh in the children of diſobedience*, Epheſ. 2. 2. And that hee can borrow tyde and faire wind at his nod, and woe the ſoule by the ſhop and office-houſe, the body, the fleſh, the ſenſes; and reciprocally, act, indirectly, by forraigne Embaſſies and miſſive Letters, on the will and underſtanding, and the luſts, that are domeſtick friends within, to draw in the ſenſes, and the fancies and imagination, to joyn with him; as is cleare in his firſt dealing with *Evah*. It is not his way to deale with the ſenſes onely, or with reaſon onely, or to keep ſuch a method, as peremptorily to begin at one before another; but in *Satans* firſt temptation of *Evah*, hee acteth collaterally and reciprocally; hee acteth on the eare, by ſpeaking;

and

and on the mind, by ſpeaking reaſon; *Hath God ſaid yee ſhall not eat of every tree?* Doth hee ſo ſtrictly tye you? Is that reaſon and juſtice, to put a Law on an Apple? Then you may not eat of every tree, which *God* hath made for eating. And *Satan* worketh on the ſenſe by reaſon, *Gen.* 3.5. *For God doth know, that in the day yee eat, then your eyes ſhall be opened, and yee ſhall be as gods knowing good and evill.* And this wrought upon the ſenſe; for its added, *Verſ.* 6. *And the woman ſaw that the tree was good for food.* And againe, by the ſenſe of ſeeing, *Satan* wrought on the will, to bring out the conſent; *Verſ.* 6. *And when the woman ſaw that the tree was good for food, and that it was pleaſant to the eyes, and a tree to be deſired to make one wiſe, ſhee tooke of the fruit thereof, and did eat.* So *Satan* can make the body a tempter to the ſoule, and the ſoule and reaſon a tempter to the body: As when the husband is leprous, and the wife infected with the peſtilence, hee rendereth her a leper, and ſhee rendereth him ſick with a running botch. When the body is pampered, and the veſſels full, it draweth the ſoules conſent to fleſhly luſt; and the ſoule findeth reaſon, but corrupt reaſon, why the body ſhould be a member of an harlot. And there is mutuall help between *concupiſcence* and *conſcience*; the one tempting with ſtrong acts of luſting, the other tempting with luſtfull reaſon, ſhewing it ſhould be ſo, and may be ſo: As in a water-work, drawing water from ſuch a place, twenty empty buckets come downe, and twenty full buckets come up, and every one ſerveth another, for one common work. Nor is it a wonder, that one *Devill* doth kiſſe and embrace another.

Satan acteth at one time on ſenſe and on reaſon.

Satan worketh on the ſoul thro gh the body, and on the body through the ſoule.

Caſt out.

The Prince of this world's caſting out, leadeth us to a further conſideration of *Satan's* puniſhment: As there is a double ſin in *Satan*, ſo a double puniſhing and caſting out. The ill *Angels* firſt ſinne I determine not; *They abode not in the truth: They kept not their firſt and proper ſtation. God* made all things good, and placed them all in due and fit houſes and ſtations, and *God* was the ſtation and houſe of the *Angels*; the *Devils* firſt left *God*, and left their owne houſe; its like they would have been higher, and affected a *God-head:* They would not ſit, contentedly, in the place *God* ſet them in. Shifting *Spirits*, climbing men, that would be higher then *God* hath placed them,

A double ſin, and a double puniſhment of Satan.

Climbing men like the devil.

and would be without their owne skin, and above their owne element and proper sphere, have this, as a graine of the ill seed, that the old Serpent spewed in *Evah*. The *Devill* knew how to goe out of his owne house, and to climbe above his own proper station, and hee would lead *Evah* up the staires, whither he did climbe himselfe, to seek *to be like God, knowing good and evill*, Gen. 3. 5. The whole Creation was like a well-ordered Army, at the beginning, all kept rank, and martched in order; the *Devils* were the first Souldiers in the Army that spilt the comely rank, and marred the first order: the Prince of darkenesse, that great *lord* of confusion, made the first jarring, and Sampler and prime discord in the sweet musick and song of the praises of the *Creator*, that all creatures did sing: Therefore *God* the *Creator*, in his justice, *spared not him*, and his fellow-mutiners, *but cast them down to hell, and delivered them unto chaines of darkenesse, to be reserved unto judgement*, 2 Pet. 2. 4. *Christ*, as *Mediator*, did not inflict this punishment on the false *Angels*.

Satan first marred the comely order of creation.

Satans second sin, and how hee is yet in acting his first sinne.

Now, there is a second sinne of the *Devils*, and that is not onely the casting down of man, but the continuing without retreiting in the first sin. 1 *Joh.* 3. 8. *Hee that committeth sin is of the devill: for the devill sinneth from the beginning.* Joh. 8. 44. *Satan was a murtherer from the beginning, and abode not in the truth; because there is no truth in him.* What, is not *Satans* first sin a transient act gone and past? Is *Satan* this day in the very act of murthering all mankind, and of murthering *Adam* and *Evah*, who many thousand yeares agoe are dead? Its true, the act *physically* considered, is gone; but *morally*, *Satan* is yet on that same sin. 1. Because hee did, and doth spin out, in a long threed, the very first sin; and all *Satans* life, from that day to this, is one continuated act of apostacy: In 1. the not retreiting, nor repenting his first sin, and his first murther; *Satans* hands are wet and hot this very day with the bloud of *Adam* and *Evahs* soule. 2. In the continuing in, and the approving of the act of his first sinning, by still envying the glory of *God*, malicing his workmanship and image, so as the guilt of that sin goeth along with him. Hence *Christ* addeth his seale, as *Mediator*, to the *Lords* first sentence of justice, in casting him out of heaven; and in regard hee continueth in that sin, and addeth new soule-murthers, to his first transgression, in tempting,

ing, tormenting, hating, opposing the redemption of man, the *Gospel*, the offices of *Christ*, the Church of *Christ*, *Christ* cometh in, by his office, as his Judge, to adde to his chaines. In which a word,

1. *Of the punishment of Devils.*
2. *Of Christ, as hee is the Judge of Devils.*

Satans sin the same in nature with the sin against the holy Ghost.

The punishment hath relation to his first sin: His first sin was against the Holy Ghost, in that being a lamp of light, shining up in the high Palace, and standing before the Throne, wanting not any wicked principle of concupiscence within, or any habituall aversion from *God*, looking *God* in the face, and beholding the first truth, hee sinned against *God*, and therefore was made an exemplary spectacle to *Angels* and *Men* of pure and unmixed justice, without mercy, and cast down to hell without hope of a Saviour, or redemption; *Heb.* 2. 16. *For verily hee took not on him the nature of Angels, but the seed of Abraham.*

Punishments inflicted on Satan.

The evils of punishment inflicted on *Satan*, are 1. His being cast out of the presence of *God*, never to see his face againe, nor enjoy his favour. 2 *Pet.* 2. 4. *For God spared not the Angels that sinned, but cast them downe to hell.* Hence from this *Schoolmen* inferre a 2. punishment, a perpetuall sadnesse and dejection of mind, for the losse of that happy fruition of *God*. But I much doubt, whether sadnesse for the want of *Gods* lovely presence, can consist with the extreme hatred of *God*, and fiery aversnesse, implacable wrath, and burning envie, that *Satan* hath against the glory of *God*, or image of *God*, or any thing of *God*; especially against *the Lamb and his followers*; against whom he warreth continually. A sadnesse there may be in him, because hee is a rationall creature, in regard hee is falne from the good of happinesse, not of holinesse; but conjoyned with wrath and hatred against *God*: and this is without question in all the damned.

What sadnesse is in Satan.

Satans naturall knowledge hurt, his practicall knowledge that was found, is lost.

2. The paine inflicted on the understanding, is the hurting of his naturall speculative knowledge. Sure, if hee see not *God* as the first truth, hee seeth all deductions from the will, soveraignty, wisdome, justice of *God*, &c. more darkly then hee did before; but, if his naturall speculative knowledge was utterly lost, there should be no foundation remaining in him of wrath and envie against *God*, and his creatures and image. 2. His true and saving practicall knowledge is lost, and in place there-

of

of a crafty, versutious, cunning, deceitfulnesse and subtilty to deceive and tempt; such as is in the Serpent to sting; such a bloudy instinct as is in the *Dragon*, in the *Lyon* to devoure; but otherwise, the *Devill* is the first foole of the creation of *God*, and hath played the foole above five thousand yeares; for, in rationall policy, the tempting of our first Parents to sin, though it was a master-piece of wit, was the ruine of his Kingdome: and the Serpent, even in the crucifying of *Christ*, did buy a scratch in *Christs* heele at a deare rate, with the bruising and grinding to powder the head and life of the Serpent, and the full destruction of his Kingdome. And by experience *Satan* knoweth hee is a loser, in tempting and persecuting the *Lord Jesus* and his members, yet malice having put out the light of prudence, hee knowingly soweth sin, bloud, wrath, in *Christs* field; and in so doing hee sweateth in labouring the vineyard of the *Lord*, to make an harvest and vintage for *Christ*.

The devill a foole.

Satan hath no infused grace.

3. Infused grace *Satan* hath not at all; because, grace supernaturall is a stemme and blossome of heaven: its hard to think that since *Satan* was thrust out of heaven, any of the fruits or blossomes of that Paradise can grow in him. Acquired knowledge *Satan* may have. And,

What faith Satan hath.

4. From this *Satan* hath faith against his will, *Jam.* 2. 19. Its necessary in the *specification* rooted in a naturall understanding; but in the *exercise*, as it were, forced, and compelled, hee would wish to want the constraining power of a naturall knowledge: so as this is a wicked faith, and a tormenting vertue in the *Devill*, as it is in many wicked men, who desire nothing more then to have conscience cut off from their soule. As some men are so pained with a *Gangrene* in the foot, that they are willing their legge be sawen off. Or like a man that hath a necessary servant, and most usefull, yet because hee hath one intolerable gadde, hee must put him away. For light addeth feare and terrour to some distracted persons, and maketh them out of measure furious; therefore yee must close doore and window on them, and they are most sober when they have least light: So here, glancings of conscience serve but to make some see *ghosts* of hell, and terrifying sights.

Satans despair without all hope.

5. *Satan* can have no hope of deliverance, but knoweth his prison-doore is locked on him with a sad key, eternall despaire, that so long as the *Almighty* liveth and is *God blessed for ever*, so

so long shall he be miserable. Would sinners lend their thoughts and faith to eternity, that runneth out in so long a threed as *ever and ever*, and on paine, horror, and torment *for ever and ever*, it might be they would not run and sweat so much in the way of sin.

6. Obstinacy, and invincible obduration and hardnesse lieth on the mind, will, and affections of the *Devils*; the cause of which is his habituall continuance in, and love of the sin against the faire shining and convincing light of seen and enjoyed God, the justice of God, and the withdrawing of all grace and remedies against wilfull hardening the heart. *Satans obduration.*

7. The breaking of *Satans* hopes and counsels in all his ill attempts, his burning hatred of God, the Lambs victories over the Dragon, the chaining and bordering of his malicious power, &c. are great punishments.

8. I dare not, nor cannot determine what the fire is that tormenteth him; nor the place of hell: its more praise-worthy labour, to seek to be delivered, in *Christ*, from it, then to search curiously into it.

Satan's Judge and caster out is *Christ*; as may clearly be gathered from the words, *Now is the Prince of this world cast out.* Hence,

Consid. 1. When *Christ* came to the office of *Redeemer* and *Mediator* of his Church, to deliver his people out of the hands of *Satan*, hee found *Satan* under old treason committed against God; for before this hee kept mankind captive, and found him under a sentence for it, and cast downe to hell: and because *Christ* was God, and the same God equall with the Father, therefore hee made good his Fathers deed, and putteth his seale and Amen to that sentence; and for new treason against God, in man his Image, whom God had made *lord* and little king of the earth, *Christ* gave out a new sentence against *Satan*, Gen. 3. 25. *I will put enmity between thee and the woman, and between thy seed and her seed: It shall bruise thy head, and thou shalt bruise his heel.* 1. *Christ is Satans Judge and caster out.*

Consid. 2. All punishment on *Satan* is now inflicted by the *Mediator Christ*; for since *Satan* came in the Play, to appeare a *Satan* and Adversary to man, hee set up another *kingdome of darknesse*, opposite to the kingdome of the *Son of God*, Col. 1. 13. Joh. 14. 30. hee *persecuteth the woman that brought forth* 2. *Christ Satans Judge, and how.*

the Man-child, Revel. 12. 13. hee goeth forth in his Instruments to *gather the kings of the earth*, and the whole world, to the *great battell of that great day of God almighty*, Revel. 16. 14. *and maketh warre with the Lamb*, Revel. 17. 13, 14. Hee is *the accuser of the brethren*, Revel. 12. 10. *The king of the bottomlesse pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon*, Revel. 9. 11. Hee is the Arch-destroyer, and destroyeth all in relation to the Man *Christ* and his Church; therefore is *Christ* raised up a Redeemer, a Saviour, to revenge the cause of his brethren, and came in the flesh to destroy *Satan* his kingdome and works, to enter in *Satans* house to *bind the strong man, and spoyle him of his goods*, Heb. 2. 14. 1 Joh. 3. 8. Joh. 14. 30. Mat. 12. 29, 30. Gen. 3. 16. Col. 2. 15, 16. And when Christ, *by reconciling all things in heaven and earth to God*, Col. 1. 20. became the head of *Angels and Men*, Col. 2. 9. Col. 1. 18. Col. 2. 10. hee was stated in an headship over all the tribes of men and *Angels*, to confirm the *good Angels* that they should not fall, and to redeeme false Men; and when all State-solemnities at the Coronation of *Jesus Christ* are performed, and the Father had said, *Psal. 2. 6. Yet I have set my King on my holy hill of Sion*, Act. 5. 31. hee must, by his office and Royall place, reigne over the Rebells, that are mixed with the willing Subjects, and *bruise them with a rod of iron*, whether they will or no: And as when there is fewd and warres betweene two Houses, and bloud on either side, there is an heire borne of one of the Houses to make peace between them, and take order with, and subdue the rebellious, who refuse peace, and to revenge the injuries; so were there warres between the *Soveraigne Majesty* of the *Lord our God*, and both Angel-nature and Mankind. *Angels* and *Men* had highly injured the *Lord*, and wounded his honour; *Christ Jesus*, a borne Heire of the seed of *David*, and of the Royall line of heaven, *God* equall with the *Father*, comes to the Crowne, and makes peace between the *Lord* and *Men*, and so farre reconcileth the good *Angels*, that they cannot fall out with God, but stand by the grace of the new Heire; and *Christ* revengeth upon the *Devils* and the world the wrongs done to God, and subdueth both under God.

3. *Consid.* 3. It is considerable, what wisdome and counsell is here in warre: *Satan* foiled man, and subdued him as his vassall and

and slave, to the condemnation hee himselfe was under; and *Man* must be *king*, lord and Judge over *Devils*. *Angels* who envied *Mans* happinesse, and destroyed mankind, must appeare personally, be arraigned, sentenced, and condemned before the Man *Christ*. Man was shut out of Paradise by the envie of *Angels*; now hath the Man *Christ* the keyes of Paradise, of heaven and hell, and death and the grave. *Christs* garments are wet and stained, not with *Edoms* bloud, *Esai.* 62. but (to borrow the expression) hee goeth to heaven in triumph, and his apparell red with Angel-bloud, and so *leadeth captivity it self captive*. Other Warriours take away the life of the living; but he taketh away the life of death it selfe. Others subdue captives; never one, save the Man *Christ*, subdued *captivity*.

Satan foiled man as a tempter, a Man destroyeth Satan as a Judge.

Consid. 4. Victory over *Devils*, by the man *Christ*, is more glorious, then if *God* had interposed absolute Soveraignity and Power, because mercie, grace, truth, justice, are the sweet ingredients, going out with the bloud of *God* in it, and omnipotencie is much seene, in that one little despised man of clay, totally routeth and destroyeth *Satan*, and many legions, so that though *Devils* keepe the fields, and dayly fight; yet they can never make head againe against *Christ*, nor win one battle, or pull one captive out of *Christs* hand.

4. *Victory over the Devils by the man Christ more glorious then if God absolutely had subdued him.*

Consid. 5. Heaven is not conquered againe, nor *Hell* and *Devils* subdued by a sudden surprise, or a stratageme, but in faire warres, and in an open set battell, *Coloss.* 2. 15. *He on the Crosse made a shew openly, and triumphed over Devils.*

5. *Heaven not conquered by a surprisall or wiles, but by open warres.*

Use 1. If *God* onely know the heart, and its secrets, and *Men* and *Angels* cannot; we should aime and studie sinceritie: one witnesse of integritie here, is more then millions of witnesses; this one witnesse, *the Searcher of hearts*, will cast a man, though he had a jury of *Angels* to absolve him, and all the men on earth were on the Inquest and Assise, to carry him up above the skies, and the heaven of heavens, as more innocent then all the *Angels*; and if *Angels*, all *Angels* and men were on you jury to condemne you, to be as foule and guiltie, as the *Prince of Devils*, yet *Rom.* 8. If yee be in *Christ*. Vers. 33. *Who shall lay any thing to the charge of Gods elect? It is God that justifieth*; Vers. 34. *Who is he that condemneth?* Rest upon the Testimony of no man; there bee thousands faire and and spotlesse standing before the Throne, whom the World con-

Use 1. *The Lords knowing the hearts, should teach us sincerity.*

demned to *hell*, as foule and black; wee may instance in *Jesus Christ*, his *Apostles*, and the *Martyrs of Christ*; and thousands, the blind world have written in heaven amongst the stars, and *Gods* above the clowds, in the Quire of *Angels*, as *Augustus Cæsar* and thousands of these, whom *Jesus Christ* did never owne, but as enemies. O what is the worth and price of a conscience *sprinkled in the bloud of the Lambe?* And what a precious voice is the testimony of the *Spirit?* And what a valide Passe and a *Magna Charta*, a noble testificate, is that in heaven and eternity, if *Jesus Christ* say, *Behold, a true Israelite indeed, in whom is no guile.*

Vse 2. State-wit against Christ folly.

Vse 2. What is light, and knowledge, though you had as much as the *Devils* have, who are torches and lamps of *hell* for knowledge, if all your wisdome be against *Christ?* Its a black commendation, *Jer.* 4. 22. *My people are foolish, they have not knowne me, they are sottish children, and they have no understanding.* Yet they are wise as the *Devill* is, *They are wise to doe evill, but to doe good, they have no knowledge.* They go for heads of wit, and wise men, who are deep, politick, profound State-Atheists, who can with their contrivances, roul about the wheeles of two Kingdomes, and can stirre the helme of *Europe*, and yet know nothing of *God*, but all their wit runneth in the *Devils* channell, to plot, brew, and hatch wickednesse, lies, subvert the cause of the just, crush the Widdow, and murther and starve the Fatherlesse, beare downe Religion, set up a humane, earthly, civill structure of Government in *Christs* Kingdome. Let them goe for wise men, but they are wise for the *Devill*, Let the *Lord* speake to such, *Jerem.* 8. 8. *How doe yee say, we are wise, and the Law of the Lord is with us.* --- Vers. 9. *Loe they have rejected the Law of the Lord, and what wisdome is in them?* Can these bee wise men and great State-wits, and not rather State-sots, who reject the Wisdome of *God?* Its now counted State-wisdome in *Scotland*, to patch up a false peace with *Amaleck*, contrary to the Covenant of *God*, though *Saul* give the *Amalekits*, and their Kings peace, *God* will give them no peace.

Vse 3.

Vse 3. If *Satan* be so understanding and subtile, so active a Spirit, Then the *Familists erre, not knowing the Scriptures*; For they say, the *Devill* is nothing, yea, nor the creature any thing; but *God*: as (saith the *Bright-starre*, cap. 8. pag. 68. 69.)

69.) *Nothing is but God and his will*; pag. 77. *There is nothing in the creature, which is not the Creator himselfe; and therefore the Sunne is no sooner hid, but the beames cease to be; So if God hide himselfe, and withdraw his hand from the creatures, they suddenly returne to their nothing. But as the beame and heat, though they containe nothing but Sunne and Fire, yet lookt upon essentially, as they are in themselves, they are not Sunne and Fire, but onely a certain dependant, or a Spark of those: right so the creature, though all it consisteth of, is God; yet considered in the owne proper nature depends upon God, its consequently somewhat.* And that Blasphemous peece, called *Theologia Germanica*, written by a Priest in High Dutch, and Englished by *Giles Randall*, Printed at *London* 1646 by tolleration, saith, *Sinne and the Devill is nothing, but when the creature will challenge any good to it selfe; as to live, know, briefly to be able to doe any thing that can bee termed good, as though that good thing were appertaining to it, then the creature averteth it selfe from God, and that aversion is sinne. And the Devils sinne was, that he did arrogate this to himselfe, that he was some thing, and would bee some thing, and that some thing was his, and in his right and power, this arrogancie to bee I, to my selfe to bee mee, and to bee mine, was Satans aversion and fall, and this is still in use.* So this *Author*. Hell and the Devill cannot devise subtiller and vainer blasphemie; for so the creature is not the creature, the Devill is not a creature, not a Spirit, not a tempter, not *the Prince of the ayre, not a roaring Lyon, not a lyar*; and the *Holy Ghost* in terming the *Devill* an *Angel* created in the truth should sinne. Its true, nothing hath being of it selfe, and independently, and as the cause of all being, but onely *God* the cause of causes, and prime fountaine of being, goodnesse, and actions: but hence it cannot follow, that creatures are not true beings, by participation of, and dependance from the first Ocean, fountaine, and cause of all being, and that goodnesse and actions, may not be ascribed to them from their derived being they have from *God*.

Theolog. Germanica, chap. 2 p. 5.

2. *Christ*-man in ascribing to himselfe that hee is man, that he doth the will of his Father, that hee loved his owne to the death, should sinne. Which is blasphemy.

3. It is false for *Men* or *Devils*, and sinnefull arogancy to

ſay, they can ſubſiſt, or doe keepe their being, without a dependance on *God*, the onely firſt eſſentiall being; but it is contrary to all truth, that they ſinne, when they ſay, they are the creatures of *God*, and the dependent rayes and beames that flow from *God*, and the good creatures of *God* (though by created and dependant goodneſſe) they neither lye, nor ſinne, nor commit any act of arogancie; then ſhould it bee ſinne to ſay that there were any creatures in the world, which is to belie the *Scripture*.

4. Its the curſed ſelfe-deniall of *Familiſts*, to ſay, when they doe *good* or *ill*, righteouſneſſe, or ſinne; *Its not I, but God in me that doth all.* And ſo that there is but one Spirit of life that acteth, and working in all things in heaven, and in earth, and that is eſſentially *God*, and the will of *God*, which is all one with *God*.

5. That vaine annihilation, and nothinging of our ſelves, in being and working, yea to the annihilating of the man *Chriſt*, under pretence of extolling *God*, becauſe *God* worketh immediately all good and evill in us (ſay they) and wee but ſuffer *Gods* will, and when wee thus are mere patient, and ſuffer *God* to worke his will in us, we are *God* himſelfe, perfect as *God*, conforme to his will, nothing in our ſelves, we being no creatures, but the Creator. *That God manifeſted in the fleſh*, is *God manifeſted in the fleſh of all men, that the paſſion of Chriſt, in it ſelfe is imaginary, but Chriſt crucified is our paines and tribulation, which we ſhould welcome as Jeſus Chriſt, and ſo caſt all our afflictions into the furnace and flames of Chriſts torments.* As it is ſaid, *Let that minde bee in you, that was in Chriſt.* Bright ſtarre. *cap.* 18. *pag.* 205. This (I ſay) is the dreadfull blaſphemy now Printed and Preached at *London*, without controlement, for the which the judgements of *God*, ſad, and heavie, cannot bee farre from the Land. I crave the Readers pardon, that I named ſuch non-ſenſes and fooleries.

Vſe 4. *Its to follow the Devill, to ſinne againſt light.*

Vſe 4. By all meanes, beware of ſinnes againſt light, ſuch as the *Devils* firſt ſinne was. 1. To ſinne with a witneſſe, in the breaſt, and a witneſſe in heaven, is to laugh at *Chriſt* in his face. 2. Its the *Devils* backe fall; he by ſuch a ſinne, fell firſt from heaven, by ſtaring *God* on the face, and out-daring light, *God*, Conſcience, and actuall conviction; the *Devill*, no queſtion

queſtion, by himſelfe was warned of his ſinne, and how deare it would coſt him, before he ſinned. Suppoſe wee that there is a way in a mountaine of yce, where thouſands in former times, have ſlidden, and fallen, and bruiſed all their body and bones to powder, would we willingly climb the ſame rocks, and dreame we ſhould eſcape the ſame danger? Legions and millions of *Devils* fell and bruiſed their ſoules to duſt, on ſinnes againſt light and knowledge, yet doe we too daringly climbe the ſame rocks, and ſinne dayly, againſt the Sunne-light of the Goſpel-grace of *God, teaching us to deny ungodlineſſe, and worldly luſts*, and the warnings of our owne conſcience; yea, too many goe on againſt ſupernaturall illumination, and wee will but leap the damned *Devils* unhappy leap, we know not that victory over one graine weight of light, leaveth behind it pound weights of diſpoſition, and bentneſſe to farther provoking of the *Lord*: a daring boldneſſe to looke *God* in the face, and ſin, turneth quickely in the very ſin, as neere in kinne, to the *Devils ſinne*, as can be; and rendreth its *Deviliſh* to ſtoupe, and fall downe before the light of ſhining command, as the *Elect Angels* doe, who receive *Gods* commands with wings, and flee upon obedience as *miniſtring Spirits*.

Vſe 4. Hearden not your hearts, be not obſtinate in evill, that is the plague of *Devils* alſo, men render themſelves *Devils*; with their owne hands, they open hell and goe in, and lay the *Devils* chaines and fetters on their own will and mind, when they reſolutely, and deliberately, reſiſt *God*, and *God* in a deepe judgement in them *bindeth them, and they cry not*; he is deſervedly a captive, who twiſts his owne coards and chaines about himſelfe. Selfe-induration is a ſelfe-hell, and a ſelfe-bondage. How affraid ſhould wee be to keepe looſe watch over the heart, or to give the raines to our owne will, to goe on againſt *God*. For he 1. needs doe no more, but looſe an Army, and a ſtrong armed Gariſon of ſinfull thoughts, as ſo many Spirits of hell, that are within the town already, and they can deſtroy us. 2. The *Devill* is neere by to put in our heart all wickedneſſe, he hath the command of the out-workes; the humours, fancie, diſpoſition, the ſpies, and Poſts that goe in and out, the Senſes, we have need to lay the bands of a covenant on the eye, and if the *Devil* be maſter of all the Forts and Sconces without the walls, we are in no ſmall danger. *Vſe 4. Obduration.*

Vſe

Vse. 5. The good fight.

Vse. 5. From *Satans* power, and opposition against us, wee want not both motives and incouragements to watch. For 1. *Satan* is a great party; hee is a *Prince, Ephes.* 2 And 2. a *Prince above us*, the *Prince of the ayre.* 3. He hath large territories; the Text saith, *He is the Prince of this World.* 4. He is not a common Prince, he is a Prince of Kings; many of the Kings of the earth give their power and strength to him, and so he is a *Principality.* 5. Not that onely, but he is a great army *Principalities, Powers, Rulers, Potentates*; wee have a mighty army of Lords and Kings to fight against. 6. The more Spirituall the enemy be, and the more subtile to come in at closed iron gates, and through strong walles, the more dangerous; *Satan*, for all your keyes and locks, will be at the inner doore of the heart, ere ever yee know of it: You watch, and he is at your elbow, and covenanting with your watches on the walls, to corrupt them. 7. When the enemy is strong if he bee wicked, so much the worse. Now *Ephes.*6 12. we fight against wickednesse it selfe, against spirituall wickednesse; the more wicked the enemy is, he hath a greater minde to fire, and destroy. 8. The more active, the worse is the enemy; *Satan* hath no office, but to be the butcherer and executioner of justice, and hath no distractions to withdraw him, he may attend upon blouds, and soule-murthers, and walketh in a circle, compassing the earth too and fro, and goeth about like a roaring Lyon, seeking whom he may devoure. 9. He hath friends within us, every Saint is a divided party.

2. The Quarrell is not Money, civill Liberties, Lawes, Houses, Lands, nor corruptible things, yet we runne and strive for pence and pounds, but here peace of Conscience, an incorruptible Crowne, 1 *Cor.* 9. 25. the Lords glory is the garland at the stake.

3. Wee have noble Witnesses. *The Father, the Lord Jesus, the Spirit of glory, the glorious Angels*, are beholding us.

4. The battell will not last for Centuries, nor for many scores of yeares, the issue will bee quickly, death will end the controversie.

5. Wee have Christ on our side, he hath spoiled Principalities and powers, the Lord, the master of the game, hath promised us his might, his strength, all his forces, grace, wisdome, power,

power, his *Angels*, that are stronger then ill *Angels*; here *Angels* against *Angels*. *God* ingaged against hell.

6. We fight, but with a broken and overcommed *Devill*, both spoiled, *Coloss.* 2. 15. and disarmed, *Hebr.* 2. 14. 1 *Cor.* 15. 55. 56.

7. There is little required of us to the victory, but a strong negative; consent not, render not, treat not with the enemy, though he fire, and kill.

8. The losse is the greatest of all, eternall misery, once fully ende, close, and make a covenant with the enemy, and yee can hardly be ever able to rebell, or make head against your conquerour, but once a slave, and eternally a slave.

9. The Garland is faire and glorious, *The tree of life that is in the midst of the paradise of God*, Revel. 2. 7. *The hidden Manna, the white stone, and the new name*, Vers. 17. *Power over the nations, and the morning starre.* Vers. 26. 27. 28. *To be clothed in white, and his name confessed before Christs Father, and his holy Angels.* Revel. 3. 5. *And hee is made a pillar in the house of God, and on him is written the name of Christs God, and the name of the citie of Christs God, Jerusalem that commeth downe out of heaven, and Christs new name.* Vers. 12. *And he sits with Christ on a throne, and with the Father of Christ*, vers. 21.

10. The victory is certaine, and ours by promise, all which should arme us with sobriety; a drunken warriour is seldome victorious, worldly pleasures and lusts are above our head and strength; and *to put on the whole armour of God, and watch, and pray* is wisdome.

Vse 6. Let us thankfully acknowledge our obligation to *Jesus Christ* who hath cast out *this Prince of this world.* What service owe we to *Jesus Christ*, who hath ransomed us from such an enemy? Sure wee are his debtors for ever; the captives whole service is little enough for his ransome-payer.

1. *The reall expressions of our obligation to the conqueror of Devils.*

And 1. we cannot be the servants of the World, if *Christ* have *ransomed us from this present evill world*, Galat. 1. 4. and *from the Prince thereof.* It is base to bee the vassall of the tyrant, from whose hands wee are redeemed; the World is but Satans vassall.

2.

2. He is a *Spirit*, who hath redeemed us from a cruell Spirit. *Christ-God* is a *Spirit*, out-side-service cannot please him.

When corruption, like poyson, strikes into the heart, and the hands are pretty cleane, its most dangerous.

3. 3. Redemption argueth not freedome from infirmities, but from such sinnes as are called the *pollutions of the world.* There is sinne in all, but in the redeemed; sinne defileth the actions, not the person because he is washed; in the Hypocrite it blacketh both person, and actions.

4. 4. Wee cannot serve our ransome-prayer in the strength of false principles, or naturall gifts, but of his owne grace.

5. 5. *Glorifie God,* by shewing forth his glory, for yee can adde nothing really to him, and he will really glorifie you, and put a weighty Crowne on your head, and also pay you home in your owne coyne, and declaratorily glorifie you. *I will confesse him* (saith *Christ*) *before my Father, &c.*

Vers. 32. *And I, If I be lifted up from the earth, will draw all men to me.*

We have spoken of the power of *Christs* death, and of his enemies, the *World,* and *Satan.* Now *Christ* speakes of the power of his death on the Elect, in drawing sinners to himselfe.

Six considerable points touching Christs drawing of sinners.

The scop of the words is to hold forth the efficacie of *Christs* death, in drawing sinners to him. In which we have these considerable points.

1. The *drawing it selfe.*
2. The *Drawer. I will draw,* saith *Christ. Christ* is good, and of excellent dexterity at drawing of men to *God.*
3. The persons drawn. *All men.*
4. The person to whom; the *terminus ad quem*; *To mee,* saith *Christ.*
5. The condition. *If I be lifted up from the earth.* Which is not a note of doubting, whether he would die for us; as we shall heare, but of a sure condition.
6. The way and manner of his lifting up from the earth is expounded, *Verse* 33. To signifie, to the hearers, what sort of death he would die, to wit, the death of the Crosse.

Foure considerable points touching drawing.

Of drawing it selfe; these are considerable.

1. *The expression and Metaphore of drawing.*
2. *The reasons moving* Christ *to draw*; *the fountaine, causes,*

ſes, and the diſpoſition and qualifications going before drawing, in the party drawn.

3. *The manner of drawing, or the way, and if it bee ſome other thing then juſtification.*

4. *The power and efficacie of drawing.*

Ἑλκύω to *draw*; as the word מָשַׁךְ *Cant.* 1. 4. *Draw mee we will runne after thee.* Is firſt, a word of violence and ſtrength. 1 *King.* 22. 34. *A certaine man drew a bow,* בְּמָשְׁכוֹ *Job* 41. 1. *Wilt thou draw Liviathan With thy hook?* Joh. 21. 11. *Simon Peter,* εἵλκυσε, *drew a net to land.* Acts 16. 19. *They caught Paul and Silas* εἵλκυσαν, *and drew them to the market place to the rulers.* 2. Drawing is by wiles, and perſwation, or love; (For wiles is covered, or pretended love,) *Judg.* 4. 6. *Draw them* (by perſwaſion) *to Mount Tabor to battle.* Hoſ. 11. 3. *I will draw them* אֲמָשְׁכֵם *with cords of man, With bands of love.* It is ſuch a drawiug as is aſcribed to the Whore, (though another word) *Prov.* 7. 21. the Whore, which made the young man to decline, with the ſoftneſſe of her lips, in faire words, *forced him. Jam.* 1. 14. *Every man is tempted, when hee is led, or drawne aſide, by his owne luſt, and inticed.* This drawing is by wiles, to ſteale a man off his feet. So *Pſal.* 10. 9. *A bird is drawne in the net.* It is then a word borrowed from bodily ſtrength, which draweth heavy bodies out of one place to another, by ſtrong hand. The ſinner is a heavy creature. Grace is a ſtrong thing to pull the man out of his element. There be then in *Chriſts* drawing. 1. Violence. 2. Perſwaſions of love, ſtrong love runneth from the heart, through all the nerves and veines of *Chriſts* right arme, to draw a ſinner to *God.* 3. There is art and wiles, which is nothing but masked love, for wiles cannot worke upon the ſoule to draw it, but by the taking of reaſon, with apprehenſion of good; Hope is the painted net that draweth men to *Chriſt*, and the hope of the prey draweth the Fox to the net, the hope of food, the bird to the ſnare. The violence that *Chriſt* uſeth, is not on the reaſon, will, or any vitall principles of the ſoule; no principles of life, can act as principles of life, from externall drawings, and ſtirrings, life is an internall thing

Drawing is by either violence, wiles, or perſwaſion.

He draweth.

No proper violence in drawing the will.

thing; the line, and first point of the line, in motions of life, is from within, all the violence is done to the corrupt accidents, and sinnefull qualities of the soule, as to darkeneſſe and sinnefull ignorance, to unbeliefe; frowardneſſe and sowreneſſe to *Christ*, hatred of *God*, enimity of the carnall minde to the law of *God*; put the will once on moving, and set the wheeles a stirring toward *Christ*, (which is all the difficulty) and the principles of life smile on *Christ*, and move apace; but the corruption of will must be removed first, as suppose, a milstone were kept fast in the ayre by a strong chaine of iron, there is violence required to snap in pieces the iron chaine, but none at all to draw the milstone down to the earth, it falles downe of its owne accord; this is but a comparison; For the will in its motion to *Christ* must not onely bee freed from the dominion of the clog of the body of sinne, and these naturall chaines and fetters; but *Christ* must put new principles, and a new life, and new wings, and new wheeles; and with them act, stirre, and move the will, and then, *hee drawing, we runne*, Cant. 1.4.

How there is no violence in being drawn, and yet a neceſſity from new principles

He that is drawn to *Christ*, Joh. 6.44. is not altogether willing; as the fish hath no propension of nature, to bee haled out of its owne element, all the propension commeth from that which setteth the will on worke. A child taketh medicine, but his propension is stirred from the sugar, that pleaseth his taste. He learneth, being hyred, that which sets him on work, is not the good that he seeth in the booke, nor the beauty that he conceiveth to be in vertue and learning, its the apples, the babies you give him as his hire, that acteth him; nor is the will here forced. A hireling caries a heavie burden, not with a forced will, but there is nothing in the burden that doth take his heart; but the sweating under the burden, come all from money, he is hired, and therefore doth all from the stirrings of his will, that ariseth from his wages. Mens comming to *Christ*, comes not from their naturall good-liking they beare to *Christ*, but from some higher principle within, and the discovered excellency, that the *Spirit* layes open to the soule.

II.

Hence 2. The reasons moving a soule to yeeld to *Christs* drawing, comes under a two-fold consideration; as 1. Naturall

rall disposítions. 2. As lustered with some common grace, and so thought preparatory to conversion and drawing.

A twofold consideration of disposítions going before conversion.

In the former consideration, Divines with good reasons, looke at them as sinnes, and the greatest obstructions of conversion.

1. There is something that is taking with reason, why a man will not come to Christ; no man goes to Hell without hire, and *gratis*. Hell is a death, but a golden death, and fair afar: Ah, its sweet to men to perish; Hell is a most reasonable choice to the sinner, the chalmers of death shine with fair paintry to the naturall mans reason.

1. *Men have reason why they will perish* Hen tam dulce est perire.

2. Its not single weakenesse, but wicked and wilfull impotency, that keeps men from Christ: as a beggar would be a *king*, hee hath no positive hatred of the honour, riches, pleasures of a king; but hee hath not legs, nor armes to climbe so high, as to ascend to a throne. But the naturall man neither will, nor can chuse a kings life, and be a follower of Christ: nor is man any other then a naturall hater of Christ, though many thinke they beare Christ at good will; *Joh.* 15.24. *But now they have seen, and hated both me and my Father.* The reason why men thinke they love Christ, is the luster that education and common literall report, from the womb, hath put upon Christ; our fathers and teachers said ever, Christ is the Saviour of man, and a mercifull God, and therefore we have that common esteeme of him; but were wee borne of *Jewish* parents, or among *Jewes*, and taken from our parents, and heard nothing from the womb of Christ, but what the *Jewes* say, and that is, that hee is a false Prophet, that hee *rose not from the dead, but that his disciples, by night, stole him away out of the grave*, wee should from the womb hate Christ, as well as the *Jewes*. And the like wee may see in *Indians*, who love and adore the *Devill* from the womb; but with this difference, they love *Satan* truly, because both nature, now corrupt, and education carries them thereunto; but education can give no man a true love of Christ. (2.) Whence is it that the *world* hates the *children of God?* It is from instinct and nature, rather then from any imperated acts, *Joh.* 15. 19. *Because yee are not of the world, but I have chosen you out of the world, therefore the world hates you.* Vers. 21. *But all these things will they doe unto you, for my Names sake.* To be *chosen out of the world*, to carry any thing of Christ and his image and

2. *Will the reanest cause, not weaknesse only, why men are not drawn to Christ.*

We naturally hate Christ, but we see it not.

nature, and to be borne againe, and of another ſeed then the *world* is born of, is no ground of arbitrary and elective hatred; but of ſuch hatred as comes from divers naturall inſtincts, ſuch as is the hatred between the Wolfe and the Lambe, the Raven and the Dove. If then the world hate the Saints, as they doe, *Rom.* 1.30. and hate Chriſt, and hate the Saints upon this formall ground, Becauſe they have in them the nature of God, the image of Chriſt, ſome of the excellency of Chriſt, then they muſt hate Chriſt farre more; for, *Propter quodunumquodque tale, id ipſum magis tale.* The *world* hated *Chriſt* for God; for there was more of God in the Man Chriſt, then ever was in any creature: then they hated *God* more, and with a higher hatred. So Chriſt is the Sampler and Copy to all the Saints; therefore Chriſt muſt be more contrary to the wicked world, then the Saints are. If you hate the ſervant for the maſters ſake, then you hate the Maſter more: If you love the nurſe for the childs ſake, then you love the child more. So the *Jewes killed the ſervants, the Prophets, they ſtoned them, and beat them,* Mat. 21. 35. but they did more to Chriſt, *Verſ.* 39. *They caught him, ſlew him, and caſt him out of the vineyard, and took the inheritance to themſelves.* (3.) Men naturally hate the wayes of God: If there be holineſſe in his wayes, then it muſt be moſt eminently in God: If they eſteem his yoke ſoure and heavie, and Reformation a burden, then muſt they farre more eſteeme ſo of himſelfe.

Men naturally hate Chriſt more then the Saints.

3.

2. Men have a ſort of ſatisfaction in their naturall condition: A whole man deſires no Phyſician. A dead man hath ſome negative content to lie in grave; hee can have no acts of ſorrow for want of life. (2.) Wee doe not put forth any ſtirring of life or deſire toward that which is naturally above us: A child in the belly hath no acts toward a Crown or a Kingdome in this life; becauſe, deſires are bottomed and founded on nature: As an Ape, or a Horſe, hath no deſire to be a man. *Pilate*, as if hee were burdened with Chriſt, ſaith, *Mat.* 27. 22. *What ſhall I then doe with Jeſus that is called Chriſt? What availeth my birth-right to me,* ſaith *Eſau, ſeeing I die for hunger?*

2.

Men have no ſtirrings of deſires for a life above them.

3. When beaſts and birds are allured by the ſnare, and fiſhes by the bait, death cometh to them in the garments of life; for food is all their heaven: and inſtinct helpeth them to proſecute their ends, and there is a naturall ſimilitude and inclination between

No ſimilitude between the naturall mans deſires and Chriſt.

tween their nature and what they desire, bottomed on an instinct, even when the object of their inclination is but dyed with the hew and apparency of good. But there is no such instinct in the naturall man, nor similitude between a cage of hell, and the beauty and excellency of Christ; between his sense and the hid *manna*, or the banquetting *house* of wine.

4. The naturall man cannot come to Christ. In that place *Ioh.* 6. 44. there be four things considerable.

1. The best of men is unapt to come to Christ, *No man*, what ever his parts and eminencie be, had he a nature of gold, he cannot come to Christ.

2. He saith not, *No man cometh*, as denying the act, for so no man of himselfe is an excellent *Philosopher*, but he denieth a power, ὁ δεὶς δυναλαι, *He cannot come.*

3. But help is much, happily if his eyes were open, the will is good, he would gladly come to Christ if he were able; Nay saith Christ, he is unwilling and unable both: He that cannot come, *except he be haled and drawn*, and some violence offered to his corruption, hath no good liking of Christ. But 3. *The place* Ioh. 6.44. *No man can come to me*, &c. opened.

4. It is but little drawing possibly that will do the businesse, some gentle blast or aire of golden words, some morall suasion, some breathings and spiration of fine reasonings, from men or *Angel*, can do much. No, but it is not so, no lesse (saith Christ) can draw a sinner to me then the *arm of the Father*, and a pull of his omnipotencie, who is *greater then all*, *Ioh.* 10. No man what ever mettall he be of, the finest of men can come, or hath power to come to me, and to beleeve on the only begotten son of God, *except the Father who sent me draw him.* We know Christ was much to extoll his Father, his Father was ever in his esteem an eminent one, as *Matth.* 11. 25, 26, 27. *Mark.* 14. 6. *Luke* 23. 46. *John* 3. 35. *John* 5. 21. and 6. 27. *Matth.* 10. 32. *c.* 24. 37. *John* 2. 16. and 5. 43. and 10. 29. *c.* 19. 2. *Rev.* 2. 27. *Joh.* 15. 1. 4.

So is there a power alwayes denyed to the naturall man to close with Christ, *Rom.* 8. 7. 2 *Cor.* 3. 5.

5. A will to beleeve and to submit to Christ is denyed to naturall men, *Joh.* 5. 40. *Ye will not come to me, that yee may bee saved*, & θέλετε, *Luke* 19. 14. The enemies of Christ say, οὐ θελομὲν τοῦτον βασιλεῦσω ἐφ' ἡμᾶς. *We will not have this man to reigne over us.* Verse 27. *But these mine Enemies that would not that I should reign over them, bring hither and slay them* 5. *Will most averse to Christ.*

before

before me, Ὃς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτῶν, these to me seem to be allusions to *Israels* wearying of the Lord of old, *Isai.*43.23. *I have not wearied thee with incense*, Jer. 2. 5. *What iniquity have your fathers found in me?* Micah 6. 3. *O my people what have I done unto thee, and wherein have I wearied thee? testifie against me.* It is strange that sinners can see a black spot on the *Lords* faire face, or that their will, that is nearer of kin to reason, then the affections that are in beasts should be averse to *God*; yet it is said of wicked men, that they are *huters of God*, Rom. 1. 30. *His citizens hated him*, Luk. 19.14. *Joh.* 15.24. And especially these speeches carry allusion to *Ps.*81.11.

Israel would have none of me. לֹא אָבָה יִשְׂרָאֵל. *Israel* had no liking of me, *no will of me.* So that weakenesse simply is not the neareſt cause of our not comming to *Christ*, but wilfull weakenesse, or rather weak-wilfulnesse. 1. Because in agents that cannot worke, there impotencie, or lowneſſe of nature, is the cause, as the reason why a horse cannot discourse as a man, is because his nature is inferiour to the reasonable nature of a man, and not because the Horse will not, but because he cannot discourse. The cause why a lump of clay casts not such light in the night, as a candle, or a starre in the firmament, is the baseneſſe and opacitie of the nature of clay to produce such an action, as to give light; there is not such a thing as will in the clay, which intervenes between its nature, and the no-giving light in the night. But men hearing the Gospell doe not beleeve, not only because they cannot, for beasts cannot beleeve; but because, as *Christ* saith, *They will not beleeve*, *Joh.* 5. 40. *They will have none of Christ. Psal.* 81. 11. *They will not have Christ to reigne over them* Luk. 19. 14. And *will* intervenes betweene the impotencie of their will, and their disobedience. 2. Because that hatred of *God*, and of *Christ*, ascribed to unregenerate men, *Rom.* 1. 30. *Luk.* 19. 14. *Joh.* 15. 24. is the birth that lay in the wombe of *Will*, and comes from *Will* as *Will*, and not onely from *Will* as weake; so mens delighting, and their loving to be estranged from *Christ*, and to satisfie themselves with other lovers, beside *Christ*, are high bended acts of the *Will*. Which argueth that not onely weakneſſe, but wilfulneſſe hath influence in mens unbeliefe. 3. The *Lord* chargeth men with this, *Matth.*23.37. *I would, yee would not.* 4. Conscience taketh

Will, not weakeneſſe the neareſt cauſe of our not comming to Christ.

taketh it on its will, and fathers disobedience on the will. 1. *Sam.* 8. 19. *Nay, but we shall, or we will have a King*, Jer. 44. 16. The people avow their will and peremptory resolution is, *we will not hearken to thee.*

6. But for the ground, reason and cause on *Christs* part of drawing, it is free grace, and only free grace, which are holden forth in these Positions. *Free grace the strong and only cause why men are drawn.*

Pos. 1. As there is no merit, good deserving, worke, or hire in the miserable sinner dying in his bloud, dead in sinnes, out of his wit, and *disobedient*, *deceived*, *and serving divers Lusts*, Ezech. 16. 4, 5, 6, 7, 8. *Ephes.* 2. 1, 2, 3, 4. *Tit.* 3. 3, 4. So there is as much love, mankindnesse and free grace in heaven, in the breast of *Christ*, as would save all in hell, or out of hell. I speake this in regard, not of the *Lords* intention, as if he did beare all and every one of mankind, a good will, purposing to save them. But because their lyes and flowes such a Sea, and Ocean of infinite love about the heart, and in the bowels of *Jesus Christ*, as would over-save, and out-love infinite worlds of sinners; (so all could come and draw, and drinke, and suck the breasts of overflowings of *Christs* free grace) in regard of the intrinsecall weight and magnitude of this love, that if you appoint banks to channell, or marches to bound this free love, *God* should not bee *God*, nor the *Redeemer* the *Redeemer*. *Christs love can over-save and out-live the world.*

Pos. 2. Could any created eye of *Men* or *Angels*, reach or compasse the thousand thousand part of this love, with one look; such an act of adoration and admiration must follow thereupon, as should breake the soule and breast of this creature, in a thousand pieces; but *Christ* in heaven and out of heaven is hid. Infiniteness is a secret that *Angels*, or *Men* never did, never shall comprehensively know, there is a secret of love seene in heaven, but never seene; how little of the Sea doe our naturall eyes behold? Onely the superfice. We see but a little part of the skinne, or hide of the visible heavens with our bodily eyes, but so much as is seene is of exceeding beauty. No eye bodily can see the bottome of the Seas, or the large in-fields in the visible heavens. If the infinite lumpe of the boundlesse love of *Christ* were seene at once, what a heavens wonder, what a worlds miracle would *Christ* appeare to bee? But as much of *Christ* is seene as vessels of glory, though wide *The magnitude of free grace.*

enough, can comprehend. But if *Angels* and glorified *Saints* ſee much of Chriſt, and ſo accordingly as they ſee and know, doe praiſe him, and yet cannot over-praiſe, and out-ſing ſo much as they ſee; and if the in-ſide of infiniteneſſe of love, free grace, mercy, majeſty, dominion, be an everlaſting Myſtery, *Angels* and *Men* are below merit, even in heaven, and *Angels* and *Saints* muſt be aſhamed of, and bluſh at the imagination of merits; for an infinite lovely Majeſty ſeen, and not praiſed, nor loved in any meaſure of equality or commenſuration to his dignity and worth, muſt lay infinite, though ſinleſſe debt for eternity on all the Citizens of glory, whether home-borne or natives of that Countrey, as *elect Angels*; or adopted ſtrangers, as *glorified Saints*.

The way of Graces working gratious, and free.

Poſ. 3. The manner of graces working on *Saints* is gracious, and ſo eſſentially free; as is evident in our firſt drawing to Chriſt, when *many ſins are forgiven*, and ſo the ſoule *loves much*; and the ſweeteſt burden in heaven, or out of heaven, is a burden of the love of Chriſt: All debt muſt be a burden to an ingenuous *ſpirit*; but the debt of free grace, that lieth from eternity on *Angels* and *Men*, is a lovely and a deſireable paine. That men before they were men, and had being, and before all eternity, were in the boſome of Chriſt the ingaged debters of the *Lambe*, in the purpoſe of free grace *loved with an everlaſting love*, is a deepe thought of love; and that *being* was gratious *being*, before actuall *being*, ſpeaketh and cryeth much love; and its the floure, the glory, the crowne of free grace, that *Gods* free love in *Chriſt* caſteth forth the warming rayes and beames of the *Redeemers* kind heart, on men who are enemies, *darkeneſſe*, *haters of God*, *dead in ſinne*, dying in blood and pollution. And how broad, how warme, and how ranckly muſt the faire and large skirts of *Chriſts* love ſmell of admirable grace, when they are ſpred over the bleeding, the loathſome, the blacke, and unwaſhen ſinner; is not every word a heaven. *Ez.* 16.8. *Now when I paſſed by thee, and looked upon thee, behold thy time, was the time of love, and I ſpread my skirt over thee, and covered thy nakednes: yea I ſweare unto thee, and entered into a covenant with thee, ſaith the Lord God, and thou becameſt mine, &c. Chriſts* paſſing by is as a traveller on his journey, who findeth a child without Father or Mother, in the open field dying, and naked wallowing in bloud, and then caſting a co-

The place Ezech. 16.8. And when I paſſed by thee, &c. Opened.

vering

vering of freelove, (and love hath broad skirts) over his people, and its an expreſſion of much tenderneſſe, and warmeneſſe of love. Many articles in that place extoll free grace.

Articles of free love.

1. *Christ* is brought in as a paſſing by-paſſenger, to whom this fondling was no bloud-friend, but a meere ſtranger; ſo if humanity, and man-kindneſſe had not wrought on his heart, he might have paſſed by us, we are to *Christ* nothing of kinred or bloud, by our firſt birth, but *ſtrangers from the wombe to God*, going *a whoring as ſoone as we are borne.* 1.

2. *Christ* looked on forlorne ſinners, and there is love in his two eyes; it may be that bowels of iron, in which lodgeth nothing of a man, or of naturall compaſſion, would move a traveller to ſee, and not ſee a young child dying in his bloud: but (ſaith he) *I ſaw thee, my heart, my bowels had eyes of love toward thee; there was tender compaſſion in my very looke; my bowels within me, turned and ſwouned at the caſt of mine eye, when I ſaw thy miſery.* 2.

3. Behold, and behold, he would owne his owne mercy and love; let *Angels* and *Men* wonder at it, that the great and infinite Majeſtie of *God*, ſhould condeſcend to looke on ſuch baſe ſinners, ſo farre below the free love, and Majeſtie of *God*. There is a *behold*, a ſigne put upon this doore; come hither *Angels* and *Men*, and wonder at the condiſcenſion. 2. Tenderneſſe. 3. Strength of heate and warmeneſſe. 4. Freedome and unhired motions. 5. Riches and aboundance. 6. Efficacie and vertue. 7. The bounty and reality of the free love of *Christ*. 3.

4. *Thy time was a time of loving.* What? of *loving:* it was a time of loathing; a time of love? when ſinners were ſo baſe, ſo poore, wretched, ſo ſinfully deſpicable, ſuch enemies to *God, in their minde by wicked works*, Col. 1. 21. *Dead in ſins and treſpaſſes, walking according to the courſe of this world*, (an ill Compaſſe to ſtirre by) *according to the Prince of the power of the ayre, the Spirit that now worketh in the children of diſobedience?* Was this a time of love? Yea, *Christs* love cannot be bowed or budded with any thing without *Christ:* Its as ſtrong as *Christ* himſelfe, and ſinne and hell can neither breake, nor counter-worke the love of *Christ*; your hatred cannot countermand his imperious love. 4.

5. It was not a time of ſingle love, but it was a time of loves, 5.

Thy time, Chriſt hath a time, and ſinners have a time, when they are ripe for mercy, it was a time דדים *of loves*; of much loves, of much love. He loved us, *and ſhewed mercie on us, Eph.* 2.4. διὰ τὴν πολλὴν ἀγαπὴν, *for his great and manifold love*, Can. 7. 12. *there I wil give thee my loves.* Cant. 6.2. *Thy loves are better then wine*, V.4. *We will remember thy loves, more then wine.* Its a bundle, a wood of many loves that is in *Chriſt.* Then *V.*5. *I ſpred my skirt over thee:* He is a warm-hearted paſſenger, who in a cold day, will take off his own garment, to cloth a naked fondling, that he finds in the way; *I* (ſaith *Chriſt*) *laid on thee a naked ſinner, the skirt of that love, wherewith the Father loved me.* O what a ſtrange word is that? *Joh.* 17. 26. *I have declared unto them thy name, and will declare it; that the love wherewith thou haſt loved me, may be in them, and I in them.* Its true, *Chriſt* could not bee ſtript naked of the love, wherewith his Father loved him, and that love being eſſentiall to *God*, cannot be formally communicated to us, yet the fruit of it, is ours; and the *Lord Jeſus* ſpreds over his redeemed ones, a lap of the ſame love and bowels, in regard of the fruits of free love, which the Father did from eternity ſpread over himſelfe.

6. 6. *I covered* (ſaith *Chriſt*) *thy nakedneſſe.* O what a garment of Glory is the imputed righteouſneſſe of *Chriſt? Bring foorth the beſt robe, and put on him.* This is the white raiment that cloatheth *the ſhame of our nakedneſſe.*

7. 7. *Yea I ſware unto thee, and entred in covenant with thee.* Equals doe much, if they ſwear, and enter in covenant with equals; But O humble Majeſtie, of an infinite *God*, who would enter in covenant with ſinners, wretched ſinners, at our worſt condition, and would quiet our very unbeleeving thoughts of ſinfull jealouſie, with an oath of *the moſt high*, Who hath no greater to ſweare by then himſelfe.

8. 8. *And thou becammeſt mine*, Hebr. *thou waſt for mee*, ſet a part for me. Heere ſtouping, and low condeſcending love to owne ſinners, and a claime and propriety on wretched and farre off ſtrangers, to name dying, bleeding, ſinning, and *God-hating* duſt, and guilty-periſhing clay, his owne proper goods.

9. 9. Verſ. 9. *Then waſhed I thee with water.* That *Chriſts* ſo faire hands ſhould ſtoupe to waſh ſuch blacke-skinned and defiled

filed sinners, in either free justification, or in purging away the rotten bloud, and *filth of the daughter of Sion*, in regeneration, maketh *Good*, that (*to the free love of Christ, that which is blacke is faire and beautifull.*)

10. *And I annointed thee with oyle*, free grace, and *Christ* dwelling by Faith, *Ephes.* 3. 17. in *Saints*, that are the floure, gold, and marrow of the *Church*, is a high expression of free love. Sinners are worse then withered and dry clay, without saving grace. 10.

11. And to all these, *Christ* clothed his naked *Church with broidered worke, fine linnen and silke*, hee putteth bracelets on her hands; *a chaine of gold* of grace *about her necke, a jewel on her forehead, eare-rings on her eares, and a beautfull crown on her head*, the grace to professe *Christ*, and carry on the forehead, the *name of the Father, of the Lambe*, and of the *new Jerusalem, the bride, the Lambs wife*; before *Men* and *Angels*, is a faire ornament. 11.

12. Beside, a name, and the perfume of a sweet and precious report in the *World*, addeth a luster to the Saints, *who are by nature the children of wrath, as well as others*, Ezech. 16. 10, 11, 12, 13, 14. *Ephes.* 2. 1, 2, 3, 4, 5. 12.

Pos. 4. Its an abasement of *Christ*, that he who gives such a ransome to justice for free grace, should wait for a penny from sinners, that sinners must bid, and buy, and ingage him to give, and *Christ* say, You must give me more, I must sell, not give grace, for nothing. Your penny worthes cannot roll about that everlasting wheele of free grace, the decree of election, or bow, or breake *Christs* free heart to save you, rather then another. 2. There is no more proportion betweene wages and saving grace, then between wages and eternall glory. Now there is much debt in heaven more then on earth, but no merit at all in either heaven or earth, except *Christ* for all. Merit cannot grow in a land of *grace*. 3. *Grace* is the sinners gaine, but no gaine to *Christ*; Is it gaine to the *Sunne*, that all the earth borrowes light and Summer from it? Or to the clouds that they give raine to the earth? Or to the Fountaines, that they yeeld water to men and beasts? Can yee make infinite *Jesus Christ* rich? Yee may adde to the Sea, though very litle. The *Creator* could have made a fairer Sunne, then that which shines in the firmament, though it be faire enough. But the Mediator

That Christ is gratious, for hire is an abasing of Christ.

Christ superlative.

Chriſt is a Saviour ſo moulded, and contrived, that its unpoſſible to adde to his beauty, excellency, lovelineſſe; *Man* or *Angels*, could not wiſh a choiſer Redeemer, then *Chriſt*; if your wages could adde to him, he ſhould bee needy, as you are.

How like free grace is to God

Poſ. 5. Free Grace is the lovelieſt piece in heaven or earth, it makes us *partakers of the Divine Nature*. 2 *Pet.* 1.4. And though the creature graced of *God*, keep an infinite diſtance from *God*, and be not *Goded*, nor *Chriſted*, as ſome doe blaſphemouſly ſay. Yet it is conſiderable that there is a ſhaddow (though but a ſhaddow) of proportion betweene that expreſſion of *Paul*, 1 *Cor.* 15.10. χαριτι θεου ειμι ὁ ειμι. *By the grace of God, I am that I am*, and that which the *Lord* ſaith of himſelfe, *Exod.* 3.14. ſpeaking to *Moſes*, אהיה אשר אהיה *I am that I am*. Grace is but a borrowed accident of the creature; not heritage, not his eſſence. But *Paul* would ſay, all his excellencie was from free grace. Were any indifferent beholder up in the higheſt *Jeruſalem* after the day of judgement, to ſee the company of the Lambe, and his court, ſo many thouſand pieces of clay, then clothed with higheſt grace, ſmiling on the face of him that ſits on the throne, made eternall Kings, that for glory and robes of grace, and the weighty crowne, you cannot ſee a bit of clay, and yet originally, all theſe are but gliſtering bits of clay, and graced duſt; it ſhould tyre the beholder with admiration. O but the ſecond Creation is a rare piece of workmanſhip. But againe come and ſee that heaven of wonders, the *Man-Chriſt*, who as man hath, 1. Fleſh and blould, and a mans ſoule, as we have; but O ſo incomparably wonderfull, as the grace of *God* without merit hath made the man *Chriſt*. Grace hath exalted this man to a high throne, the Godhead, in perſon dwelleth in this clay tent of endleſſe glory, and *God* ſpeakes perſonally out of this man, and this *Emmanuel is God*, and the man is ſo weighted with glory, as all that are there, (and they be a faire and numerous company) are upon one continued act of admiring, injoying, prayſing, loving him, for no leſſe date, then endleſſe eternity, and they can never be able to pull their eyes off him. And then grace ſeene, enjoyed as it groweth at the Well-head, up in *Emmanuels* higheſt and neweſt land is of an other ſtraine, ſweeter and more glorious then downe here in the earth, which is not the element of grace, they

The wonder of grace in heaven.

What grace in Chriſt now glorified

they are but glympſes, borrowed ſhaddowes, chips, and drops of grace that are heere. That is a world of nothing, but *Grace*; all which I ſpeake, to let us ſee, how farre free Grace is from baſe hire, and that we may not dare, to make *Christ*, who is an abſolute free King, an hireling.

Poſ. 6. Grace is not educed or extracted out of the potency of any created nature. Grace is borne in heaven, and came from the inmoſt of the heart of Chriſt; it hath neither ſeed nor parent on earth, therefore the Lord challengeth it as his owne, 2 *Cor.* 12.9. *The Lord ſaid unto me, My grace is ſufficient for thee.* 2 Tim. 2. 1. *The grace that is in Christ Jeſus.* 1 Cor. 15. 10. *The grace of God.* 2 *Cor.* 13.14. *The grace of the Lord Ieſus Chriſt.* Gal. 1. 15. *He called me by his grace*: If we could engage the grace of God, or prevent it, then ſhould grace be our birth; but *grace* is not eſſentiall to Angels. Its a doubt if any creature can be capable by nature of any poſſibilitie naturall not to ſin, it is much to know the juſt owner of grace who begot it? It came out of the eternall wombe and bowels of Ieſus Chriſt. *Grace the onely birth of heaven.*

Queſt. *But are there no preparations either of nature or at leaſt of grace going before ſaving grace, and the ſoules being drawn to Christ?* *What preparations goe before converſion.*

Anſ. That we may come to conſider preparations or previous qualifications to converſion. Let us conſider whether Chriſt coming to the ſoule hath need of an Uſher.

Aſſer. 1. Diſpoſitions going before converſion, come under a four-fold conſideration. 1. As *efficient cauſes*, ſo ſome imagine them to be. 2. As *materially* and *ſubjectively* they diſpoſe the ſoule to receive grace. 3. *Formally* or *morally*, either as parts of converſion, or morall preparations having a promiſe of converſion annexed to them. 4. *As meanes in reference to the finall cauſe*, or to the Lords end in ſending theſe before; and what is ſaid of theſe, may have ſome truth proportionably in a Churches low condition or humiliation, before they be delivered. We may alſo ſpeak here of diſpoſitions going before the Lords renewed drawing of ſinners al-ready converted, after a fall, or under deſertion, *Cant.* 1. *Draw me, we will run.* *A foureſold conſideration of preparations before converſion.*

Aſſer. 2. No man but *Pelagians*, *Arminians*, and ſuch do teach, if any ſhall improve their naturall habilities to the uttermoſt, and ſtirre up themſelves in good earneſt to ſeeke the grace of converſion, and *Christ* the wiſdome of *God*, they ſhall certainly, *No preparations from nature.*

and

and without miscarrying, find what they seeke. 1. Because no man, not the finest and sweetest nature can ingage the grace of *Christ*, or with his penny or sweating, earne either the *kingdome of grace*, or *glory*, whether by way of *merit of condignitie*, or *congruity*. Rom. 9. 16. *So then, it is not in him that willeth, nor in him that runneth, but of God that sheweth mercie.* 1 Tim. 1. 9. *Who hath saved us, and called us, with an holy calling, not according to our workes, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began.* So *Ephes.* 2. 1, 2, 3, 4, 5. *Tit.* 3. 3, 4, 5. *Ezech.* 16. 4, 5, 6, 7, 8 9, 10. (2.) Because there is no shaddow of any ingagement of promise on *Gods* part, or any word for it. *Doe this by the strength of nature, and grace shall bee given to you.* 3. Nor are wee ashamed to say with the Scripture, its as unpossible to storme heaven, or make purchase of *Christ*, by the strength of nature, as for the dead man to take his grave in his two armes, and rise and lay death by him, and walke: Nor does this impossibility free the sinner from guiltinesse and rebukes. 1. Because it is a sinfully contracted inability, except we would deny originall sinne. 2. Its voluntary in us, and the bondage that we love. 3. The Scripture both calles it impossibility, and also rebukes it as sinfull. *Joh.* 6 44. *Rom.* 8. 3, 7, 8. *Ephes.* 2. 1, 2, 3, 11, 12, 13. *chap.* 4. 17, 18, 19. *chap.* 5. 8.

No preparations can have effective influence in our being drawne to Christ.

Asser. 3. All preparations even wrought in us, by the common and generall restraining grace of *God*, can have no effective influence to produce our conversion, from the Scriptures alledged; for then should we be *called, saved, and quickned, when we are dead in sinne, foolish, disobedient, and enemies to God,* κατὰ τὰ ἔργα ἡμῶν, and ἐξ ἔργων τῶν ἐν δικαιοσυνῃ ὧν ἐποιήσαμεν ἡμεῖς, *According to our works of righteousnesse which we had done,* contrary to *Ephes.* 2. 1, 2, 3, 4, 5. 11. 12, 13. 2 *Tim.* 1. 9. *Tit.* 3. 3. (2.) Then common generall gifts might also engage *Christs* free grace. 3. Men might prevene Grace, and forestall *Christ* and his merits, which overturnes the foundation of the *Gospell*, and cries down *Christ* and free Grace.

Preparations before conversion no formall part of conversion.

Asser. 4. All these fore-going endeavours and sweatings being void of Faith, *cannot please God*; Hebr. 11. 6. *These who act in the strength of them, are yet in the flesh, and not in the Spirit,*

Spirit, and ſo can doe nothing acceptable to God, being yet out of Chriſt, *Rom.*8.8. *Joh.*15.4,5,6. and the tree being corrupt, the fruit muſt be ſoure, and naught; humiliation, ſorrow for ſin, diſpleaſure with our ſelves, that goe before converſion, can be no formall parts of converſion, nor any eſſentiall limbs, members or degrees of the new creature; nor ſo much as a ſtone or pin of the new building. Divines call them, *gradus ad rem, initium materiale converſionis*; *non gradus in re, nec initium formale*: For parts of the building remaine in the building; when the houſe is come to ſome perfect frame, all thoſe baſtard pieces, coming not from the new principle the new heart, Chriſt formed in the ſoule, are caſt out as unprofitable. *Paul*, when he meets with Chriſt, caſts off his ſilks and ſattins, that hee was lordly of while hee was a *Phariſee*, as old rags, *loſſe and dung*, and acts now with farre other principles and tooles. Its all new worke, after another Sampler; heaven workes in him now.

There be no Morall preepts before converſion to which any promiſe is annexed.

Aſſer. 5. Thoſe are not morall preparations which wee performe before converſion, nor have they any promiſe of Chriſt annexed to them; as, *Hee that is humbled under ſinne, ſhall be drawne to Chriſt*: *Hee that wiſheth the Phyſician, ſhall be cured, and called to repentance*: wee read of no ſuch promiſe in the word. 2. A man not in Chriſt, is without the ſphere or element of Chriſt, at the wrong ſide of the doore of the ſheepfold, hee is not in *Emanuels* land; and *all the promiſes of God are in Chriſt, Yea and Amen*, 2 Cor.1.20. The whole ſtock of *Goſpel-promiſes* are put in Chriſt, as the firſt Subject; and beleevers have them from Chriſt, at the ſecond hand. Chriſt keeps, as the true Ark, the *book of the Teſtament*, the beleevers Bible. Its true, the new heart is promiſed to the elect, even while they are not in Chriſt, but they cannot make claime to that promiſe till they be firſt in Chriſt: but thoſe promiſes are made, in a ſpeciall manner, to Chriſt, as to the head of the redeemed, to be diſpenſed by Chriſt, to thoſe onely whom the Father gave him before time. And as the promiſes are peculiar to Chriſt, ſo the perſons and grace promiſed, both the one and the other, are due to Chriſt, and reſult from the Head, to thoſe who in Gods decree onely ſhall be members; as righteouſneſſe, life eternall, and perſeverance, are made to thoſe that are members. 3. *Many runne, and obtaine not*, 1 Cor.9.24,25,26. *Many ſtrive to*

No promiſes out of Chriſt.

enter in, and shall not be able, Luk. 13. 24. Many lay a foundation, *and are not able to finish*, Luk. 14. 29. Many hunt, *and catch nothing*: Many have stormes of conscience, as *Cain*, and *Judas*, who goe never one step further. When therefore *Antinomians* impute to us, that wee teach, That *to desire to beleeve, is faith*: *To desire to pray*, (a) *is prayer*. (b) They foulely mistake; for raw desires, and wishes after conversion, and Christ, are to us no more conversion, and the soules being drawn to Christ, then *Esau's* weeping for the blessing, was the blessing; or *Balaam's* wish to die the death of the righteous, was the happy end of such as *die in the Lord*. But the sincere desires and good will of justified persons, are accepted of the Lord, for the deed: and when Christ pronounceth *such blessed as hunger for righteousnesse*, wee say, in that sense, a sincere desire to pray, and beleeve, is materially, and by concomitancy, a neighbour, and neare of kin to beleeving, and praying. A virtuall or seminall intention to pray, beleeve, love Christ, doe his will, is in the seed, praying, beleeving; When the intention is supernaturall, and of the same kind with the act; as the seed is the tree: Wee say not so of naturall intentions and desires. As *Abrahams* sincere intention to offer his son, was the offering of his son; the widows casting in her mite, was, in her honest desire, the casting in of all that shee had; certainly, not all simply, that had been against charity toward her selfe: but (2) single desires, unfained aimes, weigh as much with Christ, as actions, in their reality. So wee say many are, in affections, Martyrs, who never die nor suffer losse for Christ; because nothing is wanting on the part of such Saints, thus disposed, but that God call them to it. So *Abraham* offered his son *Isaac* to God; because *Abraham* did all on his part, and hee was not the cause, why hee was not offered and made an actuall sacrifice to God; but Gods countermand and his forbidding was the cause, and nothing else.

(a) Saltmarsh *Free-grace*, c. 2. pag. 18.
(b) M. Denne *Conference betweene the Sick-man and a Pastor*. p. 3.
In what sense a desire to pray and to beleeve is prayer and faith.

Assert. 6. The humiliation and sorrow for sin, and desire of the Physician, by way of *merit*, or 2. by way of a *morall disposition*, having the favour of a *Gospel-promise*, doe no more render a soule nearer to Christ and saving grace, then the want of these dispositions; for as a *Horse*, or an *Ape*, though they come nearer to some shadow of reason, and to mans nature, then the *Stork*, or the *Asse*, or then things voyd of life, as *stones*

and

and the like; yet as there is required the like omnipotency to turn an *Ape* into a *Man*, as to make a *stone a sonne of Abraham*; so the like omnipotency of grace is required to turne an unhumbled soule into a saved and redeemed *Saint*, as to turne a *proud Pharisee* into a *Saint*. And *merit* is as farre to seek in the one, as the other. So an unconverted sinner, though some way humbled, if the Lord of free grace should convert him, were no lesse obliged to free grace, and no lesse from laying any tye or bands of merits, or obligation, by way of promise, on Christ, for his conversion, then a stone made a beleeving *sonne of Abraham*, should be in the same case of conversion. And 3. the humbled soule, for ought hee knowes, (I speak of legall humiliation) hath no more any Gospel-title or promise that saving grace shall be given to him, even of meere grace, upon condition of his humiliation, or externall hearing, or desire of the Physician, then the proud Pharisee. Yet as the body framed and organized is in a nearer disposition to be a house to receive the soule, then a stone, or a block; so is an humbled and dejected soule, such as cast-down *Saul*, and the bowed-down *Jayler*, and those that *were pricked in their hearts*, Act. 2. in the moment before their conversion were nearer to conversion, and in regard of passive and materiall dispositions made by the Law-worke, readier to receive the impression and new life of Christ formed in them, then the blaspheming *Jewes*, *Act.* 13. and the proud *Pharisees*, who *despised the counsell of God, and would not be baptized*, Luk. 7. 30. There be some preparatory colours in dying of cloth, as *blue*, that dispose the cloth for other colours more easily; so is it here: And a fish that hath swallowed the bait, and is in the bosome of the net, is nearer being taken, then a fish free and swimming in the Ocean; yet a fish may break the net, and cut the angle, and not be taken. A legally-fitted man may be *not farre from the Kingdome of God*, Mar. 12. 34. and yet *never enter in*. And those same dispositions, in relation to Gods end in saving the elect, are often means, and disposing occasions, fitting soules for conversion: though some be like a piece of gold lying in the dirt, yet it is both true mettall, and hath the Kings stamp on it, and is of equall worth with that which goeth currant in the market. So, in regard of Gods eternall election, many are in the way of sin, and not converted as yet, notwithstanding all the luster of fore-going pre-

Materiall dispositions in some not-converted.

Dispositions in reference to election going before conversion.

parations, though they be as truely the elect of God, as either those that are converted, yea or glorified in heaven; yet their preparations doe lead them, in regard of an higher power, (that they see not) to saving grace. And for any thing revealed to us, God ordinarily prepares men by the Law, and some previous dispositions, before they be drawne to Christ. I dare not peremptorily say, that God useth no prerogative Royall, or no priviledges of Soveraignty, in the conversion of some who find mercy between the water and the bridge; yea, I thinke that *Christ comes to some like a Roe, or a young Hart, skipping and leaping over hills and mountaines,* and passeth over his owne set line, and snatcheth them out of hell, without these preparations; at least, hee works them suddenly: And I see no inconvenience, but as in Gods wayes of nature, hee can make dispensations to himselfe, so in the wayes of grace, wee cannot find him out. However, sure of crabbed and knotty timber hee makes new buildings; and it is very base and untoward clay that Christ, *who maketh all things new,* cannot frame a vessell of mercy of. To change one specie or kind of a creature into another, a lyon into a lamb, and to cause the *wolfe and the lamb dwell together, and the leopard lie down with the kid, and the calfe and the young lyon and the fatling together, and a little child to lead them,* is the proper work of Omnipotency, whatever be the preparations, or undisposition of sinners.

God may use a prerogative Royall in converting without dispositions, or in working them most swiftly.

Not any Protestants ever taught that Evangelike Repentance is a previous preparation to conversion.

Assert. 7. Not any *Protestant Divines*, I know, make true repentance a worke of the Law, going before faith in *Christ.* 1. The Law speakes not one word of *Repentance*; but faith, either *doe, or die. Repentance* is an Evangelike ingredient in a *Saint.* 2. *Christ* was *made a Prince, and exalted to give repentance,* Act. 5. 31. and the Law as the Law, hath not one word of *Christ*, though it cannot contradict *Christ*, except we say, that there bee two contradictory wills in *Christ*, which were blasphemy; but some dispositions before conversion, I conceive *Antinomians* yeeld to us. For one saith, [a] speaking of the manner of his conversion. *One maine thing, I am sure, was to get some soule-saving-comfort, that moved mee to reveale my troubled conscience to godly Ministers, and not in generall to allay my trouble.* Yet I can make good from Scripture, that this desire can be in no unconverted soule; a Physitian that mistakes the cure doctrinally, will prove a cousening comforter.

Antinomians calumniate us in this.

Antinomians yeeld preparations, which is refuted.

[a] Saltmarsh *Free-grace, cap. 2 pag 16.*

And

And another [b] faith. *The perſons capable of juſtification are ſuch, as truely feele what loſt creatures they are in themſelves, and in all their workes: this is all the preparative condition that* God *requireth on our part, to this high and heavenly worke, for hereby is a man truely humbled in himſelfe, of whom* God *ſpeaketh, ſaying, —I dwell with him that is of an humble Spirit, &c.* To make perſons capable of juſtification, here is required *a true feeling that they are loſt in themſelves, and in all their workes.* But this can be no preparative condition of juſtification, as *Eaton* ſaith, Becauſe true feeling muſt follow Faith, not goe before it. And 2. true feeling is proper to juſtified perſons; nothing going before juſtification, and ſo, which is found in unjuſtified perſons, can be proper to juſtified perſons onely. 3. *Antinomians* ſay, *Sinners as Sinners, and conſequently all ſinners* are to beleeve juſtification in *Chriſt*, without any foregoing preparation. This man ſaith, *Prepared and feeling perſons that are ſenſible of ſinne, are onely capable of juſtification.* 4. To truely feele a loſt condition, cannot be all the Preparative condition, for the word hath annexed no promiſe of juſtification to the unjuſtified, who ſhall feele his loſt condition. For the place *Eſai* 57. ſpeaketh of a juſtified ſinner, not of an unjuſtified, who is onely prepared for juſtification. 1. Becauſe *God* dwels in this humbled ſoule, then he muſt be juſtified and converted. *Epheſ.* 3. 17. *That Chriſt may dwell in your heart by faith.* 2. This is a liver by faith, and ſo juſtified; *the juſt ſhall live by faith,* Habak. 2. 4. *Rom.* 1. 17. *Gal.* 3. 11. *Hebr.* 10. 38. And he *muſt live by Faith,* whom *the high and loftie One* revives.

[b] Eaton *Honey-combe,* c. 2. pag. 7. 8.

True and livelyfeeling of ſin cannot goe before, but muſt follow after converſion.

Object. 1. *But to bid a troubled ſoule be humbled for ſin, and pray, and ſet upon duties, and ſpeake nothing of Chriſt to them; whereas poore ſoules cannot pray in that condition, is to teach them to ſeeke righteouſneſſe in themſelves.*

Objections of Antinomians *eſpecially of* Saltmarſh, *Free grace,* c. 2. pag 19. 20. *&c. removed.*

Anſw. 1. *Satan* cannot ſay, that wee teach any *to ſet on duties, and to ſilence Chriſts ſtrength and grace,* by which onely duties may bee done. 2. *To bid them ſet on duties,* as their righteouſneſſe before *God,* and as the *way to find reſt and peace for their ſoules,* and that ſpeaking nothing of *Chriſt,* we diſclaime as *Antichriſtian* and *Phariſaicall.* 3. It is no argument, but the *Arminian* objection againſt free Grace, not to bid a troubled ſoule pray, becauſe he cannot pray without

To doe duties without relying on them, is not to ſeeke righteouſneſſe in our ſelves.

the Spirit, for *Peter*, *Act.* 8. bids *Simon Magus, who was in the gall of bitternesse*, pray, yet without the *Spirit*, he could not pray. *Antinomians* exhort troubled soules, though not converted, to beleeve in *Christ*. Yet they are as unable to beleeve without the Spirit, as to pray without the Spirit. 4. To bid them set on Evangelike duties, without trusting in them, that is, to *feele their lost condition, to despaire of salvation in themselves*, to looke a farre off to *Christ*, to desire him, are the set way that *Christ* walkes in, to fit us for saving Grace.

They are commanded to pray who have not the Spirit, without which they cannot pray.

Object. 2. *Dispaire of salvation in my selfe, is a part of Faith, so you exhort the troubled in minde at first to beleeve.*

Answ. Not so: *Judas* and *Cain* both dispaired of salvation in themselves, yet had they no part of saving faith. Its unpossible that any can rely on *Christ* while they leave resting on false bottomes; Faith is a sayling and a swimming, Ships cannot sayle on mountaines, its unpossible to swim on drie land; as it is impossible to have a soule, and not to have a love; so we cannot have a love to lye by us, as useless; but a lover we must have, and *Christs* worke of conversion is orderly; as first to plow, and pluck up, so then to sow and plant; and first, to take the soule off old lovers. We are on *a way of gadding to seeke lovers.* Jer. 2. 36. *On a high and loftie mountaine to set our bed*, Esai 57. 7. *God* must strawe thornes and briars in our love-bed, and take *Ephraim off his Idols*, Hos. 14. 6. and from riding on horses, and make the soule as white and cleane paper, that *Christ* may print a new lover on it. Therefore its young mortification in the blossome, to give halfe a refusall to all old lovers; this is *Christs* ayme, *Cant.* 4. 8. *Come from the Lyons dens, and the Mountaines of Leopards with me.*

Dispairing of salvation in our selfe no part of faith, but wrought by the Law, in many never converted.

Christ takes us off our old lovers before we beleeve.

Salmasius. Object. 3. *Desires to pray and beleeve, being sometimes cold, sometimes none at all, cannot satisfie a troubled soule. I must have besides desires, indeavours: And desires to desire, and sorrow, because I cannot sorrow for sinne, are but Legall works; not such as are required in a broken heart.*

Answ. Desires going before conversion, are nothing lesse, then satisfactory, nor are they such as can calme a storming conscience: he knowes not *Christ*, who dreames that a wakened conscience, can bee calmed with any thing, lesse then the bloud

bloud of *Jesus Christ, that speakes better things then the bloud of Abel.* Never *Protestant Divines* promote soule-rest in preparations, that are wrought by the law. 2. If *Antinomians* can give soule-rest to troubled consciences, by all the promises of the Gospel, and raise up the *Spirits of Judas*, or *Cain* to sound comfort, let them be doing; yea, or to weake afflicted soules: while the *Spirit* blowes right down from the Advocat of sinners, at the right hand of *God*, we much doubt. Sure there is a lock on a troubled conscience, that the Gospel-letter, or the tongue of *Man* or *Angel* can be no key to open. *Christ* hath reserved a way of his owne to give satisfaction to afflicted *Spirits*. But the question is now, supposing yee deale with unconverted men, whether or no yee are not. First, to convince them of the curses of the Law to come on them, to humble them, and so to chase them to *Christ*; and if to bid them be humbled, and know their dangerous condition, the state of damnation; and set to these preparatory duties, be to teach them to seeke righteousnesse in themselves. Wee answer no.

Christ onely, not any preparations to conversion, can calme a troubled soule.

Object. 4. *If we preach wrath to beleevers, we must either make them beleeve, they lye under that wrath, or no; if they be not under that wrath, we had as good hold our tongues, if we say, if they commit these and these sinnes, they are damned, and except they performe such and such duties, and except they walke thus and thus holily, and doe these and these good works, they shall come under wrath, or at least,* God *will be Angry with them; what doe we in this, but abuse the Scriptures? We undoe all that Christ hath done, we bely God, and tell beleevers that they are under a covenant of workes. —I would have wrath preached to beleevers, that they may abstaine from sinne, because they are delivered from wrath, not that they may be delivered from wrath; for God hath sworne,* Isai 54. *as the world shall be no more destroyed with waters, so he will be no more wrath with his people.*

Crisp Vol 3. Ser. 3. 130. 1. 1. 132. 133. 134. 135.

Answ. 1. Wee are to make beleevers know if they beleeve not, and walke not worthy of *Christ*, in all holy duties; their faith is a fancie, and a dead faith, and *the wrath of God abides on them*, and they are not beleevers. 2. Though they be beleevers, wrath must be preached to them, and is preached to them every where in the *New Testament*; as *death*, *Rom.*

Wrath is to be preached to beleevers, and how.

Ro.6.21. 22.damnation, Ro.14.23.*the wrath of God,* Ephes.5.6. *condemnation,* 2 Thes.1.8. *perdition, flaming fire, eternall fire,* 1 Cor.3.17.1 *Cor.*11.32.34.*Jude* 7.8.1 *Tim.6.9.* 1 *Cor.* 16.22. to the end they may make *sure their calling and election.*3. What is this, but to make a mock of all the threatnings of the *Gospel?* For by this argument, the threatnings are not to bee preached to the Elect before their conversion, except wee would make them beleeve a ly, that they are reprobats, and under wrath, when they are under no wrath at all, but from eternity were delivered from wrath, nor should the Gospel-threatnings be preached to reprobats. Why? shew mee one word where Pastors are bidden tell men they are to beleeve, they are reprobats, and under eternall wrath, peremptorily, except wee know them to have *sinned against the Holy Ghost.* 4. Nor is deliverance from wrath to be beleeved as absolutely by us; whether we beleeve and walke worthy of *Christ*, or doe no such thing, but walke after the flesh as we are to beleeve *the world shall never be destroyed with waters*; that is, a comparison to strengthen the peoples weak faith. Else I retort it thus, whether the world beleeve in *Christ*, or not, they shall never be drowned with water, and that we are to beleeve absolutely. Then by this reason, whether men beleeve on *Christ*, or no, there is no condemnation, or wrath to be feared. The contrary is expressely, *Joh.* 3.18.36. I take the mystery to be this; *Antinomians*, would have no morall, no Ceremoniall Law preached at all; and therefore one of them writeth expressely. 1. *That there be no commandements under the* Gospel. 2. *No threatnings or penalties at all.* 3. *That the whole Law of Moses Morall, as well as Ceremoniall, is abrogated under the Gospel.* That is a merrie life.

A namelesse pamphlet of Antinomians *answered by* N. Hinde.

Saltmarsh.

Object. 5. *Other Preachers bid the troubled soule be sorry for sinne, lead a better life, and all shall be well.*

Answ. Such as lead not men to Christ, with their sorrow for sin, or to any good life, that is not, or fits not for the life of faith, are none of ours, but the *Antinomians.*

Saltmarsh.

Object. 6. *But others bid the troubled soule beleeve, but he must first seek in himselfe qualifications, or conditions, but this is to will them to walke in the light of their own sparks.*

Answ. If to bid men abstaine from flagitious sinnes, and *from seeking glory of men,* that are both neck-breakes of faith,

Joh.

*Joh.*5.44. and bring men under eternall diſpleaſure, both before, and after we beleeve, be to *walk in the light of our own Sparks*; then when the *Lord* forbids theſe in his Law, and commandeth both the beleever and unbeleever, the contrary vertues he muſt counſell the ſame with us. To beleeve and not be humbled, and deſpaire of ſalvation in your ſelfe, is to preſume, he that beleeveth right is caſt on that broaken board, like a ſhip-broken man, either muſt I caſt my ſelf on the *Rock Chriſt*, or then drown eternally and periſh: The *unjuſt Steward* was at, *(what ſhall I doe)* ere he came to a wiſe reſolution; to goe the road way that *Chriſt* leades all beleevers, is not to walke in the light of our own ſparks. Its one thing to ſeeke qualifications of our ſelves, truſting in them; and another thing to ſeek qualifications in our ſelves, as preparatory duties wrought by *Chriſts* grace; the former we diſclaime, not the latter.

Object. 7. *I will relate mine own experience. Firſt, when I was minded to make away my ſelfe, for my ſinne; the Lord ſent into my minde this word. I have loved thee with an everlaſting love. Ah thought I then, hath God loved me with ſuch an everlaſting love, and ſhall I ſin againſt ſuch a God?* 2. *Many doubts and feares aroſe from the examination of my ſelf, I was afraid of being deluded.* 3. *The Promiſe,* Eſai. 55.1. *did ſweetly ſtay my heart, Chriſt in his ordinances witneſſed to me, that he was mine.* 4. *I went on for ſome time full of joy.* 5. *I was in feares againe, that I could not pray, but I had a promiſe, I will fulfill the deſires of them that feare me, &c.* Saltmarshes owne experience.

Anſw. The method of the converſion of a deluded *Antinomian*, is no rule to others. 2. Nor doe I thinke that *God* keeps one way with all, eſpecially, when this mans firſt ſtep is from nature, and thoughts of ſelfe-murther, up to the *Lambs booke of life*, the ſecret of eternall election in the breaſt of *God, I have loved thee with an eternal love.* How knew the Author this to bee *Gods* voice from a qualification in his ſoule? It kept him from ſelfe-murther. Yee ſee qualifications in our ſelfe, which the *Author* ſaith is the way of Legall Preachers, are required in any that beleeve. 2. It is utterly falſe that the Goſpel-faith commanded to all the Elect and Reprobate, is the apprehention of *Gods* eternall love to me in particular, *The Antinomian faith is meere preſumption, and to beleeve a lye.*

the *Scripture* saith no such thing. Experience contrary to *Scripture* can be no leading rule. So the *Antinomian* way of conversion is, that every soule-troubled for sinne, Elect, or Reprobate, is immediatly, without any foregoing preparations, or humiliation, or worke of the law, to beleeve *that God loved him with an everlasting love.* A manifest lie, for so Reprobats are to beleeve a ly, as the first *Gospel-truth.* This is I confesse a honey-way, and so Evangelike, that all the damned are to beleeve, that God did beare to them the same everlasting good will and love he had in heart toward *Jacob.* 2. All Reprobates may abstaine from selfe-murther, out of this principle, of the Lords everlasting love of election, revealed immediately, at first without any previous signes, or qualifications going before. 3. The *Gospel* wee teach, saith eternall election, is that secret in the heart of the *Lambe*, called his booke; so as really *God* first loves and chooses the sinner to salvation, and we are blacked with hell, lying amongst the pots, till *Christ* take us up, and wash, and lick the *Leopard Spots* off us; but to our sense and apprehension; wee first love and choose him as our onely liking, and then by our faith, and his love on us, we know *he hath first loved us, with an everlasting love:* but there be many turnings, windings, ups, and and downes, ere it come to this. I have not heard of such an experience, that at the first, without any more adoe, forthwith, the *Lord* saith, *Come up hither, I will cause thee read thy name in the Lambs booke of life*; The same Author saith, *Election is the secret of God, and belongeth to the Lord.* Pag. 104. and shall the beleeving of the love of election to glory bee the first Medicine that you give to all troubled consciences, Elect and Reprobate? This is to quench the fire, by casting in oyle; but if *Antinomians* take two wayes, one with the unconverted Elect, troubled in conscience; another with unconverted Reprobats, so troubled; we should bee glad to heare these two new wayes. 4. In the second place, (he is so well acquainted with the way of the *Spirit*, as if through the casement of the Cabinet-counsell of *God*, he had seene and reckoned on his fingers all the steps of the staires;) he saith, *He had many doubts and feares to be deluded*; that is, hee doubted if his faith was true and saving: for this is all the delusion to be feared upon self-examination; So *Pag. 24. c. 2.* But you may read

Faith is not formally the apprehension of Gods eternall love of election.

read his words, *chap. 5. pag. 93. I find not any* (saith the same Author) *in the whole course of Christs preaching, or the Disciples, when they preached to them to beleeve, asking the question, whether they beleeved, or no.* then it is like this experience finds no warrant or precedent in the Saints to whom *Christ* and the Apostles preached. 5. The *sweet witnessing of the Spirit*, from *Esai* 55. 1. *Ho, every one that thirsts, come to the waters*, is Gospel-honey, but consider if there were no law-worke preparing, no needle making a hole before *Christ* should sew together the sides of the wound. Its but a delusion. 1. Because *Esai* 61. 1. no whole-hearted sinners meet with *Christ*; none come at first laughing to *Christ*, all that come to *Jesus* for helpe, come with the teare in their eye. 2. To come dry and withered to the waters, *Esai* 55. 1. is the required preparation. 3. The gold in a beggars purse in great abundance is to be suspected for stollen gold, because he laboured not for it. This, I say not, because preparations, and sweatings, and running, that goe before conversion, are merits, or such as deserve conversion, or that conversion is due to them. *Antinomians* impute this to us; but unjustly, I humbly conceive it not to be the doctrine of *Luther*, *Calvine*, or *Protestants*, which *Libertines* charge us with: that I may cleare us in this, let these propositions speake for us.

A contradiction in Salmasius.

All come to Christ with foule faces, that ordinarily come.

Propos. 1. We cannot receive the *Spirit*, by the preaching of the Law, and covenant of Works; but by the *hearing of the promises of the Gospel*, Gal. 3. The Law its alone, can chase men from *Christ*, but never make a new creature; nor can the letter of the *Gospel* without the *Spirit* doe it. 1.

Propos. 2. when we looke for any thing in our selves, or thinke that an unrenewed man is a confiding person to purchase *Christ*, we bewilder our selves, and vanish in foolishnesse: This wrong *Libertines* doe us; from which wee are as farre as the East from the West. 2.

Nothing in our selves can fit us for Christ.

Propos. 3. It is not our doctrine, but the weakenesse of sinners, and of the flesh, that we should be shie to *Christ*, and stand aloofe from the Physitian, because of the desperate condition of our disease. This is, as if one should say, it is not fit for the naked to goe to him who offereth white linnen to cloath him, nor that the poore should goe to him, who would be glad, you would take his fine gold off his hand, or to say, set 3.

No want of qualifications should hinder us to come to Christ.

not a young plant, but let it lye above earth, till you see if it beare fruit. Unworthinesse in the court of justice is a good plea, why *Christ* should cast us off; but unworthynesse felt, though not savingly, is as good a ground to cast your selfe on *Christ*, as poverty, want, and weakenesse, in place of a Statute, and act of Parliament to beg, though the letter of the Law forbid any to beg.

4. *Propos.* 4. Acting and doing though neither savingly, nor soundly, is not merit of grace, yet not contrary to grace; to obey the law of nature, to give almes, is not against grace. *Libertines* should not reject this, though it be not all, but a most poore *All* to engage *Christ*.

5. *Propos.* 5. Faith is a morall condition of life eternall, and wrought in us by the free grace of *God*. I never saw a contradiction between a condition wrought by irresistible grace, and the gift, or free grace of life eternall; for life eternall given in the law, and *Adams* doing and performing by the irresistible acting and assisting of *God*, are not contrary; yet the former was never merit, but grace; the latter was Legall doing.

6. *Propos.* 6. We doe receive the promise of willing and doing, wrought immediatly in us, according to the good will and most free grace of *Christ*, and yet we are agents, and worke under *Christ*.

7. *Propos.* 7. *Luther* (for I could fill a booke with citations) *Calvine*, and all our *Protestant Divines*, are for qualifications voyd of merit, or promise, before conversion, and for gracious conditions after conversion under the Gospel. *Antinomians* belie *Luther*.

8. *Propos.* 8. *Antinomians* yeeld the preaching of the Law, and preparations before conversion, and conditions after, and peace from signes of sanctification, &c. yet they are to be reputed enemies to grace and holinesse, and turne all sanctification in their imaginary faith and justification, of which they are utterly ignorant. Never *Antinomian* knew rightly what free justification is.

9. *Propos.* 9. Immediate resting on Christ for all wee doe, and drawing of comfort from the testimony of a good conscience, are not contrary.

10. *Propos.* 10. Holinesse idolized or trusted in, is to make Christ, the alone Saviour, no Saviour.

Propos. 11.

Propos. 11. God is not provoked to reprobate whom hee elected from eternity, by new sins; yet is hee displeased with *Davids* adultery so farre, as to correct him for it; and *Solomon* for his back-sliding, with the rod of men.

Propos. 12. Works before justification please not God; but it followes not, that God keeps not such an order, as sense of sin, though not saving, should goe before pardon and conversion; no more then because *Adams* sin pleased not God, therefore it should not goe before the Sons taking on our flesh. If we are not to doe, nor act any thing, before conversion, neither to heare, conferre, know our sinfull condition, nor be humbled for sin, despaire of salvation in our selves, because these are not merits before conversion, nor can they procure conversion to us; neither are wee after conversion to beleeve, for beleeving cannot merit righteousnesse and life eternall, nor are we to heare, pray, be patient, rejoyce in tribulation, for not any of these can procure life eternall to us: And why is not the doing of the one, as well as the other, a seeking righteousnesse in our selves?

Propos. 13. The promise of Christs comming in the flesh, (2.) and of giving a new heart, are absolute promises; the former requireth no order of providence, but that sin goe before redemption: the latter requireth an order of providence, not of any Gospel-promise, or merit, in any sort; there never was, never can be merit between a meere creature and God. *The order of redemption and of drawing sinners to Christ, not one.*

Propos. 14. There is no faith, no act of Christs coyn, or of the right stamp before justification.

Propos. 15. Wee are justified in Christ *virtually*, as in the publike Head, when hee rose againe and was *justified in the Spirit.* 2. In Christ, as his merits are the cause of our justification. 3. In Christ, apprehended by faith, formally, in the Scriptures sense, in the Epistle to the *Romanes* and *Galathians*; not that faith is the formall cause, or any merit in justification, but because it layes hold on imputed righteousnesse, which is the formall cause of our justification. 4. Wee are justified in our own sense and feeling, not by faith simply, (because wee may beleeve, and neither know that wee beleeve, nor be sensible of our justification) but as wee know that wee beleeve; whether this knowledge result from the light of faith, or from signes, as meanes of our knowledge. 5. Justification by way of declara- *How many wayes we are justified.*

tion to others, is not so infallible, as that the Scripture calls it justification, properly so named.

Object. 8. *I was, sixthly, "in hearing the word shined upon, by a sweet witnessing of the Spirit: But O how I did strive against this work! I was called upon, but I put away all promises of mercy from me; I may justly say, The Lord saved me, whether I would or no. Sometimes I was dead, and could not pray; sometimes so quickened, that me thought that I could have spent a whole night in prayer to God.*

Answ. 1. If the faith of the eternall love of free election was his first conversion, no wonder *hee was shined upon with light.* But it was not Scripture-light, but wild fire; for the method of Christs drawing in the Scripture is not Enthusiasticall, up at secret election at first. There is no doubt wee put Christ away from us after conversion, *Cant.* 5. 1. and that so *Christ saves us against our will.* That the principle of saving is free grace, 2. that free will is neither free nor willing till Christ first draw us, till hee renew and work upon the will: But I feare *Antinomians* will have free will a block to doe nothing at all; *If Christ* (a) *will let me sinne,* (say they) *let him look to it, upon his honour be it.* And, (b) *Faith justifies an unbeleever; that is, that faith that is in Christ, justifieth me who have no faith in my selfe.* And, (c) *It is legall to say wee act in the strength of Christ.* And, (d) *To take delight in the holy service of God, is to goe a whoring from God.* And, *A man* (e) *may not be exhorted to any duty, because hee hath no power to doe it.* And, (f) *The Spirit acts most in the Saints, when they endeavour least.* And, (g) *In the conversion of a sinner, the faculties of the soule and working thereof are destroyed, and made to cease.* Yea, saith the *Bright Starre,* cap. 3. pag. 20. *The naked influence of God annihilates all the acts of the soule.* Cap. 4. pag. 28. *Boyling desires after Christ, savours too much of action; — hindereth the soule to be perfectly illuminated, and to arise to the rosie kisses and chaste embraces of her Bridegrome.* See *Theolog. German.* cap. 5. pag. 9, 10. and (h) *In place of them the Holy Ghost works.* And this (i) *Author* saith, The *Spirit* of adoption *works not freely, when men are in bondage to some outward circumstances of worship, as time, place, or persons, that they cannot pray but at such houres, or in such places, &c.* Protestant Divines teach no such thing. But his aime is to set on

Antinomians make the Saints blocks in all the good they doe

(a) *Reasoning, and vain, unsavoury speech.* *pag.* 19.
(b) *Er.* 62. *pag.* 13.
(c) *Er.* 52. *pag.* 10.
(d) *Er.* 57. 11.
(e) *Er.* 59.
(f) *Er* 43.
(g) *Er.* 1.
(h) *Er.* 2.
(i) Saltmarsh *Free grace, cap* 49. *p.* 179.

on foot the *Familists* (k) Doctrine, That *wee are not bound to keep a constant course of prayer in our Families, or privately, unlesse the Spirit stirre us up thereunto.* *Saltmarsh* saith, *hee thought hee could have spent a whole night in prayer*; but 1. whether hee did so or no hee expresseth not, lest hee should contradict his Brethren the *Familists of New-England*, who teach, That *to take delight in the service of God, is to goe a whoring from God.* 2. It would be asked, Whether this fit was on him before, or after his conversion? To say before, would seeme a delusion, or a preparation of eminency: if after conversion, its to no purpose, except to be a mark of a converted man. And *Antinomians* have no stomack to Marks: nor belongs it to the way of his conversion; which hee relates. It is true, wee cannot tye the *Spirit* to our houres; but then all the Lords-day-worship, all set houres at morn or at night, in private or in families, set times and houres for the Churches praying, preaching, hearing, conference, reading, were unlawfull; for wee cannot stint the *Spirit* to a set time, nor are wee tyed to time, except to the Christian Sabbath. Some may say, Its no charity to impute *Familists* errors of *New-England* to *Antinomians* here. *Answ.* Seeing *Saltmarsh* and others here doe openly owne *Antinomian* Doctrine as the way of Free grace, they are to be charged with all those, till they cleare themselves, or refute those blasphemies; which they have never done to this day.

(k) *Rise, reign, &c. cr.* 49.

pag. 9.

Object. 9. *I seldome desired pardon of sin, till I were fitted for mercies; but now I see wee are pardoned freely. O rest not in your owne duties.*

Answ. To desire pardon of sin before we be fitted for pardon, by no Divinity is contrary to free pardon, though such desires be fruitlesse, as coming from no gracious principles.

Asser. 8. To beleeve and take Christ because I am a needy sinner, is one thing; and to beleeve, because I am fitted for mercy and humbled, is another thing: This latter wee disclaime. Preparations are no righteousnesse of ours; nor is it our Doctrine to desire any to rest on preparations, or to make them causes, foundations, or *formalia media*, formall meanes of faith: they hold forth the meere order and method of graces working; not to desire pardon, but in Gods way of fore-going humiliation, is nothing contrary, but sweetly subordinate to free pardon.

What place we give to preparations before conversion.

pardon. And to *cure too suddenly wounds*, and to honey secure and proud sinners, and sweeten and oyle a *Pharisee*, and to reach the *Mediators* bloud to an unhumbled soule, is but to turne the Gospel into a charme; and when, by Magick, you have drawne all the bloud out of the sick mans veines, then to mixe his bloud with sweet poyson, and cause him drinke, and swell, and say you have made him healthie and fat. Now *Peter*, *Act.* 2. poured vineger and wine at first on the wounds of his hearers, when hee said, *Yee murthered the Lord of glory*; and *they were pricked in their heart.* This is the Law's work, *Rom.* 3. to condemne and *stop the sinners mouth.* And you cannot say that *Peter* failed in curing too suddenly; because hee preached first the Law, to wound and prick them, for that they *crucified the Lord of glory*, before hee preached the Gospel of *beleefe* and *Baptisme.* And the Lord rebuking *Saul* from heaven, convincing him of persecution, casting him downe to the ground, striking him blind, while hee trembled: And the Lords dealing with the *Jayler* was sourer work, then proposing and pouring the Gospel oyle and honey of freely imputed righteousnesse in their wounds at the first; and a close unbottoming them of their own righteousnesse. And the Lords way of justifying *Jews* and *Gentiles*, is a Law-way, as touching the order, *Rom.* 3. *Having proved all to be under sin*, Vers. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. hee saith, Vers. 19. *Now wee know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world become guilty before God.* Indeed, if they be convinced of sin by the *Spirit*, and so converted, and yet under trouble of mind, a pound of the Gospel, for one ounce weight of the Law, is fit for them. But *Antinomians* erre, not knowing the *Scriptures*, in dreaming that converted soules are so *from under the Law*, that they have no more to doe with the Law, no more then *Angels* and *glorified Saints*; so as the letter of the Gospel doth not lead them, but some immediate acting of the Spirit. And that 2. there is no commandement under the Gospel, but to beleeve onely. That 3. mortification and new obedience, as M. *Town* and others say, is but faith in Christ, and not *abstinence from worldly lusts that warre against the soule.* 4. That the Gospel commandeth nothing, but perswadeth rather, that we may be *Libertines* and serve the flesh, and beleeve, and be saved.

Divers fleshly tenets that Antinomians hold, contrary to walking in Christ.

5. That

5. That God hath made no covenant with us under the Gospel; the Gospel is all promise, that wee shall be carried as meere patients to heaven, in a chariot of love. 6. That the way is not strait and narrow, but Christ hath done all to our hands. 7. That its Legall, not Gospel-conversion, *to keep the soule so long under the Law for humiliation, contrition and confession, and then bring them to the Gospel:* whereas wee teach, that the Law purely and unmixed, without all Gospel, is not to be used as a dyet-potion, onely to purge, never to let the unconverted heare one *Gospel-promise*. It is true, *Peter* preached not Law to *Cornelius*, nor *Philip* to the *Eunuch*, nor *Ananias* to *Paul*; but these were all converted afore-hand. Wee think the unconverted man knowes neither contrition nor confession aright. But I was more confirmed that the way of *Antinomians* is for the flesh, not for the Gospel, when I read that M. *Crisp* (a) expounding *Confession*, 1. Joh. 1. maketh it no humble acknowledging that the sinner in person hath sinned, and so is under wrath eternall, *if God should judge him; but hee maketh it a part of faith, by which a sinner beleeveth and confesseth, that Christ payed for his sin, and hee is pardoned in him.* Sure Confession in Scripture is no such thing; *Ezra* 10.1. *Neh.*9. 2. In Scripture, confession of sins is opposed to covering of sin, and not forsaking of it, *Pro.* 28. *Joshua* sought not such a confession of *Achan*. *James* commands not such a *Confession*. *Daniel's*, *Ezra's*, *Peter's confession* were some other thing. *Joh.* 1.20. *Act.*19.18. *Heb.*11.13. *Pro.*28.13. 1 *Joh.*4.2. *Mar.*3. 6. *Josh.*7.19. *Dan.*9.4. *Rom.*10.10. 1 *Tim.*6.13. *Psal.*32.5. *Jam.*5.16. *Levit.*5.5. *chap.*16.21. & 26.40. 2 *Chron.*6.24. In which places, faith and confession of sins cannot be one; nor are wee justified by confession, as by faith. But these men have learned to pervert the *Scriptures*.

(a) *Vol.*3. *Serm.*4. 160, 161, 162.

The Antinomian *confession of sins fleshly.*

Asser. 9. There be more vehement stirrings and wrestlings in a naturall *spirit* under the Law; as the bullock is most unruly at the first yoking: and greene wood casts most smoke. *Paul*, Rom. 7. was slaine by the Law; but this makes more way for Christ: and though it doe not morally soften, and facilitate the new birth; yet it ripeneth the out-breaking. Preparations are penall, to subdue; not morall, to deserve or merit; nor conditionall, to engage Christ to convert, or to facilitate conversion.

Vehement stirrings of lusts goe before conversion.

The right use of preparations, to facilitate, not to merit.

Redemption hath no foregoing preparations, Conversion hath.

(b) Saltmarsh, *Free grace, cap.* 5 1. *p* 184, 185.

Assert. 10. There be no preparations at all required before Redemption, 1 *Tim.*1.15. *Rom.*5.8. But there is a farre other order in the working of Conversion: Those who (b) confound the one with the other, speak ignorantly of the wayes of Grace; for though both be of meere grace, without wages or merit, yet wee are meere patients in the one, not in the other. *Saltmarsh* and *Antinomians* argue from the one to the other, most ignorantly.

Vel specificativè, vel reduplicativè.

How the promises of the Gospel are held forth to sinners, as sinners.

Assert. 11. That the promises of the Gospel are holden forth to sinners, as sinners, hath a two-fold sense: 1. As that they be sinners, and all in a sinfull condition to whom the promises are holden forth. This is most true and sound. The Kingdome of grace is an Hospitall and Guest-house of sick ones, fit for the art and mercy of the Physician Christ. 2. So as they are all immediatly to beleeve and apply Christ and the promises, who are sinners; and there be nothing required of sinners, but that they may all immediatly challenge interest in Christ, after their owne way and order, without humiliation, or any Law-work. In this sense, it is most false, that the Promises *are holden forth to sinners, as sinners*; because then Christ should bee holden forth to all sinners, *Americans*, *Indians*, and sinners who never, by the least rumor, heard one word of Christ. 2. *Peter* desires not *Simon Magus* to beleeve that God had loved him, in Christ Jesus, with an everlasting love; nor doth the Gospel-promise offer immediatly soule-rest to the hardened, and proud sinner, wallowing in his lusts, as hee is a hardened sinner; nor is the *acceptable yeare of the Lord proclaimed*, nor beauty and the oyle of joy offered immediatly to any, but to those who *are weary and laden*, and who *mourne in Sion*, and *wallow in ashes*, *Mat.*11.28,29,30. *Esay* 61. 1, 2, 3. Its true, to all within the visible Church, Christ is offered without price or money; but to be received after Christs fashion and order, not after our order; that is, after the soule is under selfe-despaire of salvation, and in the sinners moneth, when hee hath been with childe of hell. I grant, in regard of time, sinners cannot come too soon to Christ, nor too early to Wisdome; but in regard of order, many come too soon, and unprepared. *Simon Magus* too soon beleeved. *Saltmarsh* saith, *Hee mis-beleeved too soon; for he falsly beleeved: none can beleeve too soon. Answ.* To beleeve too soon, is to mis-beleeve; and *Saltmarsh* and *Antinomians* teach

How we cannot too soone come to Christ, and yet wee must not come presumptuously.

teach us the method of false-beleeving, when they teach us too soone to beleeve; that is, to beleeve that God hath loved you (be yee what yee will, *Simon Magus*, *Judas*, or others) with an everlasting love; for that is the *Antinomian* Faith. *Simon Magus* is without any fore-going humiliation, or sense of sin, or selfe-despaire, to beleeve hee was no lesse written in the Lambs book of life from eternity, then *Peter*; and this hee cannot beleeve soon enough. I say, neither soon or late ought a reprobate to beleeve any such thing. A covetous man, who had great possessions, had not yet bidden fare-well to his old god *Mammon*, when hee came to Christ; therefore hee departed sad from Christ. Another came before hee had buried his father; and some come, *Luk.* 14. 28,29. before they advise with their strength, and what Christ will cost them. I desire I be not mistaken: none can be throughly fitted for Christ, before hee come to Christ; but it is as true, some would buy the pearle before they sell all they have, which is not the wise Merchants part: and they erre fouly who argue thus, *If I were not a sinner, or if my sinnes were lesse hainous, and so I were lesse unworthy, I would come to Christ and beleeve; but ah, I am so grievous an offender, and so unworthy, that I cannot goe.* Their Antecedent is true, but the Consequence is naught and wicked. It is true, *I am sicke, and good that I both say and feele that I am sicke; but*, ergo, *I cannot, I will not goe to the Physician*, that is wicked Logick, and the contrary consequence is good: whereas the other consequence is a seeking of righteousnesse in our selves. 2. Another false ground is here laid by *Libertines*, That wee place worth and righteousnesse in Preparations; or, 2. That Preparations make us *lesse unworthy, and lesse sinners.* But Preparations are not in any sort to us money nor hire; wee value them as dung, and sin; yet such sin, as sicknesse is in relation to physick. 2. Preparations remove not one dram, or twentieth part of an ounce of guiltinesse, or sin. Christ, in practice of Free-grace, not by Law, yea not by promise, gives grace to the thus prepared, and often hee denyes it also: Yea, and there is a good houre appointed by God, when Christ comes. Other Physicians take diseases so early as they can, lest the malice of the disease over-come art; but Christ lets sin of purpose ripen, to the *eleventh houre*, often to the *twelfth houre*: Hee knowes his art can over-take and out-run *seven devils*, most easily. The

Preparations make us nothing lesse sinners, and nothing lesse unworthy of conversion, if God would enter into judgement with us.

The Lord hath a set time for ripening the sinner for conversion.

omnipotency of grace knowes no such thing, as more or lesse *pardonable* in sin; yea of purpose to heighten grace, that sinfulnesse may contend with grace, and be overcome, the *Gentiles* must be like corn ripe, white and yellow, ere the sickle cut them down, and they be converted. *Joh.* 4. 35. The boyle must be ripe ere it break; the sea full ere it turne; therefore the Lord appoints a time, and sets a day for conversion. *Tit.* 3. 3. *We our selves were sometime* ἀνόητοι, *mad*; but the Lord hath a gracious ὁτὲ δὲ, *when*; *When the kindnesse and man-love of God appeared, hee saved us.* And, *Jer.* 50. 4. *In those dayes, and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah, going and weeping, they shall seek the Lord.* Zech. 12. 11. *And in that day, there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.* Its good to lie and wait at the *doore and posts of Wisdomes house*, and to lie and attend Christs tyde, it may come in an houre that you would never have beleeved. O what depth of mercy, when for naturall, or no saving-one-waiting, or upon a poore venture, *What if I goe to Christ, I can have no lesse then I have?* beside any gracious intention the Lord saves, and the wind not looked for turnes faire for a sea-voyage to heaven, in the Lords time.

Christ is moved by the same love to renew his drawing, that moved him at first to draw.

Asser. 12. The ground moving *Christ* to renew his love in drawing a fallen Saint out of the pit, is the same that from heaven shined on him at the beginning. Love is an undevided thing; there are not two loves, or three loves in *Christ*, that which begins the good work, promoves it, even the same love which *Christ* hath taken up to heaven with him, and there ye find it before you, when ye come thither. 2. Some love-sicknesse goes before his returne, *Cant.* 3. *I was but a little passed, I found him whom my soule loves:* the skie devides and rents it selfe, and then the *Sunne* is on its way to rise; the *birds begin to sing*, then the Summer is neere, *the voice of the Turtle is heard*, then the winter is gone; when the affections grow warme, the welbeloved is upon a returne. 3. You die for want of *Christ*; absence seemes to be at the highest, when hunger for a renewed drawing in the way of comforting is great, and the sad soule, lowest, he will come at night, and sup, if hee dine not. 4. Let *Christ* moderate his own pace; hope quietly waiteth; Hope is not a shouting and a tumultuous grace.

Love-sicknesse goes before renewed drawings; and divers other sweet marks.

5. Your

5. Your diſpoſition for *Chriſts* returne, can ſpeake much for a renewed drawing, as when the *Church* findes her own pace ſlow, and prayes, *draw me, we will runne*; then hee ſendeth uſhers before to tell that he will come. 6. Sick nights for the *Lords* abſence in not drawing, are moſt ſpirituall ſignes.

Antinomians beleeve, that all the promiſes in the *Goſpel*, made upon conditions, to bee performed by creatures, eſpecially free-will caſting in its ſhare to the worke, ſmell of ſome graines of the Law, and of obedience for hire, and that bargaining of this kind, cannot conſiſt with free grace. And the doubt may ſeeme to have ſtrength in that our Divines argue againſt the *Arminian* decree of election to glory, upon condition of faith and perſeverance, foreſeene in the perſons ſo choſen, becauſe then election to glory ſhould not be of meere grace, but depend on ſome thing in the creature, as on a condition or motive; at leaſt, if not as on a cauſe, worke, or hire. But *Arminians* reply, the condition being of grace, cannot make any thing againſt the freedome of the grace of election; becauſe, ſo juſtification and glorification ſhould not be of meere grace; for ſure, we are juſtified and ſaved upon condition of faith, freely given us of *God*. The queſtion then muſt bee, *Whether there can be any conditionall promiſes in the Goſpel of Grace*, or whether a condition performed by us, and free grace can conſiſt together. *Antinomians* ſay they, are contrary as fire and water.

The doubt againſt conditionall Goſpel-promiſes propounded.

Antinomians imagine that conditions of grace, muſt be unconſiſtent with grace.

Hence theſe poſitions for the clearing of this conſiderable queſtion.

Poſ. 1. The condition that *Arminians* fancie to bee in the *Goſpel*, can neither conſiſt with the grace of election, juſtification, calling of grace, or crowning of beleevers with glory; this condition they ſay we hold, but they erre: becauſe it is a condition of hire, that they have borrowed from Lawyers, ſuch as is betweene man and man, *ex cauſa oneroſa*, its abſolutly in the power of men to doe, or not to doe, and bowes and determineth the *Lord* and his free will, abſolutly to this part of the contradiction, which the *creature* choſeth, though contrary to the naturall inclination, and *Antecedent* will and decree of *God*, wiſhing, deſiring, and earneſtly inclining to the obedience and ſalvation of the creature. Now works of grace and infinite grace, flow from the bowels, and in-moſt deſire of *God*, nothing without laying bonds, chaines, or determination

Antinomians reject only the conditions of Arminians.

The Arminian condition disproved.

on the *Lords* grace, or his holy will. Could our well-doing milke out of the breasts of *Christs* free grace, or extrinsecally determine the will or acts of free-bounty; Grace should not be grace. But without money or hire, the *Lord* giveth his wine and milke, *Isai* 55. 1. *Ephes.* 2. 1, 2. *Ezech.* 16. 5, 6, 7. 2 *Tim.* 1. 9. *Tit.* 3. 3. (2.) Because such a condition is of work, not of grace; and so of no lesse Law-debt and bargaining, then can be between man and man. And the party that fulfilleth the condition; is 1. most free to forfeit his wages, by working, or not working, as the hireling, or labourer, in a vineyard; yea or any Merchant ingaged to another, to performe a condition, of which he is Lord and Master, to doe or not doe. 2. He is no wise necessitate nor determined any way, but as the hire or wages doe determine his will, who so worketh; but the wages being absolutely in his power to gaine them, or lose them, determine his will; which cannot fall in the *Almightie*. 3. Such a condition performed by the *creature*, putteth the *Creature to glory, but not in the Lord*, but in himselfe, *Rom.* 4. 2. *For if Abraham were justified by works, hee hath whereof to glory, but not before God.* Yea, *Adam* before the fall, and the elect *Angels*, hold not life eternall by any such free condition of obedience as is absolutely referred to their free will, to doe, or not to doe; so our Divines deny against *Papists*, with good warrant, the free-hold of life eternall, by any title of merit. Sure, if *God* determine freewill in all good and gracious acts, as I prove undeniably from Scripture. 2. From the dominion of providence. 3. The covenant between the Father and the Sonne *Christ*. 4. the intercession of *Christ*. 5. The promises of a new heart, and perseverance. 6. Our prayers to bow the heart to walke with *God*, and not to lead us into temptation. 7. The faith and confidence wee have, that *God* will worke in the Saints to will, and to doe to the end. 8. The praise and glory of all our good works; which are due to *God* onely, &c. If *God* (I say,) determine free will to all good, even before, as after the entrance of sinne into the world, and that of Grace, (for this grace hath place in Law-obedience, in *Men* and *Angels*) then such a condition cannot consist with Grace. For such a condition puts the creature in a state above the Creator, and all freedome in him.

Conditions absolutly in our will, which we may performe or not perform as seemeth good to free-will, loosed from al divine predetermination, were neither in Adam *before the fall, nor in elect Angels.*

Pos. 2. Evangelike conditions wrought in the Elect, by the irresistible

irreſiſtible grace of *God*, and *Grace* doe well conſiſt together. *Joh.* 5. 24. *Verily, Verily, I ſay unto you, hee that heareth my word, and beleeveth in him that ſent me, hath everlaſting life, and ſhall not come into condemnation: but is paſſed from death to life.* Ch. 7. 37. *If any man thirſt, let him come to me, and drink.* Acts 13. 39. *And by him, all that beleeve, are juſtified from all things, from which yee could not be juſtified, by the Law of Moſes.* Acts 16. 30. *The Jaylor ſaith to Paul and Silas, what muſt I doe to be ſaved?* Verſ. 31. *And they ſaid, beleeve on the name of the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſhold.* There is an expreſſe required of the Jaylor, which he muſt performe, if he would be ſaved. And *Rom.* 10. looke as a condition is required in the Law, Verſ. 5. *For Moſes deſcribeth the righteouſneſſe of the Law, that the man that doth theſe things, ſhall live by them.* So beleeving is required as a condition of the *Goſpel.* Verſ. 6. *But the righteouſneſſe which is of Faith, &c.* Ver. 9. *Saith, that if thou confeſſe with thy mouth, the Lord Jeſus, and ſhalt beleeve in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved. Rom.* 3. 27. 28. 29. 30. ch. 4. ch. 5. Faith is the condition of the Covenant of Grace, and the only condition of Juſtification, and of the title, right, and claime that the Elect have, thorow *Chriſt* to life eternall. Holy walking, as a witneſſe of faith, is the way to the poſſeſſion of the kingdome. As *Rom.* 2. 6. *Who will render to every man according to his deeds.* Verſ. 7. *To them who by patient continuance in well-doing, ſeek for glory, and honour, and immortality, eternall life.* Verſ. 8. *To them that are contentious.* —— Verſ. 9. *Tribulation and anguiſh upon every ſoule of man that doth evill, of the Jew firſt, and alſo of the Gentile.* Matth. 25. 34. *Then ſhall the King ſay to them on his right hand, come yee bleſſed of my Father, inherit the Kingdome prepared for you from the foundation of the world.* Ver. 33. *For I was hungred, and ye gave me meat: I was thirſtie, and ye gave me drink, &c.* And let *Antinomians* ſay, we are freed from the Law, as a rule of holy walking, ſure the *Goſpel* and the *Apoſtles* command the very ſame duties in the letter of the *Goſpel*, that *Moſes* commanded in the letter of the Law, as that children obey their parents, ſervants their maſters, that we abſtaine from murther, hatred of our brother, ſtealing, defrauding, lying, &c. that we keepe our ſelves from Idols

Evangelike conditions wrought by the irreſiſtible grace of God, doe well conſiſt with free grace.

Obedience commanded in the Law and in the Goſpel, how it is the ſame, and how different.

Idols, ſwearing, *ſtrange gods*, I doe not ſay, that theſe duties, are commanded in the ſame way, in the *Goſpel*, as in the *Law*. For, ſure we are out of a principle of Evangelike love, to render obedience; and our obedience now is not Legall, as commanded by *Moſes*, in ſtrict termes of Law, but as perfumed, oyled, honeyed, with the *Goſpel-ſenſe* of remiſſion of ſinnes, the tender love of *God* in *Chriſt*. So that wee juſtly challenge two extreme waies, both blaſphemous as we conceive.

The two extremes of Arminians *and* Antinomians *the former deſtroying grace, and making the letter of the Goſpel-grace, the latter, deſtroying the letter of the written Goſpel, and all action in the regenerat, and turning all commands and Evangelike exhortations into celeſtiall and immediate rapts of the Spirit.*

1. *Arminians* object to us, that which the *Antinomians* truely teach, to wit, that we deſtroy all precepts, commands, exhortations, and active obedience in the *Goſpel*; and render men under the *Goſpel*, meere blocks, and ſtones, which are immediately acted by the Spirit, in all obedience, and freed from the Letter of both Law and Goſpel, as from a Legall bondage. This we utterly diſclaime, and doe obteſt, and beſeech *Antinomians*, as they love *Chriſt*, and his truth, to cleare themſelves of this, which to us is vilde *Libertiniſme*. And by this *Arminians* turne all the Goſpel, *in literalem gratiam*, in a Law-Goſpel, in meere golden letters, and ſweet-honeyed commandements of Law-precepts, and will have the Law poſſible, juſtification by works, converſion by the power of free will, and morall ſuaſion, really without the mighty power of the *Spirit* and *Goſpel-grace*, and receive the doctrine of merit, and ſet heaven and hell on new Polls to be rolled about, as Globes on theſe two Poles, the nilling and willing of free-will, and they make grace to be ſweet words of ſilke and gold; on the other hand, *Antinomians*, doe exclude words, letter-perſwaſions, our actions, conditions of Grace, promiſes written or preached from the Goſpel; and make the Spirit, and celeſtiall rapts, immediate inſpirations, the Goſpel it ſelfe, and turne men regenerate into blocks, and how M. *Den* can be both an *Antinomian*, and looſe us from the Law, and an *Arminian*, defending both univerſall attonement, and the reſiſtible working of grace, and ſo ſubject us to the Law, and to the doctrine of Merit, and make us lords of our owne faith, and converſion to *God*; let him and his followers ſee to it. Wee goe a middle way here, and doe judge the *Goſpel* to bee an Evangelike command, and a promiſing and commanding Evangel, and that the *Holy Ghoſt* graceth us to doe, and the Letter of the *Goſpel* obligeth us to doe.

Poſ. 3.

Pos. 3. The *decree of Election* to glory, may bee said to bee more free and gracious in one respect, and *justification*, and *glorification*, and *conversion*, more free in another respect, and all the foure, of meere free grace. For Election, as the cause and fountaine-grace is the great mother, the wombe, the infinite spring, the bottomlesse ocean of all grace; and wee say, effects are more copiously and eminently in the cause then in themselves; as water is more in the element and fountaine, then in the streames; the tree more in the life, and sapp of life, then in the branches; and conversion, and justification have more freedome, and more of grace, by way of extension, because good will stayeth within the bowels and heart of *God*, in free election, but in conversion, and justification, infinite love comes out, and here the *Lord* giveth us the great gift, even himselfe, *Christ*, *God*, the darling, the delight, the onely, onely well-beloved of the Father, and he giveth Faith to lay hold on *Christ*, and the life of *God*, and all the meanes of life, in which there be many divided acts of grace (to speake so) which were all one in the wombe of the election of grace. *How election is of free grace, and justification, and salvation of free grace.*

Pos. 4. Conversion, justification, are free for election; and therefore election is more free, but all these as they are in *God*, are equally free, and are one simple good will. Though *Christ* justifie and crowne none, but such as are qualified with the grace of beleeving, yet beleeving is a condition that removeth nothing of the freedome of grace. 1. Because it worketh nothing in the bowels of mercy, and the free grace of *God*; as a motive, cause, or moving condition, that doth extract acts of grace out of *God*, only we may conceive this order, that Grace of electing to glory stirres another wheele, (to speak so) of free love to give Faith, effectuall calling, justification, and eternall glory. 2. Its no hire, nor work at all, nor doth it justifie, as a worke, but onely lay hold on the *Lord our righteousnesse*. *How free a condition faith is.*

Object. *There is more of God in election to glory then in giving of Faith, or at least of Christs righteousnesse, and eternall glory; therfore there must bee more grace in the one, then in the other. The Antecedent is thus proved; because God simply, and absolutly, may chuse to glory* Moses, Peter, *or not chuse them to glory, and here is liberty of contradiction, and freedome, in the highest degree: but having once chosen* Moses *and* Peter *to glory; if they beleeve, the Lord*

cannot but justifie them, and crown them with glory; because his promise and decree doth remove this liberty of contradiction, so as God cannot choose, but justifie and glorifie these that beleeve, both in regard of his immutable nature, who cannot repeale, what he hath once decreed, and of his fidelity, in that he cannot but stand to his owne word, and promise, in justifying and saving the ungodly that beleeve. Againe, in election to glory, there is nothing of men, but all is pure free grace, no condition, no merit, no faith, no workes required in the party chosen to glory; but in the justified there is more of man, ere hee can be justified and saved, he must heare, consider, be humbled, know the need hee hath of a Saviour, and beleeve, and without these he cannot be justified.

The nature of liberty, not in a liberty of contradiction but in other three things.

Answ. 1. I deny, that *Libertie of contradiction belongeth to the essence and nature of libertie.* Its enough to make libertie, that 1. It proceeds not from a principle determined by nature, to one kind of action, so the Sunne is not free to give light. 2. That the principle be free of all forraigne force, the malefactor goeth not freely to the place of execution, when hailed to it. 3. That it proceed from deliberation, reason, election, and wisdome, seeing no essentiall connexion, or necessary, or naturall relation, between the action, and the end thereof of themselves, but such as may bee dispensed with; if these three be, though there be a necessity, in some respect, from a free decree, and a free promise, though there bee not liberty of contradiction, simply to doe, or not to doe, yet is not any degree, of the essence of libertie removed. I well remember, Dr. *Jackson*, denying all decrees in *God*, that setteth the Almighty to one side of the contradiction, resembleth *God* to the *Pope*, whose wisdome he commendeth in that the *Popes* decrees, grants, lawes, promises, are fast and loose, and all made with a reserve of after-wit, so as if the morrowes illumination be better, then the dayes; whiles his life breatheth in, and out, he may change and retract his will; so saith he, *Papa nunquam sibi ligat manus*, the Pope tyes all the world to himselfe by oathes, lawes, promises; but that lawlesse beast is tyed to none. Now the Scripture teacheth us, that the decrees and counsels of *God* are surer, then mountaines of brasse and unchangeable, and that his promise cannot faile. But who dare say, when he executes his decrees, and fulfilleth his promise,

The Lords decrees and promises diminish nothing of his liberty and fredome of grace in his working.

miſe, that he forfeiteth or loſeth one inch, degree, or part of his eſſentiall libertie, *God* ſhould then bee leſſe free to create the world, then if we ſuppoſe he had never decreed to create it, and yet doth create it; as if the Lords free decree laviſhed away, and ſhould drinke up, and waſte any part of his naturall freedome in his actions: or as if his faithfulneſſe to make good what he promiſed, ſhould render him lame, and diſmember him of the fulneſſe and freedome of his grace, and ſo the more faithfull and true, the leſſe gracious; and the more unchangeable in his counſels; the more fettered and chained, and the leſſe free in all theſe actions, that he *doth according to the counſell of his will.* A groſſe miſ-conception: and I deny, that *God* is leſſe free in the juſtifying, and crowning the beleever, then in electing, and chuſing him both to glory, and to faith. It may bee mens decrees, and promiſes that are raſh, and may be at the ſecond, or third edition, like their books, corrected by a new-borne wit, or becauſe they ayme at underboard-dealing, diminſh of their liberty; but its not ſo in the *Almighty.* When the *Lord* by a promiſe to men, maketh himſelfe debter to his *creature,* and that of free-grace, with one and the ſame infinite freedome of grace, hee contracteth the debt, and payeth the ſumme; for ſo the freedome of infinite grace, ſhould ebbe and flow, as the Seas, and aſcend and deſcend as the Sunne; which I cannot conceive; the effects of free grace I grant; being created and finite things in men, are more or leſſe according to the free diſpenſation of *God.*

Anſw. 2. Its no marvell, that there bee more of men in juſtification and glorification, that are tranſient acts paſſing out of the creature, then in election to glory, that is an immanent and eternall act; and ſo I grant *juſtification* to be more conditionate, then Election: but if more gracious; that is the queſtion: for the condition of Grace, is a thing of free grace; indeed, we argue againſt the *Arminian* election that hangeth upon a condition of Free-wils carving, ſuch as their faith is, and their perſeverance; and from thence we conclude, from ſuch a condition, their election to glory cannot bee of free grace, but in *him that willeth and runneth*: becauſe mans will determining *Gods* will to chuſe this man to glory, not this man, is a running will, and a mad, and a proud will, that will ſit above Grace.

Grace properly, though not originally, in Saints.

Pos. 4. Though it be true, that Grace is essentially in *God*, and in us by participation; yet is it false, that grace is not properly in us, but that Faith, Hope, Repentance, and the like, that are in us, are gifts, not graces. For grace in us may be called a gift, in that it is freely given us; as a fruit of the grace and favour of election, and free redemption, which indeed is the onely saving fountaine-grace of *God*, but if grace be taken for a saving qualification, and a supernaturall act, worke, or qualitie, given freely of the Father through *Christ*, upon *Gods* gracious intention, to cause us freely beleeve, repent, love *Christ, rejoyce in the hope of glory, worke out our salvation in feare and trembling*: so Grace is not onely in *Christ*, but in us properly, though *Antinomians* hold all saving grace to bee properly in *Christ*, and that there is nothing inherent in a beleever, that differenceth him from hypocrites, all the difference must be in *Christ* (say they.) 1. The word saith, there was another *Spirit* in *Caleb* and *Joshua*, then was in the rest of the Spies; *Ergo*, there was some distinguishing saving grace in them. 2 *Joh.* 1. 16. *And of his fulnesse we have all received, and grace for grace.* When he ascended to heaven, he sent down the holy Ghost, *Joh.* 14. 17. *Hee dwelleth in you, and shall abide in you. Joh.* 16. 13. *He will guid you in all truth — he will shew you things to come.* So there is a *Spirit of grace powred on the Family of* David. *Zach.* 12. 10. *On the thirstie ground,* Esai 44. 3. *A new heart,* put in the midst of the covenanted people. *Ezech.* 36. 26. *Feare of God put in their hearts.* Jer. 32. 40. *Jer.* 31. 33. 1 *Joh.* 3. 9. 3. *There is Grace in the Saints,* that denominates them gracious. 1 *Cor.* 15. 10. *By the grace of God, I am that I am.* Galat. 2. 20. *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, &c.*

Use.

Our abusing of gracious Gospel conditions.

There is a great deceitfulnesse in our heart, in the matter of performed conditions, so soone as we have performed a condition, though wrought in us by meere grace, we hold out our hand, and cry, pay me, *Lord, my wages, for I have done my worke*; so neere of kin to our corrupt hearts, is the conceit of merit.

2. A second deceit is, when an obligation of obedience presseth us, we overlooke the condition, and fix our eyes on the promise, when we should eye the precept; and when it commeth

meth to the reward, when we ſhould moſt looke to the promiſe of free grace, then we eye the precept, and challenge debt, and forget grace.

3. When we are preſſed with the ſupernaturall dutie of beleeving, and ſhould looke onely to free grace, which onely muſt inable us to that high worke of beleeving, wee looke to our ſelves, and complaine; oh, I am not weary and laden, and therefore not qualified for *Chriſt*, and ſo we turne wickedly, and proudly wiſe, to ſhift our ſelves of *Chriſt*; when we ſhould looke to our ſelves, we looke away from our ſelves, to a promiſe of our wages, but our bad deſervings, if looked to, would turne our eyes on our abominations, that wee might eye free grace, and when we ſhould eye free grace, we looke to our ſinnefull unfitneſſe to beleeve, and come to *Chriſt*.

Vſe Beware of falſe preparations, that yee take them not for preparations, or for grace: For, 1. diſcretion, *Mar.* 12. 34. is not grace, but wings and ſailes to carry you to hell. 2. Profeſſion is a deceiving preparation, it bloſſomes and laughs, and deludes, under formes. 3. Victorious ſtrugglings againſt luſts, upon naturall motives, look like mortification, and are but baſtard diſpoſitions. 4. Education, if civill and externally religious, and civill ſtrained holineſſe from feare of eternall wrath, or worldly ſhame, are not to be reſted on. When the man is ſick, and between the mil-ſtones of divine wrath, in heavie afflictions, his luſts may be ſick, and not mortified. The ſtrongeſt man living, under a feaver, can make no uſe of his ſtrength and bones, yet hee hath not loſt it. It may be a querie, whether the Lord in-ſtamps ſomething of Chriſt on Preparations in the elect that are converted, which is not in all the Legall dejections of *Saul*, *Cain*, and *Judas*. 2. It may be a querie, Whether this be any thing really inherent in theſe Preparations; or only, which is more probable, an intentionall relation in God, to raiſe theſe to the higheſt end propoſed in the Lords eternall election.

Baſtard preparations.
1.
2.
3.
4.

Vſe If God beſtow ſaving-grace freely on us, without hire and price, then temporall deliverances may be beſtowed on the Church, when they are not yet humbled. Its true, 1. The people of God are low, and *their ſtrength is gone* before the Lord delivereth, *Deut.* 32. 36. (2.) Hee delivereth his people when then they are humbled, *Levit.* 26. 41, 42. But, 3. God keeps

The Lords Method both after and before we be delivered from temporall afflictions.

keeps not alwayes this method; nor is it like hee will obſerve it with *Scotland* and *England*, firſt to humble, and then deliver; but contrarily hee firſt delivers, and then humbles. As *Ezek.* 20. 42. *And yee ſhall know that I am the Lord, when I ſhall bring you unto the land of Iſrael, unto the countrey, for the which I lifted up mine hand, to give it to your fathers.* Verſ. 43. *And there, in that place,* ☐ *when yee are* delivered, *yee ſhall remember your wayes, and all your doings, wherein yee have been defiled, and yee ſhall loath your ſelves in your owne ſight, for all your evills, that yee have committed.* Ezek. 36. 33. *And I will ſanctifie my great Name, which was prophaned among the heathen, which yee have prophaned in the midſt of the heathen.* (Then they were not humbled before they were delivered;) Verſ. 24. *For I will take you from among the heathen, and gather you out of all countreys, and bring you unto your own land.* So when the Lord brought *Iſrael* out of *Egypt*, were they humbled? nay, their murmuring againſt *Moſes* and *Aaron*, Exod. 5. 20, 21, 22. teſtifieth their pride: and in that miraculous deliverance, and greateſt danger, when they were betweene *Satan* and the deep ſea, they were not humbled, but, *Pſal.* 106. 7. *They provoked him at the ſea, even at the red ſea.* Exod. 14. 11, 12. The Lord muſt alſo now firſt deliver us, and ſhame and confound us in *Scotland* with mercy, and ſo humble us; for mercy hath more ſtrength to melt hearts of iron and braſſe, then the furnace of fire hath, or a ſea of bloud, or a deſtroying peſtilence.

God delivers his Church out of externall afflictions before they be humbled.

Uſe The third particular Uſe is, Wee have no gracious diſpoſition to Chriſt: Every man hath a fore-ſtall'd opinion, and a prejudice againſt Chriſt; and our humiliation before converſion ſhould humble us. The merit of *decency*, deviſed of late by *Jeſuites*; of *congruity*, formed of old; or of *condignity*, to buy grace or glory, are all but counterfeit mettall. *Grace*, the onely ſeed of our ſalvation, is the freeſt thing in the world, and leaſt tyed to cauſes without. 1. That of two equall matches in nature, two borne brethren in one wombe, the Lord chuſeth one, and refuſeth another. 2. Of two ſinners, of which one hath one *devill*, another hath *ſeven devils*, hee ſheweth mercy upon one that hath *ſeven devils*, and forſaketh the other. 3. Of two equally diſpoſed and fitted for converſion, though none be fitted

Free grace only, not merit, the cauſe of our converſion.

fitted aright, hee calleth one of meere grace, and not the other. 4. Grace is so great that, *Revel.*5.11. when *ten thousand times ten thousand, and thousand of thousands*, are set on work to sing, Vers.12. *Worthy is the Lamb that was slain, to receive power, and riches, and strength:* Yea and to help them, *every creature that is in heaven, and earth, and under the earth, and such as are in the sea, cry, Blessing, and honour, and power, be to him that sits on the throne, and to the Lamb.* And they have been since the Creation upon this Song, and shall be for all eternity upon it; but all of them for ever and ever, shall never out-sing these praises to the bottome; there is more yet, and more yet to be said of Christ, and ever shall be. What wonder then that we have no leasure to praise grace, being of so little strength, and being clothed with time. Can you out-bottome the Song of Free grace? or can any soule say so much of Christs love, but there is a world more, and another world yet more to be said? And when will yee end? or come to an height? I know not. O be in Graces debt, and take the debt to eternity with you.

We have neither strength nor leasure to praise grace to the bottome.

III.

Of the third Article. Touching the forme and nature and manner of drawing: 1. Its a question, Whether this drawing be Justification, or Sanctification? *Antinomians* say its both: But withall, both is one, (say they.)

Wherein the drawing consisteth.

Answer.

Posit. 1. *Drawing* is relative to running and walking, *Cant.* 1.4. Now this is rather in acts of Sanctification, and in *running in the wayes of Gods commandements*, Psal.119.32. then in Justification, though *coming* goe for an act of beleeving and approaching to Christ, *Joh.*6.44. and so excludes not faith.

Pos. 2. It is most unsound to affirme, that *Justification* and *Regeneration* are all one; for this must confound all acts flowing from Justification, with those that flow from Regeneration, or the infused habit of Sanctification. 1. Justification is an indivisible act; the person is but once for all justified, by grace. But Sanctification is a continued daily act. 2. Justification doth not grow; the sinner is either freed from the guilt of sin, and justified, or not freed; there is not a third. But in Sanctification, wee are said to grow in grace, 2 *Pet.*3.14. and advance in

Libertines *falsly teach, that justification and regeneration is one.*

in sanctification: nor is it ever consummate and perfect, so long as we beare about a body of sin.

Town. *Assertion of Grace*, pag 115, 116. *Repentance and Mortification are some other thing then Faith.*

Pos. 2. To repent, to mortifie sin, is not to *condemne all our works*, (as M. *Town* saith) *righteousnesse, and judgement, and our best things in us, and then by faith to flie to grace; nor is it to distrust our owne righteousnesse, and embrace Christs in the promise.* 1. Because this is faith; and the Scripture saith, wee are justified by faith. 2. We receive Christ by faith, *Joh.* 1. 12. (3.) Wee receive and embrace the promise by faith, *Heb.* 11.11. and were perswaded of them. 4. Wee are to beleeve without staggering, *Rom.*4.19. (5.) Wee have peace of conscience *through faith*, Rom.5.1. (6.) *By faith wee have accesse into this grace, wherein wee stand*, Rom. 5. 2. And *boldnesse to enter into the holy of holiest, and draw neare to our High Priest, with full assurance of faith*, Heb.10.19,20,21,22. Now wee are not justified by repentance and mortification; wee neither receive Christ, nor embrace the promises by repentance. The *Apostle* requireth in repentance, sorrow, carefulnesse to eschew sin, *clearing, indignation, feare, zeale, desire, revenge*, 2 *Cor.*7.10,11. but no where doth the Scripture require this as an ingredient of repentance, that wee have boldnesse and accesse, and full assurance: nor doe *Antinomians* admit, that by repentance wee have peace, or pardon, but this they ascribe to faith.

How farre the Law draweth a sinner to Christ.

A second Question is, How farre the Law can draw a sinner to Christ? *Antinomians* tell us of a Legall drawing and conversion, and of an Evangelike drawing; the Legall drawing, they say, is ours; the latter theirs.

Both Law and Gospel in the letter equally unable to draw a sinner to Christ.

Asser. 1. The difference between the letter of the Law, and the Gospel, is not in the manner of working; for the letter of either Law or Gospel, is alike uneffectuall and fruitlesse to draw any to Christ. Christ preached the Gospel to hard-hearted *Pharisees*, it moved them not. *Moses* preached the Law and the curses thereof to the stiffe-necked *Jewes*, and they were as little humbled. Sounds and syllables of ten *hells*, of twenty *heavens* and *Gospels*, without the *Spirits* working, are alike fruitlesse. And wee grant the Law is a sleepy Keeper of a captive sinner; hee may either steale away from his Keeper, or if hee be awed with his Keeper, hee is not kept from any spirituall, internall breach of the Law, nor moved thereby to sincere and spirituall walking

walking. But the difference between *Law* and *Gospel*, is not in the internall manner of working, but in two other things. 1. In the matter contained in *Law* and *Gospel*: because nature is refractory to violence, and the *Law* can doe nothing but curse sinners, therefore it can draw no man to Christ. The *Gospel* againe containes sweet and glorious promises of giving a new heart, to the elect; of admitting to the Prince of peace, laden and broken-hearted *mourners in Sion*; and in conferring on them a free imputed righteousnesse; and this is in it selfe a taking-way; but without the *Gospel-spirit* utterly ineffectuall. 2. To the *Gospel* there is a Spirit added, which worketh as God doth, with an omnipotent pull; and this Spirit doth also use the Law to prepare and humble; though this be by an higher power then goeth along with the Law, as the Law.

The difference betweene the Law and Gospel, in the matter, not in that manner of working that Antinomians *conceive.*

Asser. 2. The *Gospel-love* of Christ freeth a captive from under the *Law*, as a *Curser*, and delivers him over to the *Law*, as to a *Pedagogue* to lead him to Christ, and as to an Instructer to rule and lead him when hee is come to Christ. *Love* is the immediate and neareſt *lord*; *Law* the mediate and remote *lord*. *Love* biddeth the man doe all for Christ; the *Law* now of it selfe, because of our sinfulnesse, is a bitter and soure thing; but now the *Law* is dipped in Christs *Gospel-love*, and is sugared and honeyed, and evangelized with Free grace, and receives a new forme from Christ, and is become *sweeter then the honey and the honey-combe*, to draw and perswade: and all the Law is made a *new Commandement of love*, and a Gospel-yoak, sweet and easie; but still the Law obligeth justified men to obedience, not onely for the matter of it, but for the supreme authority of the Lawgiver; now *Christ*, who came to fulfill, not to dissolve the Law, doth not remove this authority, but addeth a new bond of obligation, from the tye of Redemption in *Jesus Christ*, and we are freed from the curse of the Law. 2. The rigid exaction of obedience, every way perfect. 3. The seeking of life and justification by the Law.

How law and love work diversly.

Asser. 3. There be two things in the Law. 1. The authority and power to command, direct, and regulate the creature to an end, in acts of righteousnesse and holinesse. 2. A secondary authority, to punish eternally the breakers of the Law, and to reward those that obey. These are two different things; suppose *Adam* had never sinned, the Law had been the Law;

A power to command, and a power to punish, are two different powers.

and suppose *Adam* had never obeyed, the Law also should have been the Law, and in the former case, there should have been no punishment, in the latter no reward. *Antinomians* confound these two. Mr. *Towne* saith, *It cannot be said, that my spirit doth that voluntarily, which the command of the Law bindeth and forceth unto. It is one thing for a man at his owne free lyberty to keepe the Kings high way of the Law; and another to keepe it by pales and ditches, that he cannot without danger goe out of it.* It cannot be denyed, but that the Gospel both chargeth or aweth us to beleeve in *Christ*, and to bring forth good fruits, worthy of *Christ*, except *wee would bee hewen downe, and cast into the fire*; and also that Grace worketh Faith, and to will, and to doe; and so voluntary obedience and obligation of a command, may as well consist, as bearing *Christs* yoak, and soule-rest; yea, and delight, and joy unspeakable, and glorious, may be and are in one regenerate person. *Crisp* and his followers are farre wide, for *Christ* dyed freely, out of extreame love, and yet he dyed out of a command laid on him, to lay downe his life for his sheep, though no penall power was above *Christs* head, to punish him if he should not dye, *Joh.* 10. 18. Nor was there need of any power to force him *sub pena*, or to awe him, if hee should not obey; so doe *Angels*, with wings of most exact willingnesse, obey *God*, yet are they under the authority of a Law, and command, but yet under no compelling punishment, *Psalm.* 103. 20. 21. *Psalm.* 104. 4. So in the Saints love hath changed the chaines, not the subjection. Love hath made the Law silken cords; and whereas corrupt will was a wicked Landlord, and lust a lawlesse tyrant, and the Law had a dominion over the sinner, in regard of the curse. Now the *Spirit* leades the will under the same commanding power of the Law-giver, frees the sinner from the curse, and turnes forcing and cursing power in fetters of love; so that the *Spirit* draws the will sweetly to obey the same *Lord*, the same law, onely *Christ* hath taken the rod out of the Lawes hand, and the rod was broken and spent on his own back. The fewd betweene the Law and the sinner is not so irreconcilable, as the *Antinomians* conceive, so as it cannot bee removed, except the Law be destroyed, and the sinners free will loosed from law. It standeth in blessing, and cursing; salvation, and damnation: that are effects of the Law as observed, or violated

Pag. 137.

How love and law work in us now.

lated. Now, *Chriſt was made a curſe*, and condemned to die for the ſinner; all the reſt of the Law remaines. It is moſt falſe that M. *Towne* ſaith, *To juſtifie and condemne are as proper and eſſentiall to the Law, as to command.* 2. It is falſe that wee are freed from active obedience to the Morall Law, becauſe Chriſt came under active obedience to the *Morall Law*; for the Law required obedience out of love. *Antinomians* cannot ſay, that wee are freed from obedience out of love; for it is cleare, *Antinomians* will have us oblieged by no Law to love our brother; to *abſtaine from worldly luſts, that warre againſt the ſoule*; but in ſo doing, wee muſt ſeek to be juſtified by the works of the Law. This conſequence wee deny. To keep one Ceremony of *Moſes* drawes a bill on us of debt to keep all the Ceremoniall Law; becauſe now its unlawfull in any ſort. But to doe the duties of the Morall Law, as by Chriſt wee are enabled, layes no ſuch debt on us, but teſtifies our thankfulneſſe to Chriſt, as to our *Husband and Redeemer.*

The other conſiderable thing here, is the way and manner of Chriſts drawing.

Aſſer. 1. The particular exact knowledge of the Lords manner of drawing of ſinners, may be unknowne to many that are drawn. 1. In the very works of nature, the *growing of bones in the womb*, is a myſtery; farre more *the way of the Spirit*, Eccleſ. 11.5. *Know yee the ballancing of the clouds? Job* could not anſwer this. And who knowes how the Lord patched together a peece of red clay, and made it a fit ſhape to receive an heavenly and immortall *ſpirit?* and at what window the ſoule came in? 2. How God with one key of omnipotency hath opened ſo many millions of doores ſince the Creation, and hath drawne ſo many to him, muſt be a myſtery. There be many ſundry locks, and many various turnings and throwings of the ſame key, and but one key. 1. Some Chriſt drawes by the heart, as *Lydia, Matthew*: *Love* ſweetly and ſoftly bloweth up the doore, and the King is within doores in the floore of the houſe before they be aware. Others Chriſt trailes and draggeth by violence, rather by the haire of the head, then by the heart, as the *Jayler*, Act. 16. and *Saul*, Act. 9. who are plunged over eares in hell, and pulled above water by the haire of the head: ſure thouſands doe weare a crowne of glory before the throne, who were never at making of themſelves away by killing themſelves,

The particular manner of drawing is unknown to us.

God is various in his diſpenſation, in drawing ſome ſweetly, ſome roughly, ſome that to their ſenſe they can tell you day and hour they were borne over again; others are drawne, but know not when, where, or how.

ſelves, as the *Jayler* was. A third ſort know they are drawne, but how, or when, or the Mathematicall point of time, they know not: ſome are *full of the Holy Ghoſt from the womb*, as *John Baptiſt*. Yee muſt not caſt off all, nor muſt Saints ſay they are none of Chriſts, becauſe they cannot tell you hiſtories and wonders of themſelves, and of their owne converſion: ſome are drawne by miracles, ſome without miracles; the word of God is the Road-way. *Arminians* have no ground to deny that wee are irreſiſtibly converted, becauſe wee know not the particular way how Omnipotency conſpireth ſtrongly, but ſweetly, to win conſent, without internall violence of our will, which ſo wills, as it may refuſe. *Joh. 9.* diverſe times the *Jewes* aske the blind man, *What did hee to thee, how opened hee thine eyes?* Hee gives them one ſure and true Anſwer, *One thing I know, once I was blind, now I ſee.* All can give this teſtimony, early or late, I know I am drawn. Its good the ſoule can ſay, Chriſt is here, I find him and feele him; but whether hee came in at the doore, or the window, or digged a hole in the wall, I know not. All may know they were blind as well as others, and *by nature the children of wrath*; as yee know *Adam* hath had a building in you, (though now yee *be renewed in the ſpirit of the mind*) by the old ſtones and rubbiſh in the houſe, and by the ſtirrings of the old man: When yee ſee the bones of a halfe dead man, and his grave, and find ſome warmneſſe of life and heat, yee know there hath been life and ſtrength in the man; ſo though yee cannot tell when Chriſt was firſt formed in you, yet yee find the bones and ſome warme bloud, and ſome life-ſtirring of concupiſcence in the old man, though Chriſt have made his grave, and hee be well neare compleatly buried, and his one foot in the grave. God hath appointed a time for the coming of the Swallow; a ſeaſon when flowers ſhall be on the earth, and when not; an houre when the ſea ſhall be full tyde; but there is no ſet day, not a determinate and ſet ſummer known to us, when the wind ſhall blow up doores and locks of the ſoule, and Chriſt ſhall come in. But yet they are not Chriſts who neither know how they are drawn, nor can give any proofs that they are drawne. The Apoſtle ſaith, 1 *Cor.* 2. 12. *Now wee have received not the Spirit of the world, but the Spirit which is of God, that wee might know the things that are freely given to us of God.* The converted can ſay, I was ſuch a man,

1 *Tim.*

1 *Tim.* 1. 13. ἀλλ' ἠλεήθην, *but I obtained mercy*; or, I was all *be-mercied*, filled with mercy. As *Ezek.* 16. עֵת דֹּדִים *Thy time was a time of loves.* As a constellation is not one single starre, but many; so the converted soule obserueth a confluence, a bundle, an army of free loves, all in one cluster, meeting and growing upon one stalk: As to be borne where the voyce of the Turtle is heard in the land, its free love; to heare such a Sermon, free love; that the man spake such an excellent word, free love; that I was not sleeping when it was spoken, free love; that the Holy Ghost drove that word into the soule, as a *nayle fastened by the Master of the assembly*, it was free mercy: so that there's a meeting of shining favours of God, in obtaining mercy; and this would be obserued. *A confluence of mercy in conversion.*

Asser. 2. There be two ordinary wayes of God, in drawing sinners: one *Morall*, by words; another *Physicall and reall*, by strong hand. Which may be cleared thus: Fancie, led with some gilding of apparent or seeming good, as hope of food, doth allure and draw the bird to the grin; and sometime pleasure, as a glasse, and the singing of the Fowler: So is fish drawne to nibble at the angle and lines cast out, hoping to get food. Now this is like *Morall* drawing in men; and all this is but *objective*, working on the fancy. But when the foot and wing of the bird is entangled with the net, and the fish hath swallowed down the bait, and an instrument of death under it, now the Fowler draweth the bird, and the Fisher the fish, a farre other way, even by reall violence. The *Physician* makes the sick child thirsty, then allures him to drink physick, under the notion of drink to quench his thirst: this is *morall* drawing of the child by wiles. But when the child hath drunk, the drink works not by wiles, or *morally*, but *naturally*, without freedome, and whether the child will or no, it purgeth head and stomack. *Two wayes of drawing sinners*; Morall, *and* Physicall.

That there is a *Morall* working by the word, in the drawing of sinners to Christ, though most evident, yet must be proved against *Antinomians* and *Enthusiasts*, who (a) write, That *the whole letter of the Scripture holds forth a covenant of works.* And, (b) *The due search and knowledge of the holy Scripture, is not a safe and sure way of searching and finding Christ.* And, (c) *There is a testimony of the Spirit, and voyce unto the soule, meerly immediate, without any respect unto, or concurrence with*

(a) *Rise, reign, &c.* er. 9. pag. 2.
(b) Er. 39. pag. 8.
(c) Er. 40. pag. 8.

(d) Francis Cornwell, *A Conference of M. Cotton at Boston, with the Elders of New-England. Pag.* 17, 18. *Libertines deny all morall working of the word.*

the word. And, (d) *Such a faith as is wrought by a practicall Syllogisme, or the word of God, is but an humane faith; because the conclusion followeth but from the strength of reasonings, or reason, not from the power of God, by which alone divine things are wrought*; Ephes. 1. 19, 20. Col. 2. 20. and that becauſe ſuch a faith wrought by the word, the works (of ſanctification in the regenerate) and light of a renewed conſcience, are all *done by things that are created bleſſings and gifts*; *and theſe cannot produce that which is onely produced by an Almighty power.* For the word of it ſelfe without the Spirit, (yet the word is more then works of ſanctification) is but a *dead letter*; but that God works faith by the word, his owne Spirit concurring, is cleare.

1. *That there is a morall working of the word.*

1. The Prophets alledge this for their warrant, *Thus ſaith the Lord.* Ergo, You muſt beleeve it. And one more and greater then all the Prophets, *But I ſay*, ſo Chriſt God equall with the Father ſpeaketh.

2.

2. *Rom.* 10. 17. *Faith cometh by hearing, and hearing by the word of God.* Verſe 14. *How ſhall they beleeve in him of whom they have not heard?* Its true, the word, the works of God, are not the principall object of faith, nor *objectum quod*; faith reſts onely on *God*, and *the Lord Jeſus*, Joh. 14. 1. 1 Theſ. 1. 8. *Your faith toward God.* 1 Pet. 1. 21. Deut. 1. 32. Joh. 3. 12. Gen. 15. 6. Dan. 6. 23. Rom. 4. 3. Gal. 2. 16. 2 Tim. 1. 12. The *word, promiſes, and Prophets and Apoſtles*, are all creatures, and but *media fidei*, the meanes of ſaving faith: they are *objectum quo*, Joh. 5. 46. Pſal. 106. 12. Exod. 4. 8. Pſal. 78. 7. of themſelves they are dead letters, and dead things, and cannot without the Spirit produce faith: Yea, all habits of grace, of faith, of love, in us, are like the ſtreames of a fountaine that would dry up of themſelves, if the ſpring did not, with a ſort of eternity, furniſh them new ſupply; ſo would habits of grace, being but created things, wither in us, if they were not ſupplied from the Fountaine Chriſt. And all beings created, in compariſon of the firſt Being, are nothing; and *all nations to him are leſſe then nothing, and vanity*, Iſai. 40. 17. and ſo are the infuſed habits of grace nothing. If this were the meaning of *Familiſts* and *Antinomians*, who ſay that there is in us no inherent grace, but that grace is onely in Chriſt, we ſhould not contend with them. Wee teach no ſuch thing, as that Reaſonings, Syllogiſmes, or the *Scriptures*,

Scriptures, without the *Spirit* can produce Faith, yet is it vaine arguing, to say raine, and dew, the Summer-Sunne, good soyle cannot bring forth roses, floures, vines, cornes; because sure, it is a worke of *Omnipotencie*, that produceth all these; and so its vaine to say, that because Faith is the worke of the omnipotencie of Grace. therefore Faith commeth not by hearing, and reasoning from Scripture: the contrary whereof is evident in *Christs* proving of the resurrection, by consequence from Scripture, *Mat.* 22. 31, 32. *Luk.* 20. 37. 38. Nor can any say, *Christ* may make discourses from Scripture, and his reasonings, because he is the King of the *Church*, are valid, and may produce faith, but we cannot doe the like, nor are our reasonings, Scriptures; for *Christ* rebuketh the *Saduces*, *Yee erre not knowing the Scriptures, &c.* because they beleeved not the consequences of Scripture as Scripture, and made not the like discourse, for the building of themselves in the faith.

3. The *searching of the Scriptures is life eternall*, the onely way to find *Christ*. Joh. 5. 39. *Acts* 10. 43. *Rom.* 3. 21. *Esai* 8. 20. 3.

4. *Gen.* 9. 27. *God shall perswade Japhet* (by the Scriptures preached) *and he shall dwell in the tents of Shem*, Acts 16. 14. *Gods opening of the heart, and Lydia's hearing and attending to the word that* Paul *spoke*, goe together. 4.

5. The way of *Enthusiasts*, in rejecting both *Law* and *Gospel*, and all the written *word of God, is because there is no light in them.* Some immediate sense of *God*, and working of the *holy Ghost*, on the soule of the child of *God*, witnessing to me in particular, that I am the child of *God*, I deny not, and that my name expresely is not in Scripture, is as true; but this testimony excludeth not the Scripture, as if the *searching thereof were no safe way of finding Christ*, as they blasphemously say, 1. Because this *Enthusiasme*, excludeth the onely revealed rule, by which we trie the *Spirits*, and we are forbidden to presume *above that which is written*, 1 *Cor.* 4. 16. and *Enthusiasts* have acted murthers, and much wickednesse under this notion of inspirations of the *Spirit*. 2. Because if the matter of that which is revealed, be not according to the written Word; Now after the Scripture is signed by *Christs* owne hand, *Revel.* 22. 18. I see not what we are to beleeve of these inspirations. What extraordinary impulsions, and propheticall instincts have been in holy 5. *Inspirations without Scripture, vaine.* 1. 2. *Some Propheticall impulsions have beene in many of our first Reformers and others that succeeded them but these are not ordinary rules of rejecting Scriptures.*

holy men, and such as *God* hath raised to reforme his Churches, can be no rule to us. 3. If there be any marke of Scripturall sanctification, that doth not agree to Scripture, the rule of righteousnesse, though found in a person not mentioned in Scripture, its a delusion. 4. Its all the reason in the world, that a sinner be drawn to *Christ*. For *Christ* is the most rationall object that is, he being the wisdome of *God*. And man is led and taken with reason. *Christ* is a convincing thing, and invincibly bindeth reason: so the *forlorne Sonne*, before he returne to his Father, argueth, *Luke* 15. 17. *My Father hath bread, he giveth it to servants, and I am a starving Son*; therefore *I'le returne to my Father*; and the wise Merchant must discourse, *Matth.* 13. 45, 46. *Christ* is a precious pearle, all that I have in the world are but common stones and clay to him; therefore I cast my account thus, to sell all, and to buy him. So *Matth.* 9. 21. the diseased Woman hath heart-Logick within her self, if a touch of the border of his garment may heale me, then Ile goe to *Christ*; and the *unjust Steward*, cast Syllogismes, thus; I cannot worke, and a lodging in heaven I must have, and there is but one way to come by it, to make mee a friend in heaven. Yea, a fooles paradise, a wedge of gold, is a strong reason. *Prov.* 7. 21. *The Whore forced the young man* with guilded words and the out-side of reason. Faith is the deepest and soundest understanding, the gold, the floure of reason. *Christ* can make me a King, therefore Ile be drawne to him. Poore *Adam* out-witted himselfe, turned distracted, he studied an aple, so while hee studied all his posterity out of their wits, and now wee are borne ἀνόητοι, *mad fooles*, *Tit.* 3. 3. What is the Gospel? but a masse, a Sea, a world of faire, and precious truthes, that sayes, come borne-Idiots to wisdome, and be made eternall Kings: this is good reason. For the other way of drawing, we shall speake of it here-after.

3.

4. *Christ is a rationall object.*

Sinners argue ere they bee drawne to Christ.

Asser. 3. In words and oratory there is no power, to make the blinde see, and the dead live. Will yee preach *heaven*, and *Christ* seven times, and let *Angels* preach above a dead mans grave, Yee doe just nothing. But *Christs* word is more then a word. *Joh.* 4. 10. *Jesus said, if thou kneweſt that gift of God, and who it is that saith unto thee, give me drinke, thou wouldest have asked of him, and hee would have given thee*

thee living water. Psalm. 119.33. *Teach me, O Lord, the way of thy Statutes, and I shall keep it unto the end.* Psalm. 9. 10. *Those that know thy name, will put their trust in thee. Christ* said, but, *Follow mee,* to *Mathew. And I said unto thee when thou wast in thy blood, live,* Ezech. 16. 6. One word *live,* is with child of Omnipotencie; Majestie, and heaven, and glory lye in the wombe of one word, when Christ speaks as Christ, he speaks pounds and talent weights *Luk.* 24. 32. The Disciples going to *Emaus say one to another; did not our hearts burne within us, while he talked with us by the way, and while he opened to us the Scriptures?* There bee coales of fire, and fire-brands in Christs words. *Christ is quicke, of understanding,* to know what word is the fittest key, to shoote the yron barre that keepes the heart closed; he opens seales on the heart with authority, violence may break up sealed letters, but it may be unjustly done; but authority can open *Kings seales* justly. Christ not onely teacheth *how to love,* or *modum rei,* but hee teacheth *Love it selfe,* he draweth a lumpe of love out of his owne heart, and casts it in the sinners heart; the Spirit perswadeth God, *Gal.* 1. 10. then he must perswade Christ, and perswade heaven, this is more then to speake perswasive words of God and Christ, it is to cast Christ in at the eare, and in the bottome of the heart, with words. Men open things that they may be plaine to the understanding. Christ opens the faculty it selfe to understand. The Sunne gives light, but cannot create eyes to see, Christ can whole the broken optick nerves. He creates both the Sunne, and tyes a knot upon the broken eye-strings, that the blind man sees bravely.

The oratory of Christ is effectuall.

Assert. 4. One generall is unseparable from Christs drawing, that for the manner of drawing, he doth it out of meere free *Love.* The principle of drawing on Christs part, is great love. *Ephes.* 2. 4. *God rich in mercy, for his great love, διὰ τὴν πολλὴν ἀγάπην. Wherewith hee loved us, even when we were dead in sinne, quickned us in Christ.* Tit. 3. 4. *But when the bounty and man-love, or rather, the man-kindnesse of God our Saviour appeared, he saved us.* Thankes to the birth of love, and of felt love. *Col.* 1. 12, 13. *Giving thanks to the Father ὃς ἐῤῥύσατο ἡμᾶς who hath delivered, who hath snatched us with haste and violence, from the power of darkenesse, and hath translated us to the Kingdome of the Sonne of his love.* 2. This

Christs manner of drawing is through love.

Christs love drawing, is 1. Violent. 2. Speedy 3. Vehement 4. Resolute. 5. Lovely. 6 Strong.

Christs love speedy and swift as a Roe.

love hath in regard of his fervour, much haste, and loseth no time, but comes and drawes, and pulls the sinner out of hell, before he be past recovery, and cold dead; as a Father seeing his child fall in the water, and wrestling with the proud floods, he runnes, ere he be dead, out of hand to pull him out. *Luk.* 15.10. *The Father ranne and fell on his neck, and kissed him.* The Fathers running saith, that the love of *Christ* hath need of haste to prevent a sinner, and that he is eager and hot in his love; when *Christ* runnes to save, he would gladly save; he drawes with good will, when he runnes and sweats to come in the nick of due time to save: So *Cant.* 2.8. when he commeth to save his Church, or comfort her in her faintings, loves pace is swift, *like the running of a Roe or a young Hart. Behold he commeth leaping upon the mountaines, skipping on the hills.* And it is an expression of the extreme desire that *Christ* hath of an union with us, and how faine he would have the company of sinners: So wee difference between inviting or calling; yea, or leading and drawing, in calling and leading *Christ* leaveth more to our will, whether we will come or refuse, but in *drawing* there is more of *violence*, lesse of *will.*

In drawing there is lesse of will then in leading.

3. In drawing there is love-sickenesse, and lovely paine in Christs ravishings. 1. When *Christ* cannot obtaine and winne the consent and good-liking of the sinner to his love, he ravisheth, and with strong hand drawes the sinner to himselfe, when invitations doe not the businesse, and he knocks, and we will not open, then a more powerfull work must follow. *Cant.* 5.4. *My beloved put in his hand by the hole of the doore, and my bowels were moved for him. Christ* drives such as will not be led. 2. And these who will not be invited, he must draw them, rather then want them: he drawes with compassion, as being overcommed with love; for *his bowels are moved for Ephraim.* Jer. 31. he drawes while his armes bleed. 3. And does not onely knock, but *he stands and knocks*, Revel. 3. 20. His standing, notes his importunity of mercy, how gladly hee would be in, and he useth this as an argument to moove his *Spouse*, out of humanity, to pitty him, and give him one nights lodging in the soule, *Cant.* 5.2. *Open to mee, my sister, my love, my dove, my undefiled.* Why, I stand long, I wait on in patience, forcing my love on you. *For my head is filled with dew, and my locks with the drops of the night.* Every word

Christ drawes, powerfully, compassionatly, patiently.

2.

3.

word is love, *Open, open my sister*, I am a brother, not a stranger; *open my love*, for I have interest in thee, every word is a talent weight of free grace.

4. Not onely is drawing an expression of his love of union with sinners; for he beares the sinner, he translates the sinner μεθέστησε, he gives the sinner a lift to set him out of one countrey into another, into a farre choiser land, out of a land of death, *into the Kingdome of his deare Sonne*, Col. 1. 13. And the little lambes that have no leggs of their own, *Christ* shall bee leggs to them. *Esai* 40. 11. *He shall gather the little lambes* (and so the Hebrew) *with his arme, and carry them in his bosome.* I should wish no higher happinesse out of heaven, then to bee carried in the circle of *Christs* armes, and to lye with the lambes, in his bosome, and be warmed with the heart-love, that comes out of his breast. נשא is to carry on the shoulders; and *Aaron* is said in the same word, *Exod.* 28. *to carry the names of the children of Israel on his breast*, as a man is said to *carry his child in his armes*, Deut. 1. 31. And *Christ*, Luk. 15. 5. *finding the lost sheep, layeth it on his shoulders, rejoycing.* Legges I have none (saith the sinner) and so cannot goe to the new kingdome. *What then* (saith *Christ*) *I have leggs and armes both for you, to serve you. Ile beare you if yee can neither lead nor drive.* A sinner is as heavie as a mountaine of yron, and cannot bee drawne or borne, but they be heavie lumps of hell that *Christ* cannot beare to heaven. *Christs* love hath mighty armes, and great and strong bones. *Christ* now above five thousand yeares hath been carrying tyred lambes up to heaven, in ones and twoes, and is not yet wearied, *of bringing up his many children to glory*, and will not rest till there bee not one lambe of all the flock out of that great and capacious fold; and drawne they must bee, whom *Christs* love draweth. *Christs* love is not so loose in griping as to misse any he intends to put in his bosome. 4.

5. The particular way of loves drawing is *lovely* and *sweetly*, and with strong allurements. 5.

1 *Redemption* is a sweet word to a captive, but Redemption by *Law* is not so sweet, as Redemption by *Love*. For Redemption is nothing comparable to Redemption dipt and wate- *Redemption and drawing by free love sweeter, then by strict law.*

red with free *love*, I ought no more to be Redeemed, then the damned Devils, *Christ* is not my debtor, he owes me nothing, but eternall vengeance; nevertheleſſe, he out of onely ſtrong love, Redeemed me. O this is two Redemptions.

2. *Drawing ſtrong and eaſie: its but conſenting to be drawn, and there's an end.*

2. Drawing by free and ſtrong love is an eaſie worke, and ſo is it eaſie to be drawn; becauſe all works of love are eaſie, as the act of marrying is no great paine, the Solemnities and Ceremonies of marriage are more toyſome then Marriage it ſelfe. All the right Mariages in the world are made by love; and there is no more, *but I conſent, I ſay Amen, to have Chriſt for my husband*, and he ſaith *Hoſea* 3. 3. Captive woman *bought for fifteene pieces of ſilver, and for an homer of barley, and an halfe, thou ſhalt be for me*, and not for another, *and I will alſo be for thee*, and ther's an end. *Chriſts* chariot runnes on wheeles of love, and the pace is ſoft and ſweet.

3. *The way of loves working through delight, is ſweet and conquering*

3. The way of loves working through delight is ſweet, to the drawn ſoule, when Chriſt hands the heart, and the love of Chriſts ſoft fingers graſps about the ſoule, how alluring and captivating is Chriſt; when he comes in to the heart, *his fingers drop pure myrrhe.* What honey, or what heaven drops are theſe? *Chriſts* honey-combe was gathered, and made out of that floure that incomparable roſe, never planted with hands, out of *Chriſt* himſelfe, from the bottome of eternity, from the head and root of infinite ages, which have neither head nor bottome, and out of Chriſt freely loving, freely chuſing the creature to himſelf. *Cant.* 1. 3. *Becauſe of the ſavour of thy good ointments, thy name is as ointment powred forth, therefore doe the Virgins love thee.* Cant. 5. 11. *Chriſts head is of moſt fine gold.* What thinke ye of the golden and choiſe eminencies that are in Chriſt? of a cloathing of increated glory that goes about *Chriſt?* Cant. 2. 3. *I ſate downe under his ſhaddow, with great delight, and his fruit was ſweet to my taſte.* Chriſts love caſteth ſo ſweet a ſmell, that his love leades not, but drawes, yet loves cords are ſofter then oyle. The honey of *Chriſts* love was gathered out of the floures that grow in that higheſt mountaine of roſes, a larger field of floures then ten millions of earths, and out of the faire bloſſomes, and ſweet heavenly ſop of the tree of life; *the glorie of Lebanon, and excellencie of Sharon*, is nothing to this. Bring all your ſenſes, ſee, heare, feele, taſt, and ſmell, what tranſcendent ſweetneſſe of heaven is in this love; a Sea of love is nothing,

nothing, it hath a bottome; a heaven of love is nothing, it hath a brim; but infinite love hath no bounds.

4. Love drawes strongly and irresistibly: Christ never woo'd a soule with his free love, but he wins the love and heart. Death and the grave and hell are conquering things for strength, and have subdued huge multitudes, since the Creation; but the love of Christ is stronger and more constraining, *Cant.* 8. 6, 7. *The coals of love* burn more strongly then any other fire. *The flames and coals of God* are mighty hot; they burnt up hell and death to ashes: how much more will they take a sinner? Christ cast out coals of love with that word, *Matthew, follow me:* and there is no resisting, *hee arose and followed him.* Christs love drawes till hee bleed, and hee loves till hee die of love. His love must prevaile, for Omnipotency was in it. Had there been ten thousand worlds more of sinners, Christ hath love for them all. And had the elect world had ten thousand millions more of rebellions then they have, all these sins should have been infinitely below the conquering power of Christs love. Never sinner went to hell Victor, to say, *Love could not pardon me; I was in sinne above Christs omnipotency of love.* Never sinner went to heaven, but Christs love had the better of him. Great heaven is but an house full of millions of vanquished captives, that Christs love followed, and over-took, and subdued. O loves prisoners, praise, praise the Prince of love. Sense of this love so swells and so ascends, that the Spouse, *Cant.* 5. 10. is not Master of words: every word is like a mountaine, if you come to his Person, Nature, Offices; none speak like Christ, none breathe like him; *Mirrhe, Aloes,* and *Cinamon,* all the *perfumes,* all the *trees of frankincense,* all the *powders of the Merchants,* that *Assyria,* or *Egypt,* or what Countreys else ever had, are but short and poore shadowes to him: These are but hungry generalls. 2. For beauty hee hath no match amongst men; because *hee is fairer then all the sonnes of men.* Christ hath a most goodly face. But of this hereafter. 3. For the sweetnesse and excellency of nature, hee's God equall with the Father: when yee say *God,* yee say all things. God is a taking and a drawing excellency: The image of the invisible God; *hee that is, hee that was, and hee which is to come, the Alpha and Omega, the beginning and the end, the first and the last,* of time, of creation, of what possible excellency wee can conceive; for our con-

Evincing and binding love-linesse in Christ, in divers respects.

The vertues of Christ.

ception can reach no higher then time, and created things. 4. For greatneſſe of Majeſty. 5. For lowlineſſe of tender love. 6. For freeneſſe of grace. 7. For glory diffuſed through all his Attributes. 8. For ſoveraignty and abſoluteneſſe of power, &c. who is like to our *Lord Jeſus?* 9. For ſweetneſſe and lovelineſſe of relations; the onely begotten Son of God, no relation like this: *The Creator of the ends of the earth*, the *Saviour*, the *good Shepherd*, the *Redeemer*, the *great Biſhop of our ſoules*, the *Angel of the Covenant*, the *head of the body the Church*, and *of Principalities and Powers*, the *King of Ages*, the *Prince of peace*, of *the Kings of the earth*; the living Ark of heaven, the Song of Angels and glorified Saints, but they cannot outſing him; the Joy and Glory of that land, the Flower and Crown of the Fathers delights, the ſweet Roſe of that Garden of ſolace and joy. Compare other things with Chriſt, and they beare no weight: caſt into the ballance with him *Angels*, and hee is Wiſdome, they but wiſe *Men*; they are liars, and lighter then vanity, and Chriſt is the *Amen, the faithfull Witneſſe*, the expreſſe Image of the Fathers ſubſtantiall glory: Caſt into the ſcales *kings*, all *kings*, and all their glory, hee is the *King* of all theſe *kings*. Caſt in millions of talents weight of glory, and gaine, they are but bits of paper, and chaffe, weight they have none to him. Caſt in two worlds, that is nothing; adde to the weight millions of heavens of heavens, the ballance cannot downe, the ſcales are unequall; Chriſt is a huge over-weight.

Sweet relations in Chriſt.

To all theſe drawing powers in Chriſt, in the generall, becauſe Chriſt is the Maſter and King of the Land, where his owne created *kings* dwell, wee may adde a ſtrong drawing argument, from the condition of the glorified in heaven; becauſe Chriſt uſeth this as a ſtrong argument to thoſe that come to him, *Joh.* 6. 37. *Iſai.* 55. 3. *Joh.* 5. 40. *Mat.* 11. 26. *Revel.* 21. 6. & 22. 17. wee may uſe it after him. The Earth is but a Potters houſe, that is full of earthen-pots and Venice-glaſſes, and withall taken by a Conqueror, who can make no other uſe of theſe veſſels, but break them all to ſheards; it cannot be a drawing and alluring thing. Death hath conquered the earth, and theſe many hundred Ages hath been breaking of the clay-pots, both men and other corruptible things, into broken chips and pieces of duſt. But Chriſt draweth, by offering *a more enduring City*: That Chriſt can give, and promiſeth heaven to his followers, is

Chriſts Kingdome a drawing thing, in divers conſiderations.

a strong argument, and drawes powerfully. 1. Heaven is not one single Palace, but its a City; a *Metropolis*, a Mother-City, the *first City* of Gods Creation, for dignity and glory; *Revel.*21. chap.22. But a City is too little; therefore its more, its a Kingdome, *Luk.*12.32. & 22.23. Yea but a Kingdome may be too little; therefore its a World, *Luk.*20.35. It is a World, and for eminency, *a World to come*; Heb. *6.*5. the *World of Ages.* 2. The lowest stones of it are not earth, as our Cities here, but twelve manner of precious stones are the foundation of it. 3. In what City in the earth doe men walke upon *Gold?* or dwell within walls of *Gold?* But under the feet of the inhabitants there is *Gold*; all the streets and fields of that Kingdome and World are, *Revel.*21.21. *Pure gold, as it were transparent glasse.* 4. Then all the inhabitants are *kings*, Revel.22.5. *And they shall reigne for ever and ever.* Whole heaven intirely and fully enjoyed by one glorified Saint, as if there were not one but this one person alone; all and every one hath the whole Kingdome at his will, and is filled with God, as if there were no fellowes there to share with him. 5. O so broad and large as that Land is, being the heaven of heavens! As the greater circle must containe the lesse, so all the dwellings here are but caves under the earth, and holes of poor clay, in the bosome of this. But there are many dwelling places, *Joh.*14. and there lodges so many thousand Kings. O what faire fields, mountaines of roses and spices, gardens of length and breadth above millions of myles are nothing; and among these, trees of Paradise; every bird in every bush sings, *Worthy is the Lamb*; every bottle is filled with the new wine of heaven: O the wines, the lillies, the roses, the precious trees that grow in *Immanuels* Land! And they sweat out balme of praises in those mountaines. 6. If men knew what a drawing and alluring thing is the tree of life, that is in the midst of the street of the new Land, the tree that beareth at once twelve manner of fruits, and *yeeldeth her fruit every moneth*; an hundred harvests in one yeare are nothing here; and all are but shadowes, there is nothing so low as gold, as twelve manner of precious stones, nothing so base in this high and glorious Kingdome as gardens, trees, and the like: Comparisons are created shadowes, that come not up to expresse the glory of the thing. And for Christ himselfe, signified under this expression, hee is the

1.
2.
3.
4.
5.
6.

Christ himself the drawingest Lover in heaven; and his vertues againe holden forth.

the most, yea the onely drawing glory in heaven and earth.
1. 1. Hee is the High King of all the made and crowned kings in
2. the Land. 2. The onely heaven and summe, yea the *all* of *all* the shadowed expressions of the Kingdome, whatever is spoken of that glory comes home to this, to magnifie Christ, to make him as *God* equall with the *Father and Spirit*, all one; and *all* the onely heaven of *all* heaven, and *all in all*, to the Saints. Then created delights there, as divided from him, must be *nothing in nothing*, as hee is *all in all*. 3. Nothing can take the eyes and
3. hearts of the glorified, being now made so capacious and wide vessels to containe glory, as hee can doe. What can terminate, bound, and fill a glorified soule, but Christ enjoyed? *Abraham*, *Moses*, *Elias*, the *Prophets*, the *Apostles*, all the glorified *Martyrs* and Witnesses of *Jesus Christ*, especially now being cloth'd with majesty and glory with Christ, must be more lovely objects then when they were on earth, and if Christ were not there, would appeare more then they doe; but the Saints have neither leasure nor heart to feed themselves with beholding of creatures, but sure all the eyes in heaven, which are a faire and numerous company, are upon, onely, onely *Jesus Christ*: The father hath no leasure to look over his shoulder to the son, nor the husband to the wife, in that City; Christ takes all eyes off created things, there; its enough for *Angels* and *Men* to study Christ for all eternity: it shall be their onely labour to read Christ, to smell Christ, to heare and see and taste Christ: All the eyes of that numerous hoast of *Angels* and *Men* shall be on him; and hee is worthy and above the admiration, the thoughts
4. and apprehensions of all that heavenly Army. 4. Then Christ shall appeare a farre other Christ in heaven then we doe apprehend him now on earth; not that hee is not the same, but because neither we have eyes to see him in the Kingdome of grace as he is, (narrow vessels cannot receive Christ diffused in glory, as hee now is) nor doth Christ make out himselfe in that latitude and greatnesse to us now, as hee is to be seen and enjoyed in the heavens. 1 *Joh.* 3. 2. *We shall then see him as hee is.* What, doe wee not now see him as hee is? No; wee see him as hee is in report, and shadowed out to us in the Gospel, the Gospel is the Portraiture of the King, which h e sent to another Land to be seen by his Bride, but the Bride never seeth him as hee is, in his best Sabbath-Robe-Royall of immediate glory,

glory, till shee be married unto him: So Kings and Queens on earth wooe one another. And, 5. In heaven Christ is (to speak so) in the element, prime fountaine, and seat of God as God, where hee sheweth himselfe to be immediately seen and enjoyed; and its as it were by the second hand, by Messengers, words, mediation, that wee enjoy Christ here; hee sendeth to us, rather then cometh in person. An immediate touch of the apples of the tree of life while they yet grow on the tree of life, is more then derived and borrowed communion. To see Christ himselfe, the red and white in his owne face, to heare himselfe speak, to see him as hee is, and in his robes of Majesty now at the right hand of God, is, in thousand thousand degrees, more then all the pictured (if I may so speak) and shadowed fruition we have here. The Gospel is but the Bridegrome's Mirror and Looking-glasse, and our created Prospect; but O his owne immediate perfume, his mirrhe, the oyntments and the smell that glory casteth in heaven, who can expresse? 6. We never see all the in-side of Christ, and the mysteries of that glorious Arke opened, till the light of glory discover him: Thousands of excellencies of Christ shall then be revealed, that wee see not now. 7. O what delights hee casteth forth from himselfe! The river of life is more then a sea of milk, wine and honey. To suck the brests of the consolations of Christ, and eat of the clusters that grow on that noble Vine *Jesus Christ*, and take them off the tree with your own hand, is a desireable and excellent thing. The more excellent the soyle is, the wines, the apples, the pomegranates, the roses, the lillies must be the more delicious; and the nearer the sun, the better; the more of summer, the more of day, the more excellent the fruits of the Land are: Beleeve it, the wines of that Paradise grow in a brave Land. O but Christ is a blessed soyle; roses and lillies, apples of love that are eternally summer-greene are sweet, that grow out of him: the honey of that Land, the honey of heaven, is more then honey; the honey of love, pure and unmixt, must be incomparable. 8. The *Mediators* hand wipes the foule face, and the teares off all the weeping strangers that come thither; hee layeth the head of a friend under his chin, between his brests. *Joh.*14.3. *Revel.*21.4. Death is cryed down, paine, sicknesse, crying, sadnesse, sorrow, are all acted and voted out of the House, and out from all the inhabitants of the Land, for

5. 6. 7. 8.

9. ever and ever. 9. It must be a delightsome City that hath ever summer, without winter; ever day, without night; ever day-light, without sun or moon or candle-light; *because the Lord God giveth them light*, Revel. 22. 5. No danger of sunburning or summer-scorching, or winter-blasting: all morning without twy-light, all noon-day without one cloud for eternity, is joyfull: light, and day, and summer, flowing immediatly from the Lamb, is admirable. 10. (1) Joy, (2) full joy, (3) fulnesse of joy, (4) pleasures, (5) pleasures that last for evermore, (6) and that at Gods right hand, yea (7) in his face, is above our thoughts, *Psal.*16.10,11. 11. O the musick of the Sanctuary, the sinlesse and well-tuned Psalmes, the songs of the high Temple, without a Temple or Ordinances as we have here, and these exalting him that sits on the Throne for evermore. All which, with many other considerations, are strong drawing invitations to come to Christ.

10.

11.

Drawing arguments in Christ from beauty, gaine, honour.

Asser. 5. Christ draweth with three sorts of Generall Arguments, in this Morall way: The first is taken from pleasure; this is the beauty that is in God, 1. That is in a communion with God. 2. The delectation we have in God as love-worthy to the understanding. For the drawing beauty of God, a word: 1. Of Gods beauty. 2. Of Gods beauty in Christ. 3. Of the relative beauty of God in Christ to *Men* and *Angels*.

Of the beauty of God.

1. Beauty, as we take it, is the lovelinesse of face and person arising from 1. the naturall well contempered colour, 2. the due proportion of stature and members of body, 3. the integrity of parts; as that there is nothing wanting for bodily perfection. So beauty formally is not in God, who hath not a body: Nor speake we of Christs bodily beauty, as Man. Then beauty, by analogy, and eminently, must be in God: So as there be foure things in the creature to make up beauty to the bodily eyes, and there be, by proportion, those same foure things in God; for if beauty be good, and a desirable perfection in the creature, it must bee in an infinite and eminent way in God; as the perfection of the effect, is in the cause. If the roses, lillies, medowes be faire, hee must be fairer who created them; but in another kind. If the heavens, starres, and sunne be beautifull, the lovely Lord who made them must have their beauty in an high measure. *Zech.* 9. 17. *How great is the Lords goodnesse, how great is his beauty?* What then is the beauty of God?

Foure things in beauty that are by proportion in God.

I

I conceive it to be, *The amenity and lovelineſſe of his nature and all infinite perfections, as this pleaſantneſſe offers it ſelfe to his owne underſtanding, and the underſtanding of men and Angels*, and as bodily beauty ſatisfies the eies, and ſo acts on the heart to win love to beauty; ſo the truth of the Lords nature, and all his Attributes offered to the underſtanding and mind, and drawng from them admiration or wondering, and love is the beauty of God; *David* maketh this his one thing, *Pſal.* 27. 4. *That* (ſaith he) *I may dwell in the houſe of the Lord all the daies of my life, to behold the beauty of the Lord, and inquire in his Temple.* See then as white and red excellently contempered maketh pleaſure and delectation to the eies, and through theſe windowes to the mind and heart, ſo there ariſeth from the nature of God and his Attributes a ſweet intelligibility, as *David* deſires no other life but to ſtand beſide God, and behold with his mind and faiths eyes, God in his Nature and Attributes, as he reveales himſelf to the creature. The Queen of *Sheba* came a far journey to ſee *Salomon*, becauſe of his perfection; ſome common people deſire to ſee the King; the Lord is a fair and pleaſant object to the underſtanding. *What the beauty of God is.*

2. There is in beautie *a due proportion of members.* 1. *quantity.* 2. *ſituation.* 3. *ſtature.* Let a perſon have a moſt pleaſant colour, yet if the eares and noſe be as little as an Ant, or as big as an ordinary mans leg, he is not beautifull. 2. If members be not right ſeated, if the one eye be two inches lower in the face then the other, it mars the beautie; or if the head be in the breaſt, it is a monſter. Or 3. if the *ſtature* be not due, as if the perſon be the ſtature of ten men, and too big; or the ſtature of an infant, or a Dove; had he all other things for colour and proportion, his beauty is no beauty, but an error of nature, he is not as he ſhould be, now the Lord is beautifull becauſe infinitneſſe, and ſweetneſſe of order is ſo ſpread over his nature and Attributes, nothing can be added to him, nothing taken from him, and hee is not all mercy only, but infinitely juſt; were God infinitely true yet not meek and gracious, he ſhould not be beautifull; had he all perfections, but weak, mortall, not omnipotent, not eternall, his beauty ſhould be marred; then one attribute does not over-top, out-border or limit another; were he infinite in power, but finite in mercy, the luſtre and amenity of God were defaced.

3. There is integrity of parts in beauty. Were a person fairer then *Absolom*, and wanted a nose or an arme, the beauty should be lame. The Lord is compleat and absolutely perfect in his blessed nature, and attributes.

4. All these required in beauty, must be naturall, and truely and really there. Borrowed colours, and painting, and fair-ding of the face, as *Jezabel* did, are not beauty: the Lord in all his perfections is truely that which he seemes to bee. Now as there is in Roses, gardens, creatures that are faire, something pleasant, that ravisheth eye and heart; so there are in *God* so many faire and pleasant truths to take the minde, and *God* is so capatious, and so comprehensive a truth, and so lovely, such a bottomlesse Sea of wonders, and to the understanding that beholds *Gods* beauty, there is an amenity, goodlinesse, a splendor, an irradiation of brightnesse, a lovelinesse, and drawing sweetnesse of excellencie, diffused through the Lords nature. Hence heaven is a seeing of *God* face to face, *Revel.* 22. 4. *Matth.* 18.10. Now *God* hath not a face; but the face of a man is the most heavenly visible part in man, there is majestie and gravitie in it, much of the art and goodlinesse of the creature is in his face. To see *Gods* face, is to behold *Gods* blessed essence, so farre as the creature can see *God*. Now as we may be said to see the Sunnes face, when we see the Sunne, as we are able to behold it; but there is beauty, and such vehemency of visibility in it, as it exceedeth our faculty of seeing; so do we see *Gods* face, when we neerely behold him, not by heare-say, but immediately. Let us imagine that millions of Sunnes in the firmament, were all massed and framed in one Sunne, and that the sense of seeing that is in all men, that ever hath been, or may be, yet this Sun should far excell this faculty of seeing: so suppose that the Lord should create an understanding facultie of *man* or *Angels*, millions of degrees more vigorous and apprehensive, then if all the *men* and *Angels* that are, or possibly may be created, were contemperated in one, yet could not this understanding so see *Gods* transcendent and superexcellent beauty, but there should remaine unseene treasures of lovelinesse never seene, yea, it involves an eternall contradiction, that the creature can see to the bottome of the Creator.

The beauty in Christs person.

All this bounty of *God* is holden forth to us in Christ. *Psal.* 45. 10. *He is fairer then the Sonnes of men.* יפיפית the word

is

is of a double forme, to note a double excellencie. *Cant.* 1.16. *Behold thou art faire my beloved, yea pleasant,* נעים signifieth lovely, amiable, acceptable. The Seventy render it ἡδυσμένον. *Psal.* 146. *It is pleasant, and sweet.* 2 Sam. 1. 26. *Thou wast very pleasant to me.* Cant. 5. 10. *He is white and ruddie* Vers. 15. *His countenance is as Lebanon, excellent as the Cedars.* Rev. 1. 16. *His countenance as when the Sunne shineth in his full strength.* All the beauty of *God* is put forth in *Christ.* *Esai* 33. 17. *Thine eyes shall see the King in his beauty.* Hebr. 1. 3. *Christ is the brightnesse of his Fathers glorie.* The light of the Sunne in the ayre is the accidentall reflection of the Suns beames; Christ is the substantiall reflection of the Fathers light and glory; for he is *God* equall with the Father, and the same *God.*

3. This beauty to Men and Angels is an high beauty, *Angels have eyes within and without,* Revel. 4.6. *to behold the beautie of the Lord,* and it takes up their eyes alwayes to behold his face; and there is no *beautie of truth they desire more to behold,* παρακύπτειν, 1 *Pet.* 1. 12. as to stoope downe, and to looke into a darke and veiled thing, with the bowing of the head, and bending of the necke; the Seventy use for שצח, *Cant.* 2.9. *Where Christ is said to stand behind the wall, and looke out at the casements, with great attention of minde;* It is to looke downe over a window, bending the head, *Exod.* 25. 18, 19, 20. *Joh,* 20. 5. *They stooped downe and saw the linnen clothes. Luk.* 24. 12. Angels are not curious, but they must see exceeding great beauty, and wonder much at the excellency of Christ, when they cannot get their eyes pulled off *Jesus Christ.*

The beauty of a communion with Christ.

2. There is a beauty of Christ in a communion with *God,* which is a ravishing thing. When the soule comes to Christ, he seeth a beauty of holynesse, and Christ is taken with this beauty. *Psalm.* 110. 3. *So shall the King greatly desire thy beauty. Psalm.* 45. 11. *Thou hast ravished my heart,* (saith Christ to his Spouse) *Cant.* 4.9. *my sister, my Spouse.* —Vers. 10. *How faire is thy love, my Sister, my Spouse; how much better is thy love then wine, and the smell of thine oyntments then all spices.* Vers. 11. *Thy lips, O my Spouse, drop as the honey-combe; honey and milke are under thy tongue, and the smell of thy garments is as the smell of Lebanon. Sion is the*

perfection of beauty, Psal. 50. 2. All this beauty and sweetnesse commeth from Christ, there is no such thing in the people of *God*, as they are sinnefull men, considered in their naturall condition; and therefore it must be fountaine-beauty in him, as in the cause, and originall of beauty.

Delectation in godlinesse to all the spirituall senses,

2. There is a delectation in a communion with *God*. This is one generall, *Prov.* 3. 17. *All Wisdomes waies, are waies of pleasure*; to the spirituall soule, every step to heaven is a paradice.

1. What sweetnesse is in the sense of the love of Christ to delight all the spirituall senses? 1. The smell of *Christs Spicknard*, his *Myrrhe*, *Aloes, and Cassia*, his *Yvorie chambers* smell of heaven; the oyntment of his garments bring *God* to the Sense. *Psalm.* 45. 8. *All thy garments smell of myrrhe, aloes, and cassia: out of the yvorie palaces, there have they made thee glad.* Cant. 1. 13. *A bundle of myrrhe is my beloved to me, he shall lye all night between my breasts.*

Christ delightfull to all the senses.

2. To the sight Christ is a delightfull thing; To behold *God*, in Christ, is a changing sight. 2 *Cor.* 3. 18. *But wee all with open face beholding, as in a glasse, the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord*, Ephes. 1. 17. *Math.* 16. 17. 1 *Joh.* 2. 27. *To see the King in his beautie*, is a thing full of ravishing delight. 3. It taketh the third spirituall sense of hearing; the Spouse, *Cant.* 2. 8. is so taken with the sweetnesse of Christs tongue, that for joy she can but speake broken and unperfect words. *The voyce of my beloved*; It is not a perfect speech, but for joy she can speake no more. *Its the voice of joy and gladnesse*, that with the very sound can heale broken bones, *Psal.* 51. 8. and which *David* desired to heare. O if you heard Christ speake, *Cant.* 5. 13. *His lips are like Lilies, dropping sweet smelling Myrrhe*; *Heavens* musick, the honey of the new Land is in his tongue, the Church cheereth her soule with this. *Cant.* 2. 10. *My beloved spake, and said unto mee, Rise up, my love, my faire one, and come away.* Christs piping in the joyfull Gospel-tiding, *Vers.* 5. should make us dance. *Matth.* 11. 17. Christ harping and singing sinners, with joyfull promises out of hell to heaven, must have a drawing sweetnesse to move stones, if the sinner have eares to heare; and what heat and warmnesse of love must it bring, when Christ is heard

Christs voice sweet.

say,

say, *Esai* 54. 11. *O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with faire colours, and lay thy foundations with Saphirs?* He doubles his words, hee desires *Jerusalems* eares may owne this cry, *Esai* 40. 1. *Comfort yee, comfort yee my people, saith the Lord, speake to the heart of Jerusalem.*

4. Christ is sweet to the spirituall taste. *Cant.* 2. 3. *I sate downe under his shaddow with great delight, and his fruit was sweet in my mouth.* Psal. 34. 8. *O taste and see that the Lord is good.* Christ is a curious banquet, the Wine, the Milk, the Honey, and the fatted calfe killed, are all but shaddowes to Christs excellent *Gospel-dainties.* *Christ sweet to the taste.*

5. The sense of touching, which is the most spirituall, is the heavenly feelings, sense, and experience of *Gods* consolations, and this sense is fed with the kisses of Christs mouth, *Cant.* 1. 3. *With the hid Manna, the White stone, the new Name.*

3. Joy is a drawing delight. *Psal.* 16. 11. *In his face there is fulnesse of joy.* Look how farre *Gods* face casts downe from heaven, sparkles of joy on us, as farre goes our joy; and wee are said in beleeving, 1 *Pet.* 1. 8. *to rejoyce with joy unspeakable, and glorious.*

4. There is particularly delectation, *Psal.* 36. 8. *They shall be abundantly satisfied with the fatnesse of thy house, and thou shalt make them drinke of the rivers of thy pleasures.* Should not this draw men to Christ? And there must be abundance of pleasures where there is a river of pleasures; as *Psalm.* 46. 4. *There is a river, the streames whereof make glad the City of God.* What a Sea of Seas must *God* himselfe bee? His full and bright face, his white throne, his harpers and heavenly troopes that surround the throne, the Lambe the heaven of heavens it selfe, the tree of life eternally greene, eternally adorned both at once with soule-delighting blossomes, and loaden with twelve manner of fruit every month. Peace of conscience from the sense of reconciliation, the first fruits of *Emmanuels* land, that lyes beyond Time and Death; must all be above expression.

Reall gaine in Christ, in divers particulars.

There is a second drawing motive in Christ, and this is from gaine; which is eminently in Christ.

1. The drawne soule hath bread by the covenant of grace, his yearely rent is written in the *New Testament*, Christ is his rentall

rentall booke and heritage. *Esai* 33.16. *He shall dwell on high, his place of defence shall be the munition of Rocks*; for his lodging, he shall not lye in the fields. *Bread shall be given him, his waters shall be sure*; or faithfull: bread and drinke are unfaithfull, uncertaine, and winged to naturall men. 1 *Tim.* 6. 17. *Riches hath an, ἀδηλότης, an uncertainty*, like Ghosts or Spirits that yee see, but they evanish out of your sight, and disappeare; or like cloudes, or fire-lightnings in the ayre, that come and goe suddenly; but bread is faithfull and sure to the soule drawn to Christ; when the covenanted people are so drawn, that they receive a new heart; then *God*, saith *Ezech.* 36.29. *I will also save you from all your uncleanesse.* What then? *And I will call for the corne and will increase it, and lay no famine upon you.* Vers. 34. *And the land shall be tilled.* Does the *New Testament* provide for the plowing of your land? Yea, it doth? Yea, know Wisdoms attendants and allacays. *Pro.* 3. 16. *On her right hand, is length of dayes, and on her left hand, riches and honour.* Eternity hath the honour, and the right hand. Riches is the left hand blessing of wisdome.

Riches uncertaine.

No market or buying of Christ.

2. It should draw us in the owne kind to Christ, in regard, Christ is more then gain. *Pro.* 3.14. *Wisdomes merchandise is better then silver, and her gaine then fine gold.* Vers. 15. *Shee is more precious then Rubies.* (2) *Job* 28. 1. *Wisdome cannot bee gotten for gold.* (3) Is there not some worth in *Gold?* Vers. 16. *Wisdome cannot be valued with the gold of Ophyre, with the precious Onix, with the Saphire.* Vers. 17. *The Gold and the Christall cannot equall it.* (4) May, there not be bidding and buying, and words of a market here? Nay, the disproportion between *Christ* and *Gold* is so great, that a rationall Merchant can never speake of such a bargaine. Vers. 18. *No mention shall bee made, of Corall, or of Pearles, for the price of Wisdome is above Rubies.* Say that heaven and earth, and all within the bosome and circumference of heaven, and millions of more worlds were turned into Gold, Pearle, Saphires, Rubies, and what else yee can imagine; yee undervalue *Christ*, if yee speake of buying of him.

3. Being drawne to *Christ* maketh all yours; when yee are hungry, all the bread of the earth is your Fathers: When yee are in a Ship, ye are in *Christs* Fathers waters; when yee travell in Summer, ye see your Redeemers fields, your *Saviours* woods,

woods, trees, floures, cornes, cattels, birds; Yea, and *all things are yours*, 1 *Cor.* 3. 21. Not in possession, but in a choiser free-holding, in free heritage, *Psal.* 37. 11. Yee have the broad, rent, the faire In-come of *all things*. Your land is named, *All things*. Revel. 21. 7. *Hee that overcometh shall inherit all things*.

4. All you have, a morsell of greene herbes, a bed of straw, want, hunger, wealth, are guilded and watered with *Christ*. 4.

The third drawing thing in *Christ*, is Honour. The *Church is a Princesse daughter*, Cant. 7. 1. *A Kings daughter*, Psal. 45. 13. *A Queene in gold of Ophire*. Psal. 45. 9. *Kings and Priests unto God. Revel.* 1. 5. Not young Kings onely, but Crowned Kings. *And they had on their heads crownes of gold*, Revel. 4. 4. Every *Saint rules the Nations with a rod of iron*. Every beleever is a Catholicke King, and swaies the Scepter over all the Kingdomes of the world. (1.) In regard that his head *Christ* guides all Kings, Courts, and Kingdomes; all the world, and the weight of States, Empires, not *indirectly*, and onely *in ordine ad Spiritualia*; but *directly*, and the weight of the Church tryumphing, and the Church fighting, are upon the shoulders of our brother and Saviour. (2.) In that by faith he breaks and overcomes the world. (3.) And by prayer, which is more then the key of *Europe*, *Africk*, and *Asia*, he can bring in the nations to *Christ*, and shut and open heaven. 3. *Reall honour in comming to Christ in divers instances.* 1. 2. 3.

2. Consider what *God* makes them. To *him that laies hold on my Covenant saith the Lord*, Esai 56. 5. *I will give within my house, and my walles, a name*. But what is a name? A name is but name? *A name better then the name of sonnes and daughters, even an everlasting name, that shall not be cut off*. An everlasting name (I confesse) is more then a name. *Esai* 43. 4. *Since thou wast precious in my sight,* נכבדת *thou hast beene glorious, or honourable.* 1 Chron. 4. 9. *And Jabez was more honourable then his brethren*; the same word, and why, *Vers.* 10. *And Jabez called on the God of Israel, saying, oh that thou wouldest blesse me indeed, and enlarge my coast*. —It was said of *Reuben*, Gen. 49. 4. *Reuben thou shalt not excell*; יתר nor be an overplus in praise, its to remaine or abound either in quantity or quality; for his incest deprived him of his excel- 2.

lencie, *Prov.*12.26. *The righteous is more abundant* (the same word) *more honourable, glorious, or excellent then his neighbour.*

3. *How highly God esteemeth of his Saints.*

3. The Lord who knowes the weight of things, *Angels* and *Men*; esteemes highly of them. *Cant.* 5.2. *My Sister, my Love, my Dove.* The Spouse must in *Christs* heart, have an high respect, when he saith, *Cant.* 4.1. *Behold thou art faire, my love*; and that cannot content him, he addeth. *Behold, thou art faire,* Cant. 6.9. *my dove, my undefiled is but one, shee is the onely one of her mother, shee is the choise one of her that bare her.* The Saints in *Christs* bookes are jewels, *Mal.* 3.17. His onely choise, the floure of the earth. All the world is *Christs* refuse, and King are but morter to him; the Saints are *Christs* assessors, and the Kings Peeres to judge the world with him, Lords of the higher House, *Christ* devides the throne with them, *Luk.* 22.30. 1 *Cor.* 6.2. *Revel.* 3.21. The *Lord* so farre honoureth them, as to put them on all his secrets, *Psalm.* 25.4. *The secrets of the Lord are with them that feare him,* Joh 14.21. *I will manifest my selfe unto him* they are of his Cabinet counsell, *Cant.* 2.4. *The King brought me into his house of Wine*; his secrets of love, and free grace are there.

4.

4. Christ so honoreth them, that he professeth, hee desires a a communion with them. *Cant.* 4.8. *Come with me from Lebanon, my Spouse. Joh.* 14.23. *The Father and I will come unhim, and make our abode with him. Cant.* 2.16. *He feedeth among the Lilies, till the day breake*; the *Lord* familiarly converseth with them.

Use.

Vse 1. All them who are taken with faire things, and are so soft, as pleasures they must have, and will not be drawne to Christ, the pleasanteſt and faireſt one that ever heaven had, are much prejudged; ye warme your selves, O children of men, at the outside of a painted fire. Your pleasure (and wee may beleeve *Salomon*) are floures worme-eaten, and as garments torne and threed bare. *Salomons* honey, and *Sampsons Dalilah*, are sweet drinks that swels them; when these work on their stomacke, they are glad to vomit them out, and are pained with sickenesse, at the remembance of them; there is no drawing beauty to Christ, behold him in all his excellencies. *Cant.* 5.10. *My beloved is white and ruddy, the chiefest among tenne thou-*

A survay of Christ.

sand.

sand. Vers. 11. *His head is as the most fine gold, his locks are bushie, and black as a raven.* Vers. 12. *His eyes are as the eyes of doves by the rivers of water, washed with milke, and fitly set.* Vers. 13. *His cheeks are as a bed of spices, as sweet flowres; his lips like Lillies, dropping sweet smelling myrrhe.* Vers. 14. *His hands are as gold rings set with Berill; his belly is as bright yvorie, over-laid with Saphires.* Vers. 15. *His legges are as pillars of Marble, set upon sockets of fine gold, his countenance is as Lebanon, excellent as the Cedars.* Vers. 16. *His mouth is most sweet*; or in the abstract ממתקים *sweetnesses*, and hee is *all desires, all loves*, and all of him, or every peece of him is love; and when *John* sees him, *Revel.* 1. O what a *sight*, Vers. 13. *Hee was clothed with a garment downe to the feet, and girt about the paps, with a golden girdle.* Vers. 14. *His head and his haire were white like wooll, as white as snow, and his eyes were as a flame of fire.* Vers. 15. *And his feet like unto fine brasse, as if they burned into a furnace, and his voice as the sound of many waters.* Vers. 16. *And hee had in his right hand seven starres. Hee hath the Churches, and all the elect in his right hand, and out of his mouth went a sharpe two edged sword, and his countenance was as the Sunne shineth in his strength.* When *John* saw him thus, he was so over-gloried with the beauty and brightnesse of his Majestie, that whereas he was wont to leane on his bosome in the daies of his flesh, now he is not able to stand, and endure one glance of his highest glory; but (saith he) *Ver.* 17. *And when I saw him, I fell down at his feet as dead.* And there was much lovely and tender affection lapped up in this glory, when poore *John* fell a swouning at his feet; *Christ* for all his glory, holds his head in his swoune. And *he laid his right hand on my head, saying unto me, feare not, I am the first, and the last.* I am good for swouning and dying sinners. Why, *I am he that liveth, and was dead: And behold, I live for evermore.* Would sinners but draw neere, and come and see this *King Salomon* in his chariot of love, behold his beautie, the uncreated white and red in his countenance, hee would draw soules to him; there is omnipotencie of love in his countenance, all that is said of him here, are but created shadowes; ah, words are short to expresse his nature, person, office, lovelynesse,

מתמקים
ויתכלו

neſſe, deſirableneſſe. What a broad and beautifull face muſt hee have, who with one ſmile, and one turning of his countenance, lookes upon all in heaven, and all in the earth, and caſts a heaven of burning love, Eaſt, and Weſt, South, and North, through heaven and earth, and filles them all? Suppoſe omnipotencie would inlarge the globe of the world, and the heaven of heavens, and cauſe it to ſwell to the quantity, and number of millions of millions of worlds, and make it ſo huge and capacious a veſſell, and fill it with ſo many millions of elect *Men* and *Angels*, and then fill them, and all this wide circle with love; it would no more come neere to take in *Chriſts* lovely beauty, then a ſpoon can containe all the Seas; or then a childe can hide in his hand the globe of the world. Yea, ſuppoſe all the cornes of ſand in all the earth and ſhores, all the floures, all the herbes, and all the leaves, all the twigs of trees in woods and forreſts ſince the creation, all the drops of dew and raine that ever the cloudes ſend downe, all the ſtarres in heaven, all the lithes, joynts, drops of blood, haires, of all the elect on earth, that are, have beene, or ſhall be, were all rationall creatures, and had the wiſdome and tongues of *Angels*, to ſpeake of the lovelineſſe, beauty, vertues of *Jeſus Chriſt*, they would in all their expreſſions ſtay, millions of miles, on this ſide of *Chriſt*, and his lovelineſſe, and beauty. It is the wicked fleſhly diſpoſition of *Libertines*, who turne all the beauty, excellency, freeneſſe of grace in *Chriſt*, to a cloake of licentiouſneſſe, and a liberty of all Religions; they highly under-value free-grace, as any Hereticks, that ever the Church of *Chriſt* ſaw, who turne all ſanctification, all the grace of *Chriſt* that ſhould be expreſſed in ſtrict, preciſe, accurate walking with *God*, (but as farre from merit, as grace and and debt, as *Chriſts* free grace, and the condemning Law) into a notionall ſpeculative apprehenſion, or rather a preſumptuous imagination, or *Antinomian* faith; that Chriſt hath obeyed, mortified the luſts of the fleſh for the ſinner; that no Law, no commandement of *God*, no letter of the Word, obligeth us to walke with *God*; onely an immediate *Enthiaſticall* unwarrantable inſpiration of a *Spirit*, without the Word, or blaſts of love when they come, and not but when they come, ingageth beleevers to keepe any commandement of *God*. Never *Pelagian*, *Jeſuit*, *Arminian*, were ſuch diſgracefull enemies to *Jeſus Chriſt*, to free juſtification, and the grace of the *Goſpel*, as *Antinomians*,

How capacious and great Chriſts love is.

Libertines *the grand enemies of grace.*

Vſe 1.

Antinomians, for they make the Law of God and the love of God in commanding holy walking oppoſite; all the doctrine of the New Teſtament that teacheth and commandeth to deny ungodlineſſe; all the Old Teſtament, and particularly the 119. Pſalme, reconcileth the Law commanding to keep the Lords wayes, and teſtimonies, and the love of Chriſt, ſweetning with delight and joy, holy walking, as one and the ſame way of God.

Vſe 2. Again nothing more leſſeneth Chriſt, then the heightning of the world in the hearts of men; *Haman* had the ſcum of the pleaſures of 127. Kingdomes, yet there was a bone wrong in his foot, anger and malice to ſee *Mordecai* is a hell to him; its a ſweeter burthen to bear the fire and coals of the love of Chriſt in the heart, then the hell of envy in the ſoule: Nay, ſay that all the damned in hell were brought up with their burning and fiery chaines of eternall wrath to the outermoſt doore of heaven, and ſtrike up a window, and let them look in and behold the Throne, and the Lamb, and the troups of glorified ones clothed in white, with crowns of gold on their head, and palms in their hands ſhewing their Kingly and victorious condition, and let them through a window in heaven, hear the muſick of the new Song, the eternall praiſes of the conquering King and Redeemer, they ſhould not only be ſweetned in their paine, but convinced of their fooliſh choiſe that they hunted with much ſweating after carnall delights, and loſt the fulneſſe of joy and pleaſures that laſts for evermore in the Lords face.

The ſweetneſſe of communion with God, far above the pleaſures of ſin.

Would we beleeve the Spies that have been viſiting the new Land that *Immanuel God with us* is Lord of; hear, for *Moſes* he was in that Land, and he ſaith, *Deut.* 33. 29. *Happy art thou O Iſrael: who is like unto thee, O people ſaved by the Lord, the ſhield of thy helpe, and who is the ſword of thy excellencie.* *David* was there a landed man, and what ſaith he of that new Land that Chriſt hath found out, *Pſal.* 16. *Canaan* at its beſt is but a wilderneſſe to it. *Verſ.* 6. *The lines are fallen to me in pleaſant (things, or places.)* Then there muſt be multitudes of pleaſures, not one only in God; *My heritage is pleaſant above me*, above my thoughts, or I have a goodly heritage. *Solomon* was a meſſenger who ſaw both lands, and he ſaith, *Eccleſ.* 2. 13. *Then I ſaw that wiſedome excelled folly, as far as light exceedeth darkneſſe.* And the *Spouſe* ſaith, *Cant.* 1. 12. *When the King*

Great things reported of the wayes of Chriſt.

sitteth at his table, my Spikenard sendeth forth the smell thereof. 13. *A bundle of Myrrhe is my beloved, he shall lie all night between my breasts.* Cant. 2. 4. *He brought me to the banqueting house and his banner over me was love.* All the Song reporteth great things of the Kingdome of Grace. Ask of *Isaiah*, What saw ye there, he answereth, *c.* 25. 6. *It is a feast of fat things, a feast of wines on the lees of fat things full of marrow.* And *Ezekiel* saith, That there shall be a brave summer in that land. *Chap.* 47. 12. *By the river upon the banke thereof on this side, and on that side, shall grow all trees for meat, whose leafe shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his moneth, because their waters issued out from the Sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine*; This hath reall truth even in the Kingdome of Grace. And *Jeremiah* saw the fruits of the Land, and a golden age there. *Cap.* 31. 12. *Therefore they shall come and sing in the height of Sion, and shall flow together to the goodnes of the Lord, for wheat, and for wine, and for oyle, and for the young of the flock, and of the herd, and their soule shall be as a watered garden, and they shall not sorrow any more at all*; and Christ brings good newes out of that countrey, *Mat.* 22. That the life of all there is the life of Banqueters, called to the Marriage-feast of a Kings Son, of which every one hath a Wedding garment: And if yee ask tidings of *John, What saw ye, and heard ye there?* he saith, I saw a Princes daughter with a Crown on her head, *Rev.* 21. 10. *He shewed me the great City, the holy Jerusalem descending out of heaven from God, having the glory of God:* Even an enemy who saw the land a far off, and was not neer the borders of it, saith, *Numb.* 24. 5. *How goodly are thy tents, O Jacob, and thy tabernacles O Israel!* Surely *Prov.* 2. 10. *Knowledge is pleasant to the soule.* O all ye pleasures of the flesh, blush and be ashamed, all world-worshippers be confounded that ye toile your selves in the fire for such short follies; Were there no other pleasure in godlinesse, but to behold the Lord Jesus, what a pleasant sight must he be? The Temple, that stately and Kingly house, of faire carved stones, cedar wood, almug trees, brasse, silver, gold, scarlet, purple, silks, in the art of the curious fabrick and structure, was a wonder to the beholders. What beauty must be in the Samplar! O what happinesse to stand beside that dainty precious

ous Ark, weighted now with so huge a lump of Majestie, as infinite glory! to see that King on his Throne, the *Lambe*, the fair tree of life, the branches which cannot for the narrownes of the place have room to grow within the huge and capacious borders of the heaven of heavens! *For the heaven of heavens cannot containe him.* What pen though dipped in the river of life that flowes from under the Sanctuary can write? what tongue though shapen out of all the Angels of that high Kingdome, and watered with the milk and wine of that good land, can sufficienly praise this heart ravishing flour of *Angels*, this heavens wonder, the spotlesse and infinitely beautifull Prince, the crown, the garland, the joy of heaven, the wonder of wonders for eternity to *Men* and *Angels*? What a life must it be to stand under the shadow of this precious Tree of Life, and to cast up your eyes and see a multitude without quantitie of the Apples of Glory, and to put up your hand, and not only feel, but touch, smell, see *love* it selfe, and be warmed with the heat of immediate *love* that comes out from the precious heart and bowels of this princely and Royall Standard-bearer, and Leader of the white and glorious troups and companies that are before the Throne: If one said but finding the far off dew-drops that falls at so many millions of miles distance from that higher mountain of God, down to this low region, *Psal.* 63. 5. *My soul shall be satisfied as with marrow and fatnesse.* What must the glory it self be that is in this dainty delightfull one? we have but the droppings of the house here. *Christ unexpressible.*

Use 3. Naturall men say this Kingdome is a soure, sad and weeping Land; here is repentance, sorrow for sin, mortification. True; but teares that wash those lovely feet that were pierced for sinners, are teares of honey and wine, and the joy of Christs banquetting-house: and mortification, flowing from a loathing and a soule-surfet of the creature, and a tasting of the new wine of Christs Fathers higher palace, is rather a piece of the margin and border of heaven, then a soure and sad life. *Object.* 1. *Godlinesse no sad life.*

Object. 2. *But discipline, and the rod, and censures of Christs house, makes the Church terrible as an army with banners. Christs yoke is easie, hee hath not cords and bands to cut the necks of those that follow him.*

Answ. 1. Yea but this rod is a rod of love, onely used that *the spirit may be saved in the day of the Lord Jesus*, 1 Cor. 5. 5.

for

for the gaining of the soule, Mat. 18. 15. *for building of soules.* 2 Cor. 10. 8. and Christs cords are silken and soft, and bands of love, every threed twisted out of the love of Christ. *Hos.* 11. 4. *I drew them with the cords of men, with the bands of love.* But consider, *Psal.* 48. *The Lords mountaine of holinesse is glorious.* Verse. 2. *Beautifull for situation, the joy of the whole earth is mount Sion, the City of the great King.* But is it so to all? *Verse.* 5. No: *But loe, the kings were assembled, they passed by together; they saw it, and so they marvelled: they were troubled, and hasted away.* Verse. 6. *Terror took hold on them, and paine, as a woman in travell.* What cause is there here that the *kings* should be afraid? They see a beautifull Princesse, the daughter of a glorious King, the *joy of the whole earth*; yet the Lords people works on them 1. a *wondering*; 2. more, *trouble* of mind; 3. *flying*; *they haste away*, and cannot behold the beauty of God in a *Kings daughter*: 4. *terror takes hold on them*, and quaking of conscience: 5. when the Powers of the world, Princes, States, Parliaments, see the convincing glory of another world in the *Church*, they part with child for paine. It is known, some have such antipathy with a Rose, which is a pleasant creature of God, that the smell of it hath made them fall a swooning. *Jerusalem is the rebellious City*, Ezr. 4. 12. therefore men are unwilling it should be built. Lusts in mens minds, either heresies, or any other fleshly affection, is against the building of the house of God.

The discipline of Christs house not rough, but to naturall men.

Use 4. A beleever is a rich man, and an honourable, say hee were a beggar on the dung-hill: Christ cannot be poore, and hee is a fellow-heire with Christ, *Rom.* 8. 17. We must think the father of a rich heire hath bowels of iron, and sucked a Tyger when hee was young, who suffereth the heire, remaining an heire, to starve. As the naturall man is but a fragment of clay, so hee hath a life like an house let for money; and the rent and in-come that the house payes to the Lord of the land, is but hungring clay, a dead rent, and some new-borne vanities of homage and service; but the promise, the *Magna Charta*, and the Charter of food and raiment that is an article of the Covenant of grace, is a full assurance that the Saints are the Noblemen Pensioners of the Prince of the *kings* of the earth: And Christ hath so broad a board, that hee doth pay all his Pensioners. And the Saints are truly honourable, being come of the bloud-

bloud-royall, of the Princely seed, *Joh.*1.13. 1 *Joh.*3.1,9. And the *Church* is a spirituall *Monarchy*: The Plant of renowne, their Head, said of her, *Isai.*62.3. *Thou shalt be a crowne of glory in the hand of the Lord, and a royall diadem in the hand of thy God.*

Asser. 6. The other particular manner of drawing sinners to Christ, is reall: In which wee are to consider these two. *The manner of the Lords drawing the will.*

1. *Gods fit application of his drawing of the will.*
2. *His irresistible pull of omnipotency.*

In the former way of working, I desire that notice be taken (for Doctrines cause, rather then for Art of Logicall method) of these foure wayes:

1. *God worketh by measure and proportion.*
2. *By condiscension.*
3. *By fit internall application.*
4. *By externall, providentiall accommodation of outward meanes.*

1. In works of omnipotency without God, we see hee keeps proportion with that which hee works upon: When God waters the earth, hee opens not all the windowes of heaven, as hee did in the Deluge, to poure on mountaines and valleyes all his waters in one heap; for hee should then not refresh, but drown the earth: therefore hee makes the clouds like a sieve, and divides the raine in hoasts and millions of drops of dew, that every single flower, and inch of earth may receive moistening, according to its proportion. If the sun were as low down as the clouds, it should, with heat, burn up every green herb, tree, rose, flower, and our bodies; and if it were the highest of Planets, all vegetables on earth should perish through extreme cold. It may be a question, though the *omnipotent power* of God move the will *invincibly* and *irresistibly*, Whether *Omnipotency* puts forth all its strength on the will; or, whether the will be able to beare the swing of *Omnipotency* in its full strength? If the Fowler should apply all his force and strength to catch the bird alive, hee should strangle and kill it. *Divines* say, that Christs dominion in turning the will, is, *Dominium forte, sed suave*; strong, but sweet and alluring: No wonder, if hee *carry the lambs in his bosome*, Isai.40.11. the warmnesse and heat of his bosome must sweetly allure the will. Drive a *The Lord worketh by proportion in drawing the will.*

Chariot as swiftly as an Eagle flieth, and yee fire and break the wheels: Knock Chrystall glasses with hammers, as if yee were cleaving wood, and yee can make no vessels of them. This is not to deny that Gods omnipotent power must turne the will, but to shew how sweetly hee leadeth the inclinations.

The Lord by holy wiles and art draweth the will.

2. The Lord by wiles and art works upon the will: *Hos.* 2. 14. *I will allure her, and bring her to the wilderness, and speak to her heart.* The word of alluring is פִּתְּתִי *seductus, deceptus fuit*; to be beguiled; and the *Hebrew* is, I will beguile, or deceive her; as *Deut.*11.26. *Take heed to your selves that your heart be not deceived.* So *Pethi* is the simple man, that is facile and easily perswaded. *Psal.* 116. 6. *The Lord preserveth the simple.* Then hee saith hee will speak to her heart, עַל *super, secundum,* hee will speak friendly to her; not according to the renewed heart, for it was not yet renewed; not according to the corrupt and unrenewed heart, for nothing that the Lord speaketh according to sinners, is sutable, but contrary to the renewed heart, and to internall perswading; but hee speaketh all reason, according to the temper and naturall frame of the heart, to convince and perswade that there is more reason in turning to God, then that the wit or engine of man can speak against it. Grace is *pia fraus,* a holy deceit, that ere the soule be aware, it is catched: and though that be spoken of Christ, *Cant.*6.12. *Ere ever I was aware, my soule made me like the chariots of Amminadab*; yet it hath truth in this, that 1. No unconverted man intends to be converted, till God convert him; because spirituall intention is a vitall act of the soule living to God: No living man can put forth a vitall act of life, till the Lord be pleased to give him a new life. 2. That spirituall love alluring the soule, worketh by such art as cannot be resisted: Hence, conversion and being drawn to Christ, is termed by the name of *charming*; even as turning off Christ is a *bewitching*, or killing with an evill eye, as wee say; *Gal.*3.1. And so being drawne to God, is called a *charming.* And the wicked are rebuked for this, *Psal.*58.4,5. that being *strangers to God, they are like the deafe adder that stoppeth her eare, and will not hearken to the voyce of Charmers,* (or Singers, who sing as *Witches* and Inchanters doe) *charming wisely.* There be two words

The learned Gentleman M. Ed. Leigh in Critica Sacra on the old Test. thinketh, not without good reason, that the Greek word πείθω, to perswade, comes from this.

The Lords grace bewitcheth and charmeth the will.

words that signifie inchanting; the former is to * mutter with a low voyce, as they doe to serpents, to take and kill them: the other is to [a] conjoyne and associate in one, as Witches doe, things most contrary. Conversion to God, is to be allured, bewitched, overcome with the art of heaven, that changeth the heart. And the Lord made *Peter* and the Apostles *fishers of men.* Christ layeth out hooks and lines in the Gospel, *Luk.*5.10. to catch men with hope, as fishes are taken. Christ so condiscendeth to work upon the will, as with art, and unawares the will is taken, and made sick of love for Christ, and the man intended no such thing; as sickness cometh on men beside their knowledge or intention: So Christ maketh himselfe and heaven so lovely, and such a proportion and similitude between the soule and his beauty, as hee appeares most desirable, taking and alluring. *Gal.*4.20. *I desire to be present among you* (saith *Paul*) *and to change my voyce:* I desire not to speak roughly, and with asperity, as I have written; but as a mother speaketh to her children, to allure you. The word of God is an arrow that kills afarre off, and ere yee see it. There is a great difficulty to perswade a man who is in another element, and without the sphere of the Gospels activity; as Christ and the naturall man are in two contrary elements: There is required art for a man on the earth, to take a bird flying in the aire; or for a man in a ship, or on the bank of the river, to catch a fish swimming in the element of the water. Christ layes out the wit, the art, and the wiles of free grace to charme the sinner; but the sinner stops his eare: there is need of the witch-craft of heaven to doe this. The love of Christ, and his tongue is a great Inchantresse; *Ezek.*16.8. *I said unto thee, when thou wast dying in thy blood, Live.*

* לחש mussitare submisse voce loqui, quod occultum vel is. 2 Sam. 12. 19. So Isai. 3. 3. *the prudent and wise man hath such a name, as to charme and bewitch as eloquent Orators doe, or Exorcists and conjurers of spirits.*

[a] חבר conjungere, sociare, *by enchanting.* Deut. 18. 11. Isai. 47. 9. Septuaginta. φαρμακῶτας φαρμακευομένη παρὰ σοφῷ.

3. Christ knoweth how to apply himselfe internally to the will. Suppose one were to perswade a stiffe and inexorable man, and knew what argument would win his heart, hee would use that. The will is like a great curious engine of a water-work, consisting of an hundred wheels, of which one being moved, it moveth all the ninety nine beside; because this is the Master wheele, that stirreth all the rest. Now the Lord knoweth how to reach down his hand to the bottome of the elective faculty, and that wheele being moved, without more adoe, it drawes all the affections, as subordinate wheels. If the key be not so fitted

Christ worketh on the will by internall application.

in the work, wards and turnings of it, as to remove the crosse-barre, it cannot open the doore. *Omnipotency* of grace is so framed and accommodated by infinite wisdome, as that it can shoot aside the dissenting power, without any violence, and get open the doore. If free will be the workmanship of God, as wee must confesse, it is a needlesse arguing of *Arminians* and *Jesuites* to say, that free will is essentially a power absolutely loosed from predeterminating Providence; so as whatever God doth on the contrary, it may doe, or not doe; it may nill, will, chuse, refuse or suspend its action; for such a creature, so absolute, so soveraigne and independent, as hee that made it cannot without violence to nature, turn, move, bow, determine and master it in all its elective power for his own ends, and as seemeth good to the Potter, for the manifestation of mercy and justice, is to say, Hee that made the free will, cannot have mercy on it; hee that framed the clay-vessel, cannot use it for honour or dishonour, as hee pleaseth; hee that moulded and created the horologe, and all the pins, pieces and parts, hath not power to turn the wheels as hee pleaseth.

God cannot be the Creator of the will but hee must effectually turne it whithersoever hee pleaseth.

4. Christ in externall meanes accommodates himselfe so, in the revealing of himselfe, as hee thinks good.

1. *In accommodating his influence with his word.*
2. *With externalls of providence.*

The breathings of the Holy Ghost goe so along with the word, as the word and the Spirit are united, as if they were one Agent; as sweet smells are carried through the aire to the nose. The word is the chariot, the *vehiculum*, the horse; the Spirit the Rider. The word the arrow, the Spirit steeleth and sharpeneth the arrow. The word the sword, the Spirit the steel-mouth and edge that cutteth and *divideth asunder the soule and the spirit, the marrow and the joynts, Heb.* 4. 12. It is the same Christ in all his lovelinesse and sweetnesse that is preached in the word, and conveyed to the soule; not God or Christ as abstracted from the word, as *Enthusiasts* dreame. And though the Preacher adde a Ministeriall spirit to the word, to cause *Felix* tremble; yet hee is not Master of the saving and converting Spirit. Golden words, though all Gospel, and honeyed with heaven and glory, planting and watering, without the Spirit are nothing.

The word and the Spirit.

In

In externals of providencce, *God* chuſeth,

1. *Meanes.*
2. *Time.*
3. *Diſpoſition.*
4. *Anticipation of the ſinners intention.*
5. *Fit words.*

1. In meanes. *God* appeares to *Moſes*, acquainted with mountaines, and woods, in a buſh which burnt with fire; to the *Wiſemen*, skilled in the motions of the heaven, in a new ſtarre; to *Peter* a fiſher, in a draught of fiſhes. *Meanes are accommodated to conversion.*

2. He ſetteth a *time*, and takes the ſinner *in his month*, Jer. 2. 24. *In his time of love.* Ezech. 16. 8. *When he is ripe*, like the *firſt ripe in the figge-tree*, Hoſ. 9. 10. *Time fitted of God for conversion.*

3. *Often he chuſeth in the furnace*, Hoſ. 5. Laſt verſe, *I will returne to my place.* Hebrew, *till they make defection, or be guilty*; for the moſt part, man is not guilty in his owne eyes, while hee bee as *Manaſſeh* was in the bryars; the fire melting the ſilver portrait of a horſe cauſes it loſſe the figure of head, feet, leggs, and turnes all in liquid white water, and then the mettall is ready to receive a farre other ſhape, of a man, or any other thing, the man is ductill, and bowable, and unpartiall, when *God* ſeales and ſtamps the rodd; he is not ſo wedded to himſelfe as before; it may be alſo, that mercies, and great deliverances, and favours, melt the man, and bring him to ſome gracious capacity to be wrought on by *Chriſt*.

4. *Chriſt* anticipates the current of the heart and intention. When *Saul* is on a banquet of blood, *Chriſt* out-runnes him, and turnes him; all men are converted, contrary to their intentions, thouſands are in a channell and current of high provocations, and they are in the fury of ſwelling over the banks, and *Chriſt* gets before them, to turne the current to another channell. *Chriſt* is ſwift, and they are all chaſed men that are converted. Sure, *Mathew* that morning he came to the receipt of cuſtome, minded nothing, but money, and his count book, and had not a forſet purpoſe of *Chriſt*; and becauſe, intentions, purpoſes, counſels, are as it were, eſſentiall to rationall men, as men, and the refined'ſt acts of reaſon, and their nobleſt, and moſt Angel-like works; and *Chriſt* catcheth ſinners contrary to their intentions; and in this ſenſe, ſaves the ſinner, bleſſes him, and gives him *Chriſt*, and heaven, againſt his will, whether he will or *God converts every man beſide his intention.*

not, that is, whether he spiritually will or no, or whether he savingly intend his owne conversion, or not.

A fit word must be in conversion.

5. There is one golden word, (and *God* is in the word) one good word that is fit, and dexterous, *hic & nunc*, Prov. 25. 11. *A word fitly spoken*, Heb. a word spoken on his wheeles, *is like apples of gold in pictures of silver.* Sure *Christs* words to a sinner ripe for conversion, moves on wheeles, that is, in such order, as two wheeles in one cart, they answer most friendly one to another in their motion, because *Christ* observeth due circumstances, of time, place, person, congruency with the will and disposition; As *Hos.* 2. 14. and *Salomons Eccles.* 12. 10. *The Preacher sought to find out acceptable words*, Hebr. *words of will, or of good will*; Christ was greater then *Salomon*, and is a higher Preacher then he, and seeks out words to the heart, that *burns the heart*, Luk. 24. 32. Sure, there is more of heaven, more life, and fire, in these words to *Mathew, Follow me*; and to dying *Jerusalem, Live*; then in ordinary words, the Hebrews call vaine words. *Esai* 36. 5.

אֹפַן *a wheele* Prov. 20. 26

A word of lips. *Prov.* 14. 23. דְּבַר שִׂפְתַיִם these be words of winde, that are empty, and have no fruit; the words of the Lord fitted for converting, are words of the heart, and words of power which want not the effect, they are words fit for the heart, *Esai* 40. 2. *Hos.* 2. 14. Such words as teach the heart, *Esai* 54. 13. *Joh.* 6. 45. there is an uncreated word sutable for the heart, that goes along with the word spoken, and that meets with all the byases, turnings, and contradictions of the heart, and takes the man; and no word, but that onely can doe the businesse, there is a word that is with child of love; a word commeth from *God*, and its a coale from the Altar, that is before the Lords throne, and it fires up all yron locks in the soule, that the will must yeeld. *The woman of Samaria*, heareth but these words, *I am he that talketh with thee*, and her will is burnt with a strong necessity of love; shee must *leave her water-pot*, and for joy, goe and tell tydings in the Citie, *Come and see, I have found the Messiah. Christ* maketh a short preaching to *Magdalen*, and in his owne way sayeth, but, *Mary*; and Christ himselfe is in that word, her will is fettered with love. *Peter* makes a Sermon, *Acts* 2. and there bee such coales of Paradice in his words, that three thousand hearts must be

be captives to *Christ*, and cry, *what shall we doe to bee saved?* Every key is not proportioned to every lock, nor every word fit to open the heart.

What congruous vocation, or the new calling and conversion of sinners, devised by Jesuits, *the* Pelagians *living again, is.*

But though *Christ* speake to men in the Grammar of their owne heart and calling, I am farre from defending the congruous vocation of *Jesuits*, once maintained by *Arminius*, and his disciples, at the conference at *Hage*; but now, for shame, forsaken by *Arminians*. For the *Jesuits* take this way; asking the Question. How commeth it to passe, that of two men equally called, and drawen to *Christ*, and as they dreame (but it is but a dreame) affected and instructed with habituall and prevening grace of foure degrees; the one man beleeves, and is converted; the other beleeves not, but resists the calling of *God*. They answer, *Christ* calleth, and draweth the one man, when he foresees he is better disposed, and shall obey; as his free will being in good blood, after sleep, and a good banquet, and fitter to weigh reasons, and compare the way of godlinesse with the other way: and he calleth the other, though both in regard of grace and nature, equall to him that is converted, when he foresees he is in that order of providence, and accidentall indisposition, of sadnesse, sleepinesse, hunger, and extrinsecall dispositions of minde, that he shall certainely resist, and both these callings, are ordered and regulated by the two absolute decrees of Election and Reprobation, from eternity.

The Arminian *calling and conversion.*

The *Arminians* answer right downe, the one is converted, because he wills, and consents; whereas he might, if it pleased him, dissent and refuse the calling of *God*; and the other is not converted, because he will not be converted but refuses, whereas he hath as much grace as the other, and may, if he will, draw the actuall co-operaton of grace (the habituall he hath equally, in as large a measure as the other) and be converted, and beleeve; nor is there any cause of this disparity in the man converted, and the man not converted in *God*, in his decree, in his free grace, but in the wil of the one, and the not-willing of the other.

The conversion of Protestant Divines

Our Divines say, 1. There never were two men equall in all degrees, as touching the measure and ounces of habituall saving internall grace; yea, that the never converted man had never any such grace.

2. That the culpable and morall cause, why the one is not converted rather then the other, is his actuall resistance, and corruption

ruption of nature, never cured by saving grace, but the adequate, Physicall, and onely separating cause, is 1. The decree of free election drawing the one effectually, not the other. 2. Habituall saving grace, seconded with the *Lords* efficacious actuall working in the one, and the *Lords* denying of habituall and actuall grace to the other; not because the will of the creature casts the ballance, but because the *Lord hath mercie on the one, because he will,* and leaves the other to his owne hardnesse, *because he will,* and that the separting cause is not from the running, willing, and sweating of the one, and the not-running, and not-willing of the other; but from the free unhired, independent absolute grace of *Christ.*

Rom. 9. 17. 18.

Reasons against the Iesuites congruous conversion of sinners drawing one not another.

But the Jesuites congruous calling we utterly reject. 1. Because this is the *Pelagian* way, sacrilegiously robbing the grace of God, for the Lord fore-seeth this man placed in such circumstances and course of providence will beleeve, the other will not, because he will do so, and the other will not do so; and both the placing of the one in such an opportunity, and his willing beleeving, and the other mans nilling not beleeving is in order before the fore-knowledge and far more before the decree of God and his actuall grace, and therefore free-will is the cause why the one is converted, not the other, for both had equall habituall grace, and the one is not to give thanks for his conversion comparatively, more then the non-converted, but to thank his owne free-will. 2. The object of their fancy of their new *middle science*, is a foreseen providence, of the conversion of all that are willing to be converted, and voluntary perseverance in grace, and the non-conversion and finall impenitency of all the wicked that are willing to refuse Christ, and these two goe before the prescience, before the decrees of election and reprobation, so as God is necessitated to chuse these and no other; and to passe by these, and no other what ever hath a future being before any decree of God cannot by any decree be altered or otherwise disposed of then it is to be: So the Lord in all things decreed, and that come to passe contingently, must have nothing but an after-consent, and an after-will to approve them, when they were now all future before his decree; this is to spoile God of all free will, free decrees, liberty and soveraignty in his decrees, and that mens free will may be free and Independent, to lay Gods freedome of Election and Reprobation under the creatures feet.

The middle science fancied by Iesuites and Arminians to be in God. Refuted.

feet. 3. *Jesuites* dream that Christ cannot conquer the will to a free consent, except he lie in wait to catch the man when he hath been at a fat banquet after cups, hath slept well, is merry, and when he sees the man is in a good blood, then he drawes and invites and so catches the man; and when he seeth the reprobate in a contrary ill blood, though he seriously will and intend their salvation, and gave his son to die for them, yet then he draws, when he foresees they by the dominion of free-will shall refuse, and he drawes neither after, nor before, but at the time when he knowes free will is under such an ill houre, as it freely came under, without any act of Gods providence and free decree, and in the which the called and drawn man shall certainly spit on Christ, and resist the calling of God. But this resolves heaven and hell, salvation and damnation, into such good or ill humours, and orders of providence, as a banquet, no banquet, a crabbed disposition, or a merrie; whereas grace, which by an omnipotent and insuperable power removes the stony heart, can more easily remove these humours and win the consent, when the man is decreed for glory, and besides that all men unconverted and in their own Element of corrupt nature are ill to speak to, and in a sinfull blood of resisting, except Christ tread upon their iron neck and subdue it, and *he spreads the skirts of his love over Ierusalem at the worst*, Ezek. 16. 6. 8. Scripture is silent of such a manner of drawing, and the grace of Christ and his decree lyes under no such hazard or lotterie, as such imaginary dispositions or good humours, thousands being brought in to Christ in chaines, in saddest afflictions: Nor is grace being a plant of heaven, a flower that grows out of such clay ground.

Asser. 7. Christ drawes by such a power (and this is the last point in the drawing) That it is not in the power of man to resist him.

The omnipotency of Christ in drawing sinners.

1. He drawes by the pull of that same arme and power by which he *commanded light to shine out of darknesse*, 2 Cor. 4. 6. by which he *raised the dead out of the graves*, Ephes. 1. 18, 19. *by the exceeding greatnes of his power, and the mighty power by which he raised Christ from the death. Arminians* answer, this was *omnipotency of working miracles*, but what was it to the salvation of the *Ephesians, and to the hope of their glory to know with opened eyes such a power as* Judas *knew?* and can the dead chuse

but be quickned and come out of the grave, when God raiseth them, *Joh.* 5. 25. That *Vaga necessitas*, the strong morall necessity talked of by *Jesuites*, when strong morall motives work, is a dream there, for it may come short; a man quickned in the grave and put to his feet as *Lazarus* was, of necessity must come out, he will not lie down in the grave again and kill himselfe. A man starving for hunger when meat is set before him on any termes he desires, if he be in his right wits will necessarily eat, and not kill himself, but the necessity of saving soules in the tender and loving mind of God in Christ is much stronger, and if we consider the corruption of will, this fancied vaging necessity cannot so bow the will, but it is necessary that corrupt will dissent, rather then consent to Christ.

Did Ruiz. to. de provid. & predefinitionibus per totum.

The Vaga necessitas, the confused, indefinite morall necessity of late devised by Iesuites is not sufficient to conversion.

2. God taketh away all resisting, and the vitious and wicked power of resisting, hee removeth the stony heart, openeth blind eyes, removeth the vail that is over the heart in hearing or reading the Scriptures, *Ezek.* 36. 26. 2 *Cor.* 3. 16, 17. *Deut.* 30. 6. *Col.* 2. 11. takes the mans sword, and armour from him, cuts off his armes, so as he cannot fight or resist you. It is true, Christ taketh not from *David, Abraham, Prophet, Apostle*, or from any *Men or Angels* that are to be saved the natural created power of nilling and willing, *purum tò posse nolle, Christo trahente*, but he taketh away the morall wicked, and godlesse power *hic & nunc*, and vitious and corrupt dispositi-on of resisting.

The Lord removeth resisting power.

Gods promise and covenant leadeth to draw irresistibly.

3. God layeth bonds on himself by 1. Promise, 2. Covenant. 3, Oath, to *circumcise the heart of his chosen ones, Deut.* 30. 6. *to put his Law in their inward parts*, Jer. 31. 32, 33. *To give them one heart to fear God for ever, not to depart from* God. *Jer.* 32. 39, 40. *Heb.* 8. 6, 7, &c. *to blesse them, Heb.* 6. 16, 17, 18. *Gen.* 22. 16, 17. *Psal.* 89. 33, 34, 35, 36, 37. *Heb.* 1. 5, 6. We cannot imagine that God will keep Covenant, promise, and oath, upon a condition, and with a reserve that we give him leave so to doe; that is as much as the Creator will be faithfull, if the creature will be faithfull: And there is nothing glorious in the Gospel and second Covenant above the Law and first Covenant, if God promise not to remove the power of resisting, for if God doe not promise to work our obedience absolutely, without any condition depending on our free will, then must free will be so absolutely indifferent as it

can

can suspend God from fulfilling his oath. Now the Law had a promise of life, *If yee doe this, ye live eternally*, but God neither did work, nor was tyed by the tenour of that Covenant, to work in us to doe, to will, to continue, to abide in *all written in the Law of God* to the end, and therefore it was a broken Covenant. Nor can *Arminians* make the Covenant, Gospel-promise, and oath of God so conditionall, as the Law of works, or as the promise of giving the holy Land to the *seed of Abraham* upon condition of faith, because *many could not enter in, because of unbeliefe*, except *Arminians* and *Jesuites* prove, 1. That all that entred in to the holy Land, yong and old, did beleeve and were elected to salvation, redeemed and saved, as *Caleb* and *Joshua* were, as all that enter in to the true promised Land are beleevers; otherwise they die, are condemned, and can never see God, *John* 3. 18. 36. *v.* 16. *Joh.* 11. 26. and 5. 24. *Mark.* 16. 16. *Acts* 15. 11. *Acts* 11. 17. 18. but the former is most evidently false in the History of *Joshua* and *Judges*, multitudes entred in who never beleeved; as multitudes entred not in who beleeved, as *Moses* and many others. And therefore from this, that *many entred not in, because of unbeliefe*; The *Arminians* shall never prove, that as God makes a promise of life eternall, that beleevers infallibly and only shall be saved, and unbeleevers excluded; so God made a covenant and promise that all these of *Abrahams* seed infallibly, and all these onely should enter into the holy Land, who should beleeve as did *Caleb* and *Ioshua*. I put all *Arminians* and *Papists* and Patrons of universall atonement to prove any such covenant or promise. 2. Let *Arminians* prove that faith and a new heart was promised to all *Abrahams* seed who were to enter in to the holy Land, as it is promised to all the Elect who are saved, and to enter in the Kingdome of Heaven, *Ezek.* 36. 26. *Jer.* 31. 32, 33. *Jer.* 32. 39, 40. 3. That the promise of eternall rest in heaven was typified by conversion to Christ, and conversion upon condition of faith, as they say, but without ground; the holy Land was promised to all *Abrahams* seed upon condition of Faith, the like we say to all other conditionall promises of God made in Scripture, that are as the legs of the lame unequally paraleld with the Covenant of Grace. Because this is the only answer Adversaries can give, though it be as *a parable in a fooles mouth*. Let it be considered, 1. The difference

Conditionall promises of conversion cannot help Arminians here.

The immutability of the Covenant of Grace a strong argument for invincible drawing of a sinner.

between the first Covenant which was broken, *Jer.* 31, 32, 33, 34. and the better Covenant which is everlasting and cannot be broken, *Jer.* 31. 35, 36, 37. and 32. 39, 40. *Isai.* 54. 10, 11. *Isai.* 59. 19, 20. *Heb.* 8. 6, 7, &c. is expresly holden forth to make the new Covenant better then the Old ; But its close removed, for both are broken Covenants by this reasoning. 2. When God promiseth the removing of an old and *stony heart, and to give a new heart* ; he promiseth to take away resisting in us, for nothing can resist Christs drawing, but the stony and old heart. 3. The *Apostles* reason *Heb.* 6. 13, 14, 15, 16. of the Lords two immutable things, his oath and promise is, *That wee might have strong consolation and hope :* Now this makes undeniably the consolation though never so strong, the hope never so sure, to depend on our free will, if the sinner brue well, he drinks well, if he resist not grace, as he may, or accept it as Gods free will thinks good, he is Tutor and Lord of his own hope and consolation. Christ cannot help him to determine his will, if so be he be a bad husband of his own nilling and willing, let him see to it. 4. It must be in him that willeth, and runneth, and deserveth well, as on the separating cause that saveth or damneth, not in God that sheweth mercy; by this vain arguing of fast and loose free will, doing and undoing all at its pleasure, let Christ doe his best.

1.
2.
3.
4.

Arg. 4. Whom God predestinateth, them he also calleth and glorifieth, as all the predestinated are indeclinably called and glorified, *Rom.* 8. 30. *Acts* 13. 48. 1 *Pet.* 1. 2. Now by this, multitudes should be predestinate, who are never called and glorified, if they have it in their free and independent choyce to resist the drawing of Christ.

Arg. 5. *God* (as *Augustine* saith) *hath a greater dominion over our wils, then we have over them our selves*; as he is more Master of the beings, so of the operations, (that are created beings) then the creature is, and so he must use the creatures operations at his owne pleasure, otherwise he hath made a creature free-will, which is without the *Sphear* of his owne power ; whereas the freest will of a King the most Soveraigne and Independent on earth, must run in his channell, *Pro.* 21. 1.

Arg. 6. Christs Lordship and Princedome through his resurrection, is in turning of hearts, *Acts* 5. 31. *Rom.* 11. 23. Grace is stronger then Devils, sin, hell and death, *Rom.* 14. 4. *Ephes.* 3. 20. *Jude* 24. 1. *John* 2. 14. 1 *John* 4. 4,

Arg. 7.

Arg. 7. If it must lye at our doore more then Christs to apply the purchased Redemption, and actually to be saved, then we share more, if not large, equally with Christ, in the work of our salvation; nor can the Church pray, *Draw me, we shall run*; why should we pray for *that which is in our owne power*, saith *Augustine*, for we are drawn, and may not run. 2. Why should *Peter* give thanks, rather then *Judas* or another *Peter*, both were equally drawne, free will lost the day to the one, and wins it to the other. 3. Christ must but play an after-game, and can doe nothing, though with his soule he would save, but as free will hath first done, so must it bee. 4. Nor am I to trust to omnipotency of grace for conversion, for if I husband well natures hability, the crop is my own. 5. I may ingage the influence of free grace to follow mee, and grace leades not, drawes not my will, I draw free grace.

Arg. 8. If free will bee Lord carver of the sinners being drawne to Christ, then the making good of the Articles of the bargaine and covenant between the father and the Sonne must depend on mans free will. Now 1. know, the covenant betweene the Father and the Sonne is expressed first, by simple propheſie or promise. The Father passeth the word of a King, *Christ* shall be his first borne, the floure of the Family, an Ensigne of the people, nothing can stand good, if the free will of Gentiles refuse to come under this Princes Royall Standart. The *Father* prophecieth and *promiseth*, Psalm. 72. 8. *Christ shall have dominion from Sea to Sea, and from the river to the ends of the earth.* Psal. 89. 25. *The Lord shall set his hand in the Sea, and his right hand in the Rivers, hee shall call God his Father, his God, the Rocke of his salvation.* Now there must be a condition in this Royall charter, in Christs *Magnâ Chartâ*, nothing can be done, even when *Christ* goes up to a mountaine, and lifts up his Royall Ensigne, and Standart of love, and cryes, *all mine, come hither*; and when the people flocke in about him, except free will, as independent as *God* say *Amen*, and yet it farre rather may say, *Nay*, and refuse the bargaine.

The covenant between the Father and the Sonne in making good the articles of the treaty must depend on our free will, if Christ draw not sinners invisibly.

Articles of the covenant between the Father and the Son diversly proposed.

1.

2. The *Father* bargaineth *by asking and giving*, Psalm. 2. 8. *Aske of me, and I will give thee.* Christ must be an heire, by *mans will*, not by his *Fathers goodnesse*,; if Christs sutes, and demands, *Father, give me the ends of the earth, and Britaine*

2.

Virg. Et penitus toto divisos orbe Britannos,

taine for my inheritance, Depend upon such an absolute *ay*, and *no* of mans free will as may cast the bargaine, whereas our consent was not sought, nor were wee called to the counsell, when the Father bargained to make us over to his Sonne.

3. 3. The *Father* bargaines by way of worke, and hire or wages to *give a seed to his Sonne*, Esai 53. 10. *When he shall make his soule an offering for sinne, he shall see his seed*; this is not a bare sight of his seed, but its an *injoying of them, hee shall see his seed, he shall prolong his daies, the pleasure of the Lord shall prosper in his hand.* We cannot say, it depends on men, that *Christ* speed well in having a numerous seed, and that wages be payed to Christ for his sore work of laying downe his life to save his people, except we be more play-maker, then *God* in this covenant.

Arg. 9. The Scripture right downe determineth this Controversie. *Rom. 9. No man hath resisted his will*; and *It is not in him that willeth. Augustine* useth three *Adverbs* in the Lords manner of turning the heart; *Omnipotenter, Indeclinabiliter, Insuperabiliter*; *Omnipotently, Indeclinably, and without short-coming.*

How strongly and with what a sweet necessity Christ draweth us.

Vse 1. O how sweet and strong is the grace of *Christ*; It is a conquering thing, *Col.* 1. 11. *Strengthned with all might, according to his glorious power.* 2 Cor. 10. 4. *The weapons of our warfare are not carnall, but mighty through God.* Were they *mighty* through *Angels* and *Men*, that were but one creature storming another. But when Christ besiegeth a soule, who can raise the siege? *Vers.* 5. *We bring downe every height*, πᾶν ὕψωμα, They goe not to a counsell of warre, to advise upon quarters. 2. They cannot flee; *For every thought is brought captive to the obedience of Christ.* Christ riding on his horse of the *Gospel*, and strength of free grace, is swift and speedy, and hath excellent successe. *Revel. 6. He went out* καὶ νικῶν καὶ ἵνα νικήσῃ, *both conquering, and that he might conquer. Christ* shoots not at the rovers, to come short, or beside the marke; his arrowes of love are sharp and conquering. The Spouse is out of her owne element, and sicke, and pained with love, when she wants his presence, and cannot dissemble, nor hide it, nor command her selfe, *Cant.* 3. no more then a sicke person can master death, or a swouning. *Cant.* 5. 6. *My soule*

ſoule departed out of me; drinke once of this ſtrong wine of his love. O death, the Lyons teeth, burning quicke, all theſe torments are nothing to the love of Chriſt. O, *Chriſt* wee cannot forſake. *Davids* key is ſtrong to open all hearts, to open hell, and bring in a new heaven of love to the ſoule. Naturall habits and powers are ſtrong, fire cannot but caſt out heat, Lyons cannot but prey upon lambes, wicked habits are ſtrong *Devils*, and cannot chuſe but be *deſtroying Devils*. The coales of the fire of Chriſts love burne not by election. 2 *Cor.* 5. 14. *The love of Chriſt conſtraineth us*; there is a peece of eternitie of heaven in the breaſts of the Martyrs of *Jeſus Chriſt*. *Abraham* muſt goe, when he is called. *Lydia* cannot keepe the doore, when love removes *the handles of the barre*, and muſt be in. The *Lord* caſts in fire-workes of love, in at the windowes of the *Apoſtles ſoules*; O! their nets, and callings, and their *All* become nothing, they muſt leave all, and follow Chriſt.

Wee muſt bee loggiſh and crabbed timber, that take ſo much of *Omnipotencie*, or elſe we cannot be drawne to the Sonne. Men thinke it but a ſtep to Chriſt, and Heaven; ah! wee have but a poore and timorous ſuſpition of heaven, by nature, it is no leſſe then a creation to be drawne to Chriſt. 2. We are needy ſinners, and neede as much mercy, as would ſave the *Devils*, as may bee gathered from *Hebrew.* 2. 16. (3.) We are, by nature, as good clay and mettall to be veſſels of revenging juſtice, and firewood that could burne, as kindely in hell, as *Devils*, or any damned whatſoever. 4. Not onely at our firſt converſion muſt wee bee drawne; but the *Spouſe* prayes, *Cant.* 1. to be drawne; theres need that *Chriſt* uſe violence to ſave us, while wee be in heaven; for Chriſt hath ſaid, *Matth.* 7. 14. *Straight is the gate, and narrow is the way that leadeth unto life.* I grant *Antinomians* who looſe us from all duties, and ſay *Chriſt hath done all to our hand*, make little neceſſity of drawing at all. For *Criſpe* ſaith, *The ſtrictneſſe of the way*, Math. 7. 14. *is not the ſtrictneſſe of the converſation, but all a mans owne righteouſneſſe muſt bee cut out of the way, otherwiſe it is a broader way then Chriſt allowes of.* I confeſſe, if in this one point all the ſtrictneſſe of the way to heaven were; then the way, 1. ſhould bee ſtrait and narrow onely to thoſe that truſt in their owne righteouſneſſe;

Vſe 2.

1. *We are hardly drawne*

2.

3.

Criſpe vol. 1. Serm. 4 pag. 110. 111. Antinomians *reject the narrow way that leads to life; their expoſition of* Mat. 7. 14. *rejected as falſe and fleſhly.*

righteousnesse ; but I hope, there is much more strictnesse then in that one point ; as in mortifying idol-lusts, loving our enemy, feeding him when he is hungry, suffering for *Christ*, bearing his Crosse, denying our selves, becomming humble as children, being *lowly and meeke*, and following *Christs* way in that.

2. 2. *Christ* speaks of two wayes, a *wide, and a broad way*, and *a narrow way* ; Now if the narrow way be all in a quitting our owne righteousnesse onely ; as *Crispe* saith, perverting the Text, then all the latitude and easinesse of the broad way, must be that all the world that runne to hell, they follow no sinnes sweet and pleasant to the flesh ; no delightfull lusts, contrary to the duties of the first and second Table, their onely sinne is to trust in their owne righteousnesse, which is against both *Law* and *Gospel*.

3. 3. *Christ* commandeth his hearers to enter in this strait way : which is clearely a way of holy walking, no lesse then of renouncing our owne righteousnesse. For Christ both in the foregoing, and in the following words, urgeth duties ; as not to *judge rashly*, Vers. 1. to eye our owne faults, rather then our brothers, *Vers.* 3. 4, 5. not to prophane holy Ordinances, *Vers.* 6. to *pray assiduously*, Vers. 7. 8, 9, 10. *to doe to others, as we would they should doe to us.* Verse 12. *to be good trees, and bring forth good fruit*, not to content our selves with an empty dead Faith ; as Dr. *Crispe*, and *Libertines* doe, but to *doe the will of our heavenly Father*, to the end of the Chapter.

But let the Reader observe, as we doe detest all confidence in our inherent holynesse, and all merit, and deny that our strictest walking can in any sort justifie us before *God* ; so *Libertines* in all their writings and conference cast shame upon strict walking, as *Popish, Pharisaicall, and Legall* ; and will have this our *Christian liberty*, that holy walking is not so much as no part of our justification, which thing wee grant ; but (saith (a) *Vol.* 1. *Ibid. pag.* 89. (b) *Serm.* 1. *pag.* 22. *Crispe*) *All our sanctification of life is not a jot of the way of a justified person to heaven* ; the flat contrary of which *Paul* saith, *Ephes.* 2. 10. *For we are his workmanship, created in Christ Jesus into good works, which God hath before ordained, that we should walke in them.* That which we should walk in, must be a jot and more of our way to heaven ; and the same

same *Crispe* (b) *Beleevers are kept in holyneſſe, ſincerity, ſimplicity of heart, but all this hath nothing to doe with the peace of their ſoule, and the ſalvation and juſtication thereof.* See, hee confounds *ſalvation* and *juſtification.* As if ſincere walking were no way to ſalvation, becauſe it is no way to juſtification, and becauſe its not the meritorious cauſe of our peace and ſalvation; for Chriſt alone is ſo the cauſe: But therefore muſt it be no condition of ſalvation? It is a prophane and looſe conſequence. *But doe not* Libertines *teach that no man is ſaved, but theſe that walke holyly, and that ſanctification is the inſeparable fruit and effect of juſtification?*

Anſw. They ſay it in words, but fraudulently. 1. Becauſe all Sanctification to them, all Repentance, all mortification, all new obedience is but an apprehenſion, that Chriſt hath done all theſe for them, and that is their righteouſneſſe, and ſo Chriſt repented for them, and mortified ſinne for them, and performed all active obedience for them. Now this ſanctification is Faith, not the perſonall walking in newneſſe of life that Chriſt requires. *Antinomians reject all ſanctification.*

2. This ſanctification by their way is not commanded by *God*, nor are beleevers obliged to it, under danger of ſinning againſt *God*; for through the imputation of Chriſts righteouſneſſe (ſaith *Chriſpe*) (c) *All our ſinnes are ſo done away from us, that wee ſtand as Chriſts owne perſon did, and doth ſtand in the ſight of God, nor is there a body of ſinne in Chriſt.* I aſſume, but Chriſt is not obliged to our perſonall holineſs, that were an impoſſible immagination. c Ser. 1. p. 18.

2. All acts of ſanctification to the juſtified perſon are free, he may doe them; yea, hee may not doe them, and can bee charged with no ſinne for the omitting of them; for hee is not under any morall Law, and where there *is no Law, there is no ſinne,* (ſay *Libertines.*)

3. *Men are kept in holineſſe, ſincerity, ſimplicity of heart,* ſaith *Criſpe.* (d) What is that, *kept?* They are meere patients in all holy walking, and free will does nothing, but the *Spirit* immediatly workes all theſe in us; if therefore we omit them, it muſt bee the fault of the *Spirit,* as *Criſpe* ſpeaketh, not our fault, nor ought wee to pray, but when the *Spirit* moves us, as before you heard; ſo that this ſanctification is not any holyneſs oppoſite to the fleſh, and to ſinne forbidden in d Crisp vol. 1 Ser. 1 p. 21.

the Law of *God*, but a sort of free and arbitrary and immediate acting of the *Spirit*, in the omission of which acts, the justified person no more sinnes against *God*, then a tree, or a stone, which are creatures under no morall Law of *God*, when these creatures doe not pray, nor love *Christ*, nor out of sanctified principles abstaine from these acts of Adultery, Murther, Oppression, which being committed, would make rationall men under guiltinesse, and sin before *God*.

It was the old error of the Libertines, of Antonius Pocquius *Priest, as* Calvine *saith*, Instruct ad Libertinos cap 23. in opuscu. pag. 460. *so* Pocquius existimabam me aliquid intelligere, nec quicquam intelligo: deus enim intellectus meus est, & virtus mea, & salus mea. Calvine *answers excellently*, Homo quidem fidelis, se nihil ex seipso intelligere confiteri; sed an propterea debet oculos claudere, ne quid intueatur, ut vult iste insanus? *A man (saith* Calvine*) in Christ judgeth that he understandeth nothing of himselfe, (and so that he can neither pray nor beleeve, without the Spirit) but shall he therefore close his eyes, that hee may understand nothing at all, as this phrantick man imagines.*

4. *Towne* Assertion of Grace, *Pag.* 56. 57. and *pag.* 58. *pag.* 156. *A beleever is as well saved already, as justified by Christ, and in him. Pag.* 159. *Divines say, our life and salvation is inchoate*; but they speake of life, as it is here *subjectivè*, pag. 160. *Quantum ad nos spectat, Or in respect of our sense and apprehension, here in grace, our faith, knowledge, sanctification is imperfect*; *but in regard of imputation and donation*, (pag. 162.) *our righteousnesse is perfect*; *and* (pag. 160. *he that beleeveth* (ἔχει) *hath life, not he shall have it, or hath it in hope.*

Answ. If we have glory really, actually, perfectly, but we want it onely in sense; wee have the resurrection from the dead also, actually, and perfectly, and wee are risen out of the grave already, and we want the resurrection onely in the sense: for sure by merit, and *Christs* death, we have as really the resurrection from the dead, as wee have glory, and life; and the one we have as really as the other; so we want nothing of the reality of heaven, but sense; but wee are not yet before the throne, nor risen from the dead, nor locally above the visible heavens; except they say as *Familists* doe, and as *Hymeneus* and *Philetus* did, that the Resurrection is a spirituall thing in the minde; and heaven is but a spirituall sense of *Christ*, and that *Christ* is heaven, and the life to come is within the precincts of this life; this were to deny a life to come, a heaven, a hell, a resurrection, which *Antinomians* will be found to doe.

This one speciall ground is much prest by Master *Towne*, and the generality of *Libertines*, to wit, that holy walking before God, is *neither way to heaven nor condition, nor meanes of salvation*, in regard, we are not onely in hope, but actually

saved,

saved, when we are first justified, and as really saved and passed from death to life, when we beleeve, as we are said, *Ephes.* 2. 6. *To be raised up with Christ, to sit together with him in heavenly places.* And therefore holy walking can be no meanes, no way, no entrance, no condition of our possession of the heavenly kingdome, and therefore no wonder they reject all sanctification, as not necessary, and teach men to loose the raines to all fleshly walking.

But 1. *Rom.* 8. 24. *We are saved by hope,* then wee are not actually saved, but the *jus,* the right through Christs merits to life eternall is ours, and purchased to us. The borne heire of a Prince, is in hope a Prince, but he comes not out of the wombe with the crowne on his head. *Christ* comming out of the grave, which is the wombe and loynes of death, as the *first begotten of the dead* is borne a king, *Acts* 5. 31. and all that are borne of this father of Ages, *Esai* 9. 6. his seed are heires annexed with Christ the first heire, *Rom.* 8. 17. but heires under non-age, and minors, and waiting for the living and the crowne, they have it not in hand. *Rom.* 8. 24. *Hope that is seene, is not hope: for what a man seeth, why doth hee yet hope for it.* Vers. 25. *But if we hope for what we see not, then we doe with patience wait for it.* Hence I argue, what wee wait for and see not, that we do not actually injoy. But we hope for salvation, *Rom.* 5. 2. 1 *Joh.* 3. 1,2,3. The proposition is Scripture; no man can hope for that which he enjoyes already. 2. We can be no otherwise said to be saved, then the beleever is said *to be passed from death to life,* and to be *risen again with* Christ, *and to sit with Christ in heavenly places.* For as we are saved and glorified in hope onely, not actually, so are we passed from death to life, *and sit with Christ in heavenly places,* and are partakers of the resurrection in hope onely, or in our flesh, in regard our flesh is in heaven in Christ, who hath infeftment of heaven for us, as a man getteth a stone or a twigge in his hand, and that is to get the land, but yet hee may want reall possession. *Christs* presence in heaven is reall in Law, we are there with him. But it cannot inferre our personall and bodily presence, and reall resurrection, which wee hope for and want, not onely in sense, but really. For we are not in this life immortall, beyond death, and sickneſſe, and burying and corruption actually, nor yet are we in glory, that which wee shall

be, when *Christ our life and head shall appeare*, For, 1. wee yet groane as sicke creatures in tabernacles of clay, 2 *Cor.* 5. 1,2. and carry about with us sicke and dying clay, and *Christ* promiseth *that of all that the Father gives him, he will lose nothing, but raise them from the dead*; but that is, not in this life, but *at the last day*, Joh. 6. 39.

How we are saved in this life.

3. Such as are really and actually saved, can *neither marry, nor be given in mariage, neither can they dye any more*, (marying and dying are bloud-friends together) *but are as the Angels in heaven*, Luk. 22. 36, 37, 38. *their vile bodies are changed, and are fashioned and made like the glorious body of our Saviour the Lord Jesus Christ*. Phil. 3. 20. 21. And shall be heavenly bodies, spirituall, and as the starres of the heaven in glory, 1 *Cor.* 15. 40, 41, 42, 43. But we are not in that condition in this life, this *corruptible hath not put on incorruption, nor this mortall immortality*. Then as wee are saved in hope, and have *jus ad rem*, a full right to life eternall, and the Resurrection of our bodies, in regard, that the price is payed for us, a compleat and perfect ransome, even the bloud of the Son of *God* is given for us, and so we are saved in hope, 2. in Law and *jure*. But sure we have not actuall possession of the Kingdome, in the full income, rent, and compleat harvest of glory, but onely grapes, and the first fruits of *Canaan*.

Henry Nicholas *of low Germany taught the same doctrine, a hundred yeares agoe.*

Cha. 1. Sect. 9. *For behold in this present day is the glorious comming of the Lord Iesus Christ, with the many thousands of his Saints, he commeth manifested, which hath set himselfe now upon the seat of his Majestie, for to judge in this same day, which the Lord hath ordained, the whole world with equity*: *and* Chap. 35. Sect. 8. *Behold, in this present day is this Scripture fulfilled*, Esai 26. Dan. 12. 4. Esdras 7. 1 Thess. 4. Matth. 24. and 25. Luke 17. Acts 1. Matth 24. Revel. 14. *according to the testimony of the Scripture, the raising up and resurrection of the Lords dead commeth also to passe presently in this same day, through the appearing of the comming of of Christ in his Majestie, &c. So this man denyeth any life to come, or any Resurrection, to which way* Antinomians *encline.*

4. It is too evident to halfe an eye, that when *Antinomians* say we are actually saved, and perfectly freed from sin in this life and as perfectly sinlesse as Christ himselfe; That their meaning is, that which the old *Libertines* in (a) *Calvins* time said,

(a) Calvinus in opusc. in instru... adverss libertinos. Cap. 23. p. 460, 461. and cap. 21. p. 458, 459 Pocquius in libello *Scriptum est, non rendes ad malum, cavens ne adulteres in verbo, (id est, in litera Scripturæ) sicut multi* (non justificati) *faciunt. Talis ego fui, sed omnia remissa sunt. Nam scriptum est abstinete vos ab adulteratione, ut possitis vas vestrum in sanctificatione & honore possidere, cum simus mortui legi per corpus Christi, ut alterius simus, qui suscitatus est ex mortuis, ut fructificemus Deo viventi, non igitur estis in carne.*

1. That our deliverance from sin in Christ is, *in infernali Spiritualitate*, (as *Calvin* speaketh) in such a Divelish and hellish Spirituality; as that wicked Priest *Anto Pocquius* said, was in judging neither murthers, adulteries, perjurie, lying, oppression, to be sins, when once the pardoned and justified person committed such villanies, because the Spirit of God was in him, and took sense from him. 2. Because the justified person is made one with Christ, one person, or as *Antinomians* speak, we are *Christed, and made one with Christ, and he one with us, or incarnate and made flesh in us,* (b) *and the* (c) *new creature or the New man* mentioned in the Gospel, is not meant of Grace, but of Christ, and (d) *by love* 1 Cor. 13. 13. *and by the armour mentioned* Ephes. 6. *are meant Christ.* So said that vile man *Pocquius*, that we and Christ are made one, as *Evah* was formed out of a rib of *Adams* side, he meaneth one person. 3. Man following his lusts and committing all sin with greedinesse, is made spirituall and mortified by Christs death, so also (e) *Pocquius* who said to sin without sense is the Spirituall life we are restored to in Christ: So *Antinomians* aime at this, that What ever the regenerate do, they are as free of sin before God, as Christ or the *Elect Angels*, and this is the begun Spirituall Life. 4. *Libertines* in *Calvins* time (f) said that life eternall was in this life, and that the resurrection was past; as *Hymeneus* and *Phyletus* who made shipwrack of the faith, because a man knowes his soule is an immortall *Spirit* living in the heavens, and because Christ hath taken away the opinion and sense of death, by his death, and so hath restored us to life. Mistris *Hutchison* and her Disciples, the *Familists of* (g) *New England* denying the immortality of the soule, and the resurrection of these our mortall bodies affirmed all the resurrection they knew, was the union of the soule with Christ in this life. I never could observe any considerable difference between the soule

—*Quare relinquamus veterem Adamum, id est, animam nostram viventem, & veniamus ad rem majorem, id est ad Spiritum dictum enim fuit. Ad quod morerentur, & revera mortuus est nunc vivificati sumus cum secundo Adam, qui est Christus non ternendo amplius peccatum, quia est mortuum.*

(b) Hen Nicol. cap. 34. *Christ hath anointed me, with his Godly burg, he hath Godded me.*
(c) *Rise, reign,* error 11.
(d) Er. 7.
(e) Er. 8. Pocquius 16. apud Calv. in opusc. 463. *Obdormivit,* (Christus) *in cruce, & fuit apertum latus ut costa reperiretur que est femina, Ecclesia dicta, & unio* (personalis) *totius naturæ humanæ, & fieri omnes in uno membro cujus Christus est caput.* (f) *Pocquius* 16. pag. 461. *Scriptum est omnia munda mundis, qui autem fide purificatus est, totus gratus Deo.* Calvinus ibid. *Putidus iste hanc sententiam eò applicat ut latrocinia, scortationes homicidia pro mundis & sanctis rebus habeantur.*

* *Divers* Antinomians *deny the life to come, and the Resurrection of the dead, as did* Hymeneus *and* Phyletus

(g) *Rise, reign, ruine the body of the Story*, p. 59, 60, 62.

Heresies of the *Familists* of *New England*, and of *Old England* either by the writings of, or conference with them, nor of either, from the damnable Doctrine of *Hymeneus* and *Phyletus*, and the old *Libertines* who said, *The Resurrection was past.*

Use 3. The drawing of sinners to Christ, if he draw so sweetly and with such a loving condiscension, cannot be a violence offered to free will, by which the naturall and concreated liberty of the creature is destroyed, for there remaines a naturall indifferency, by which reason and judgement proposeth to the elective faculty divers objects, that have no naturall connexion with will; so as the will should be bowed to any of them, as the fire casteth out heat, and the Sun light, and the stone falleth downward, its true in drawing of a sinner, Christ is carried into the heart with a greater weight of love, and a stronger sway of grace, then any other object whatsoever, and with so prevailing a sway, as masters the elective power, that it cannot will to refuse, yet it destroyes not the elective power; because this *non posse repudiare*, impotencie or unwillingnesse to reject Christ, (to speak so) is a most free, vitall, kindly, voluntary, and delighting impotency, and comes from the bowels and innate power of will, and this is the Virgin-liberty and power of will. But againe, because Christs drawing is efficacious and strong and carries the businesse with a heavenly and loving prevalency, the *Arminian* and *Jesuiticall* indifferency that New *Pelagians* ascribes to free will, as an essentiall property of it, by which when God and the pull and nerves of the right arme of *Jesus Christ* in his free grace, have done what they can to draw a free Agent, nevertheless the man may refuse to be drawn, if so it please free will, though it displease God, and crosse his decree and most hearty and naturall desire, is a wicked fancie.

Free will free, in being drawn to Christ.

Arminian indifferency of will loosed from all predetermination of God, blasphemous.

1. Because by this dream God hath not a dominion and soveraign power over the created will of man to determine it for his own ends, and to make use of it for the glory of his grace, though the Lord with his soul desire so to doe, but the creature hath an absolute, free and independent power, to crosse the desire of the Lords soule, for its own destruction and a far other end, which God intends but at the second hand, and contrary to his naturall and essentiall desire (as they teach) to save his creature, to wit, that revenging justice may be declared in the eternall destruction of the most part of mankind; whereas it was his desire that not

not only the moſt part, but that all and every ſingle *Man* and *Angell* (the fallen *Devils* not excepted) ſhould be eternally ſaved.

2. We beleeve that God the firſt cauſe, as he decrees to all things that were from eternity in a ſtate of poor poſſiblity; ſo as of themſelves they might be, or might not be; a futurition or *a ſhall be*, or a non-futurition, or *a ſhall never be*: So he is midwife to his own bleſſed decrees, and determines all created cauſes to bring forth theſe effects that were in the wombe of his holy decrees, for all things that were to be, and doe fall out in time, were births from eternity that lay in the wombe of the decree of God; evils of puniſhment, or ſins as permitted, *Acts* 17. 30. are not excepted. So *Zephaniah* willeth the people to flee to God, *before the decree that is with child, bring forth the birth*: Then God muſt in time open and unlock free will for all its actions. *Iſai.* 44. 7. *And who, as I ſhall call and ſet it in order for me, ſince I appointed or decreed the ancient people? and the things that are coming or ſhall come, let them ſhew unto them.* So God taketh this to him as proper to appoint things to come, and no ſuppoſed God, nor power what ever can ſhare with him in it, and let any man anſwer and give a reaſon why of ten thouſand poſſible worlds of infinite things, actions of *Men* and *Angels* that from eternity of themſelves were only poſſible, and might be, or not be; ſo many of them, not more, not fewer received a futurition, that they ſhall come to paſſe, and ſo fall out in time, and others remained only poſſible, and came never further to being, and never fall out, but from the only free decree and will of God, who conceived in that infinite wombe of his eternall counſell and wiſedome, ſuch things ſhall be, ſuch things ſhall only remaine poſſible, and ſhall never be, nor never come to paſſe? As it was decreed that wicked men ſhould break the legs of the two Theeves crucified with Chriſt, and that they ſhould not break Chriſts legs, yet the breaking of Chriſts legs was in it ſelfe, and from eternity no leſſe poſſible, then the breaking of the legs of the fellow-ſufferers with him; but Gods only decree gave a futurition and an actuall being to the one, not to the other: So are all the actions, the chuſings, refuſings, nillings, willings of free will determined to be, or not be; and come to paſſe, or not come to paſſe, according as they were births conceived in the mother-decree of God from eternity,

Gods decree giveth a ſhall be, or a ſhall not be, to all things poſſible.

Zeph. 2.
כטרם לרת חק
Ante parere decretum.

Pſal.

Pſal. 139. 16. *In thy booke were all my members written, which in continuance were faſhioned, when as yet there were none of them.*

God the firſt efficient, and laſt finall cauſe of all beings and acts of free will

כל פעל יהוה למענהו

The Remonſtrants at the Synod of Dort, *with ſhame denied that the word* למענהו *was in the Text, an eaſie way if eliding Scripture.*

The generall, univerſall, and indifferent concurrence and influence of God with ſecond cauſes, deviſed by Jeſuites *and* Arminians, *a dreame.*

3. Hee *that works all things according to the counſell of his will*, as Epheſ. 1. 11. Hee *of whom, and through whom, and for whom are all things*, as Rom. 11. 36. *Hee that made all things for himſelfe*, Pro. 16. 4. *even the wicked for the ill day*, and *for whoſe pleaſure all things are*, Revel. 4. 11. muſt be ſuch an Efficient and Author, ſuch a finall cauſe of all, as ſhapeth a particular being to things, actions, and every creature, as their determinate being muſt be from him. If the being of the actions of free will, rather then their not-being, be from free will, not from God, but in a generall, univerſall, or disjunctive influence; that is, in ſuch a way as whatever God decreed from eternity, touching *Peters* acts of willing or nilling, embracing or repudiating Chriſt, or what way ſoever the Lord ſhape and mould his influence and concurrence in time, either the one or the other may fall out, and *Peter* may embrace Chriſt or not embrace him, and ſo may *Judas*, and all *Men* and *Angels*; then ſhall I ſay, *The Kings heart*, and his nilling and willing, *is in the hand of his owne heart*; ſo the King turnes his owne heart, whither ſoever hee determines his owne will, and not as *Solomon* ſaith, *Pro.* 21. 1. *in the hands of the Lord:* and the creature is maſter of worke; *Angels*, *Men*, free and contingent, neceſſary and naturall cauſes are *Mint-maſters* to coyne what actions they will, this or this; election and reprobation, veſſels of mercy and of wrath, beleeving or not-beleeving, are in the hands of *Angels* and *Men*, the creature ſhall be both *Potter* and *clay:* The *great Lord* and former of all things, and the veſſel for Gods conditionall decree, his collaterall and univerſall, his disjunctive and dependent influence hath no force to caſt the ſcale of free will to willing, and ſo to ſalvation, election, inſcription in the book of life, more then to nilling, damnation, and blotting out, or not-inrolling in the book of life; but is indifferent to either, is determined and bowed by the free will of man to which of the two ſhall ſeeme good to *lord* will, and the Lord cannot turne the heart whither ſoever hee will. Which cloſe ſets up fortune, independent and abſolute *contingency*, and a ſupremacy and principality of working every effect and event on both ſides of the ſun, and above the ſun, in order of nature, by the creature,

Indifferency of free will looſed from the dominion of providence, enthrones fortune and contingency in Gods roome.

creature, before and without the efficiency of the cauſe of cauſes, and the intention or counſell of God: yea, it involves the Lord in a fatall chaine, hee muſt either concurre, or the creature diſpoſeth of the *militia*, lawes, and affaires of heaven and earth without the *King of ages*. 1. I cannot make prayers to the Lord, to determine my will to his obedience, not to *lead me into temptation*. 2. I cannot thank his free grace for either. 3. I cannot intruſt God with *working in me to will and to doe*: Nor, 4. comfort my ſelfe in the Lord: 5. Nor be patiently ſubmiſſive to God under all my calamities that befall me, by the hand of *men*, *devils*, or *creatures*. Why? The Lord can doe no more then hee can; hee had no more will nor counſell before time, nor hand and diſpoſing of the buſineſſe in time, for all theſe, then for the juſt contradicent of theſe; ſay the *lord-patrones* of indifferent and ſo abſolute a free will. 6. How doth *Jacob* pray that the Lord would give his ſonnes *favour with the Governour of Egypt*, whom hee beleeved to be a heathen; and pray that God would change his brother *Eſau*'s heart; and *Eſther* and her maids pray, that God would grant her favour in the eyes of *Ahaſhuerus*, if God have not in his hand power to turne their hearts from hatred to favour, as pleaſeth him? 7. The Lord takes on him to turne mens free will in mercy or judgement, as pleaſeth him: *Pro.*3. *My ſonne, forget not my law, ſo ſhalt thou find favour* (Verſ. 4.) *with God and man*. The Lord gave *Joſeph favour in the eyes of Potiphar*, Gen. 39. 21. *God brought Daniel in favour and tender love with the Prince of the Eunuches*, Dan. 1. 9. *The Lord made his people to be pitied of all thoſe that carried them captives*, Pſal. 106. 46. *The Lord turned the hearts of the Egyptians, to hate his people*, Pſal. 105. 25. Warre and peace are from the free wills of men, as ſecond cauſes, yet the Lord ſaith, according to his abſolute dominion, *Iſai.* 45. 7. *I forme the light and create darkneſſe; I make peace and create evill*. And *Iſai.* 7. 8. *The Lord ſhall hiſſe for the fly that is in the uttermoſt part of the river of Egypt, and for the bee that is in the land of Aſſyria, and they ſhall come, and ſhall reſt all of them in the deſolate valleys*. Iſai. 10. 6. *I will ſend the Aſſyrian againſt an hypocriticall nation*. So *Jer.* 1. 15, 16. *Iſai.* 13. 1, 2, 3. Chap. 15. 1, 2, 3. & 17. 1, 2, 3. & 19. 1, 2, 3, 4. Now God could not be the Author of warre and peace, as God and Soveraigne all-Diſ-

poſer, if it were in the indifferent arbitriment and free election of men, that warre ſhould freely iſſue from mans free will; ſo as God could neither decree, command, ordaine it in his providence, threaten it in his juſtice, fore-ſee it in his wiſdome, and fore-tell it by his Prophets, determine it by his free grace, except the free will of nations and men firſt paſſe an act in this poore low Court of clay, in the heads and breſts of little *lords*, free-will-men, and make ſure work on earth of its coming to paſſe; and ſo the *Almighty* Soveraigne of all things ſhould have the ſecond conditionall vote of an after-game in heaven, of all actions contingent and managed by free will of *Angels* and *Men*, ſuch as peace, warre, honour, infamy, riches, poverty, health, ſickneſſe, life, or violent death, by ſword, gibbet, poyſon, &c. hatred, favour, learning, ignorance, faith, unbeleefe, obedience to God, diſobedience, ſalvation, damnation, long, or ſhort life, ſailing, ſelling, buying, eating, ſpeaking, joying, weeping, building, planting, praying, praiſing, curſing, Chriſts coming of the ſeed of *David*, the uſe of Prophets, prophecying, &c.

Object. *Is it not contrary to the nature of freedome, to be determined by a forraigne and externall agent, and that by a power ſtronger then the free will can reſiſt or maſter? If yee with a ſtronger power tye a ſword to my arme, and ſtrongly and irreſiſtibly throw my arme and ſword both, to kill a man, can I be the murtherer of this man?*

How God determines free-will, and forceth it not.

Anſw. All the queſtion here is, Whether the Lords freedome and dominion in theſe actions of clay-veſſels or mens muſt ſtand? Wee had rather contend for the Lord and grace, than for the creature and free will.

Two ſorts of determinations of will.

2. It is contrary to the nature of freedome to be determined with one ſort of determination, not with another: 1. With ſuch a determination naturall, as is in the ſtone to fall down, the ſun to give light, its true; but now the aſſumption is falſe. 2. Should wee ſuppoſe that hee who tyes the ſword to your arme, ſo as hee carries along with him in that motion your reaſon, judgement, elective power, ſo as you joyne in your arbitrary and free election, yea and with delight and joy, (which is ſomewhat more then free will) to ſtrike with the ſword, and hee that lifts both arme and ſword did not thwart, or croſſe your internall, vitall, and elective power, as the Lord moves the will in naturall acts, as acts in all ſinfull deviations from a Law,

hee

hee ſhould not free you from the guilt of murther: and ſo yet the aſſumption is falſe; for Chriſt ſo moves and determines the will to beleeve, as all the in-workes and vitall wheels of will, reaſon, judgement, freedome, are ſo moved with ſuch an accommodation and fit and congruous attemperation to free will, as it goes along ſweetly, gladly, freely with the grace of Chriſt in converſion; and too gladly and willingly in acts to which wickedneſſe and murther are annexed; as there can be no other ſtraining or compulſion here dreamed of, but ſuch as when a Virgin is ſaid to be raviſhed, who freely and deliberately appointeth time, place, perſons, opportunities, and gladly comes to the place in which ſhee is carried away; which neither Law nor Reaſon can make a rape. Now, I grant, neither *Man* nor *Angel* can ſo work upon the will; it is proper to the Lord, and communicable to no creature to know what congruous wayes can efficaciouſly draw the will. And, 2. Its God onely who can attemper irreſiſtible ſtrength, and ſweetneſſe and delectation of conſent together.

Uſe 4. Its not a good, nor a comfortable way, nor would I love a heaven that is referred to a *may be*, or a *may not be*; its not a good heaven that is referred to a venture. 2. Weakneſſe left of God turneth wickedneſſe: It is kindly to our corruption to be uncouth, ſtrange, froward to Chriſt, and undiſcreet to ſtrong love. 3. Free will is now like a bankrupt Merchant, or a young and looſe heire, who hath loſt all credit; Chriſt dare not venture a ſtock in our hand. 4. Chriſt is a Shepherd who in feeding his flock *ſtands on his feet*, Iſai. 40. 11. and ſits not down, to lie and ſleep: the *firſt Adam* ſate down; all his ſons lie down: never man on his owne bottome can come to heaven. Let us chuſe this ſure way, that broken men may be tutored by *Jeſus Chriſt*.

Its our happineſſe that free will be not the manager of our heaven.

Uſe 5. If hee be a drawing Chriſt, its a terrible thing to be at holding and drawing with Chriſt. 1. Gods ſoule loaths with-drawers; *Heb.* 10. 38. *If any man draw-backe, my ſoule ſhall not be pleaſed with him.* The word ὑποστέλλω, is a word from ſouldiers that leave their ſtanding out of feare; the feared ſouldier ſends himſelfe away out of the Army. But *Habac.* 2. 4. from whence this is cited, ſeemes a farre contrary word,

Withdrawing a proud and alſo a baſe fact.

The ſoule that is lifted up, עפל *towred up, or lifted up as a*

The plagues of withdrawing. The reason of the Apostles word and of the Prophet Habbacuc's *c. 2. given.*

high tower, is not upright in him. Isai. 31. 14. Feare makes men low and base, and pride makes them high and lofty; how then is *withdrawing* from God, so base and low a word in the Apostles stile, expressed by the Prophet *Habbacuc* in so high a word, as the towring up the soule? There is a reciprocation of things in the word signified; for unbeleefe, resisting of Christ, and the sinners withdrawing, is an act of the highest pride: hee that will not be converted, and refuseth Christ, thinks hee can fend without Christ, hee hath a stronger Castle to run to then Christ, and imagines that his sinnes and lusts shall shelter him in the ill day: And unbeleefe is a base, timorous, and cowardly thing, when men, for feare of a lesse evill and a poorer losse, steale away from Christ: And both is base or poore pride, and high or lofty beggarlinesse, in stealing away from Christs colours; which the *Lord abhorres.* 2. Withdrawing looks hell-like: Hee that is not saved in the nick of conversion, is eternally lost. *Heb.* 10. 38. *But wee are not of the withdrawing to perdition.* Withdrawing hath no home but hell. 3. Its a sign of an obdurate heart. *Zech.* 7. 11. *But they have refused to hearken, and pulled away the shoulder, and stopped their eare, lest they should heare.* And so judgement-like is withdrawing, and smells so of vengeance, that God plagues withdrawing with withdrawing: *Hos.* 5. 4. *They will not frame their doings to turne unto their God.* And what is the issue of that? *They shall goe with their flocks and herds to seek the Lord, but they shall not find him; for hee hath withdrawne himselfe from them.* Pro. 1. 24. *I called, and yee refused*; Vers. 26. then this must follow, *Vers.* 28. (as also *Joh.* 8. 21. the like is) *they shall call upon me, but I will not answer.*

Use 6. Its a terrible plague of God, which wee would eschew as hell, to wit, provoking of God by such sins as may procure that God should in his judgement marre the lock of the heart, the will, that the doore should neither shut nor open; and cast poyson into the soule, so as *Angels* and *Men*, heaven and earth cannot help or cure it: Christ is good at opening hearts, and drawing sinners; and hee is as good at judiciall closing of hearts: If hee but put his finger in the eye, and snap in pieces the optick nerves, all the world cannot restore sight, or open the heart. Hee that is neerest to be drawne to Christ, and yet never drawn, is deepest in hell: An *Evangelike-fire* of

of Gods fury is worse then a *Sinai-fire*, though it *burne up to mid-heaven.* 1. Sinning against the light of nature and the known will of God, as Idolatry and the principles of your own Religion, true and known to be so, brings delivering up to judiciall blindnesse, *Rom.*1.21. (2.) If yee put your finger in natures eye, and blow out that candle, God *will give you up to vile affections*, Rom.1. 24. and *a reprobate mind*, Vers. 26, 27,28. Some blow out the candle of nature, and God blowes out the sun of the Gospel, that it is to them like sack-cloth of haire, and a moon like bloud. 3. Resisting of the call of God, brings on the plague of hardnesse of heart; *Pro.*1.24,25,26, 27. *Act.*28.23,24,25,26,27. *Joh.*8. 21.

We are to await Christs work of conversion.

Use 7. Wee are hence taught, to put our heart in Christs hand; hee, and hee onely who makes *all things new*, hath a singular faculty in making old hearts new hearts. Now there is no such way as to lie at the tyde, and wait on a full sea and a faire wind, and ship in with Christ; attend the ordinances, watch *at the posts of the doore of Wisdome*

Object. *I have been a hearer thirty, fourty yeares, I am as farre from being drawn this day, as the first day.*

How to deale with any that are troubled for non-conversion.

Answ. 1. Such a soule would not be oyled at the first with the perswaded assurance of an *everlasting love of election*, as *Libertines* cure poore soules; but would be brought to see sin, and be humbled and plowed, that Christ may sow.

2. They would be taken off their owne bottome, and discharged to confide and rest on humiliation, or any thing in themselves.

3. The manner, motives, and grounds of their complaining would be examined. Seldome or never is it seen that a reprobate man can be in sad earnest heavie in heart, touching his deadnesse of heart, and fruitlesse hearing of the word of God thirty or fourty yeares: and withall, if there be a dram of sincerity, the least graine of Christ, as if the soule doe but look afarre-off, with halfe an eye, yet greedily after the Lord Jesus, its a sweet beginning. Its true, a talent weight of iron or sand is as weighty as a talent weight of gold, but in a Saint an ounce weight of grace hath more weight then a pound of corruption. It is no Gospel-truth that *Antinomians* teach, That *God loves no man lesse for sin, or no man more for inherent holinesse.* Its true of the love of election and reconciliation, in the work of justifica-

Its no Gospel-truth, that God loves no man lesse for sin, or more for inherent righteousnesse.

justification; but most false of the love of divine manifestation, in the work of sanctification; as is cleare, *Joh.*14. 21, 23. Nor are men by this taught to seek righteousnesse in themselves; because they are commanded to try and examine themselves, as 1 *Cor.*11.28. 2 *Cor.*13.5.

4. Such soules would upon any termes be brought to reason and debate the question with Christ, that as the Law may stop their mouth before God, so mercy may stop the mouth of the Law and sin, and it may convincingly be cleared, that though scarlet or crimson can by no art be made white, yet Christ, who is above art, can make *them white*, Isai.1.18.*as wooll and snow.* And therefore such would be brought in an high esteeme and deep judgement of Christs fairnesse, beauty, excellency, incomparable and transcendent worth: and though a soule have a too high esteeme of his sins, yet say that hee dies with an high esteeme of Jesus Christ, hee is in no danger; for faith is but a swelled, an high and broad opinion and thought of the incomparable excellency and sweetnesse of Jesus Christ.

Christs grace in drawing us, in foure particulars.

Use 8. This powerfull drawing teacheth humble thankefulnesse. (1.) The most harmelesse and innocent sinner must bee in Christs book for the debt of ten thousand Talents. (2.) The sense of drawing grace is mighty ingaging, every act of thankfull obedience should come out of this wombe, as the birth and child of the felt love of God. Christ did bid such a man battell. 2. He was Christs enemy when he took him. (3.) It cost Christ blood he died to conquer an enemie, *Rom.* 5. 10. (4.) He kept the taken enemy alive, he might have killed him, he gave him more then quarters, he made a captive a King, *Rev.* 1. 6. Suppose we, Christ should in his own person come locally down to hell, and look upon so many thousands scorching and flaming in that unsufferable lake of fire and brimstone, if he should cull out by the head and name; so many thousands of them, even while they were spitting on Christ, blaspheming his name, and scratching his face, and should loose off the fetters of everlasting vengeance, and draw them from amongst millions of damned *Spirits*, lay them in his bosome, carry them to heaven, set them on Thrones of glory, crown them as Kings to raigne with him for evermore. Would they not be shamed, and overcome with this love, kisse and adore so free a Redeemer? and thus really hath Christ dealt with sinners, look on your debts written in *Christs* grace-book, would

would not such a redeemed one praise his Ransomer, and say, O if every finger, every inch of a bone, every lith, every drop of blood of my body, every hair of my head, were in an *Angels* perfection to praise *Iesus Christ*; O the weight of the debt of love; O the gold Mynes and the depths of Christs free love.

3. Consider what expressions vessels of grace have used of free grace? how far below grace *Paul* sets himself, so here, *Eph.* 3. 8. *To me who am*, 1. *Lesse then a Saint.* 2. Not that only, but *lesse then the least.* 3. *Lesse then the least of Saints.* But 4. yet a little lower, *lesse then the least of all Saints* is this grace given, that I should preach the unsearchable riches of Christ. Gospell riches is grace and mercy, but there is great abundance of it; its a speech from quick-scented hounds, who have neither footstep, nor trace, nor sent left them of the game they pursue. *Christ* defies *men and Angels* to trace him in the wayes of grace. So *Paul* 1 Tim. 1. 13. *I was a blasphemer and a persecuter, and an injurious person* ἀλλ' ἠλεήθην, *but I was be-mercied*, as if dipt in a river, in a Sea of mercy. Vers. 14. *And the grace of the Lord Jesus to me was abundant.* No, that is to low a word, ὑπερπλεόνασε δὲ ἡ χαρις, *his grace was more, or over-abundant, one Paul* obtained as much grace, even so whole and compleat a ransome without diminishing, as would have saved a world. *Rom.* 5. 15. *If through the offence of one, many bee dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many.* ἐπερίσσευσε, the word is exceedingly to abound, and borrowed from fountaines and rivers which have flowed with waters since the creation; but there is a higher word, *Vers.* 12. *Where sinne abounded, grace farre more, or exceedingly over-abounded, or more then over-abounded.* ὑπερεπερίσσευσεν ἡ χάρις. And Vers. 21. *Sin reigned unto death, that grace might reigne unto life*, βασιλεύσῃ, *that Christs grace might play the King.* The saving knowledge of *God* under the Kingdome of the *Messiah*, Esai 11. 9. *fills the earth, as the Sea is covered with waters.* A Sea of Faith, and a Earthfull of the grace of saving light, and a *Sunne seven fold, as the light of seven dayes.* Esai 30. 26. hold forth to us a large measure of grace, and righteousnesse and peace *like a river, and the waves of the sea*, Esai 48. 18. All these say *Christ* is no niggard of grace.

Riches of grace.

Overflowings of grace.

And 4. can they not weare and out-spend their harps, who

who fall downe *before the Lambe*, Revel. 14. and Revel. 5. 8. Who with a loude voice, praise the grace of *God*. *Vers.* 12. *For ever and ever?* Consider if it must not be a loud voice, when *ten thousand times ten thousand, and thousand thousands*, all joyne in one song to extoll grace; if we be not in word and deed obliged *to expresse the vertues and praises of him, who hath called us from darkenesse to his marveilous light.*

Thankefulnesse for grace required.

Vers. 32. *And I, if I be lifted up from the earth, will draw all men to me.*

Article II.

The next thing we consider is the person that drawes. I (sayes Christ) *I will draw all men to me.*

There is a peculiar aptitude in *Jesus Christ* to drawe sinners to himselfe.

The vertues in Christ fitting him to draw sinners.

1. As concerning his person he is fit, for neither is the Father, nor the Holy Ghost, in person, *Lord Redeemer*, but *Christ*; as in the deep of *Gods* wisdome, the Sonne was thought fittest to make *Sonnes*, Galat. 4. 4. the heire to communicate the right of heire-ship to the neerest of the bloud, to his brethren to make them joynt-heires with him; so is *Christ* a fit person, as *Lord Savionr*, to rescue captives, and to draw them to the state of Sonne-ship, which I speake not to exclude the other two persons; for *Joh.* 6. 44. *The Father drawes to the Son*; and the *Spirit* of grace in the worke of conversion, must bee a speciall agent, but *Christ* is made in a personall consideration, a drawer of sinners; *God* works and caries on all his state-designes of heaven by *Christ*, Hebr. 2. 10. *He brings or drives many Sonnes to glory.*

2. Christ by office is a congregating and uniting *Mediator*, Col. 1. 20. He makes heaven and earth one, *Hee is our peace, and made of twaine one*, Ephes. 2. 14. *The Shepherd that gathers the Sonnes of God in one*, Joh. 11. 52. And hee by the merit of his bloud maketh sinners *Legally* one with *God*; he is *Emmanuel*, *God* with us: fit to draw us in a Law-union to *God*. We were banished out of Paradise, the Sonne by office, was sent out to bring in the out-law sonnes.

3. *God* hath laid downe, (in a manner) his compassion, mercy, gentlenesse, to sinners in *Christ*, and *Christ* hath taken off infinit wrath, and satisfied justice in his nature and office.

God

God is no where (to speake so) so much mercy, graciousnesse, kindnesse, tender compassion to sinners, such a Sea of love as in the *Lord Jesus*. O but he is a most lovely, desirable compassionate *God* in *Christ*. The sinner findeth all that *God* can have in him, or doe for saving, in the *Mediator Christ*; there can nothing come out of *God* to the sinner, but through *Christ*. There is no golden pipe, no channell but this; all *God*, and whole *God* is in *Christ*, and all *God* as communicable to the creature; and were *God* seen in his lovelynesse, his beauty would be strong coards and chaines to draw hell up to heaven. Love, grace, mercy, are sodering and uniting attributes in *God*; now though these same essentiall attributes that are in one, bee in all the three persons; yet the Mediatory manifestation of love, grace, and free mercy is onely in the Sonne; so as *Christ* is the treasurie, store-house, and magazene of the free goodnesse and mercy of the Godhead. As the Sea is a congregation of waters, so is *Christ* a confluence of these lovely and drawing attributes that are in the Godhead. *Christ* is the face of *God*, 2 *Cor.* 4. 6. The beauty and lovelynesse of the person, much of the majestie and glory of the man is in the face; now the beauty, and majesty and glory of *God* is manifested in *Christ*; So *Hebr.* 1. 3. *He is the brightnesse of his glory*; the Father is as it were all Sunne, and all pearle, the Sonne *Christ* is the substantiall rayes, light-shining, the eternall, and essentiall irradiation of this Sunne of glory; the Sunnes glory is manifested to the world, in the light and beames that it sends out to the world; and if the Sunne should keep its beames and light within its body, we should see nothing of the Sunnes beauty and glory. No *Man* no *Angel*, could see any thing of *God*, if *God* had not had a consubstantiall Sonne begotten of himselfe by an eternall generation; but Christ is the beames, and splendor, and the shining, but the consubstantiall shining of the infinite pearle, and outs *God*, as the seale doth the stampe; and as *God* incarnate he reveales the excellency, glory, and beauty of *God*. The pearle is a drawing and an alluring creature from its shining beauty; so *Christ* is the drawing lovelynesse of *God*, yee cannot see the creatures beauty, or the mans face, but yee see the creature and the man; so saies Christ to *Philip*, Joh. 14. 9. *He that hath seene me, hath seene the Father.* I am as like the Father, as *God*

How the outgoing of Gods lovelinesse is in the Sonne.

is like himselfe ; there is a perfect, indivisible, essentiall unity betweene the Father and me. *I and the Father are one* ; one very *God* ; he the begetter, I the begotten. So *God* hath laid downe and empawned all his beauty, his lovelynesse, and his drawing vertue in *Christ* the load-stone of heaven ; he is the substantiall rose, that grew out of the Father from eternity. *A mans wisdome makes his face to shine.* Wisdome is a faire, lovely, and an alluring beauty. Now Christ is the essentiall wisdome of *God* ; were your eyes once fastened upon that dainty lovely thing Christ, that uncreated golden Arke, the eternall, that infinite floure and Lilie, that sprang out of the essence, and beautifull nature of *God*, with eternall infinite greennesse, faireneſſe, smell, vigour, life, never to fade, that essentiall wisdome, and substantiall word, the intellectuall birth of the *Lords* infinite understanding, if your eyes were once on him in a vision of glory, it should be unpossible to get your eyes off him againe, there would come such drawing rayes, and visuall lines of lovely beauty, and glory, from his face to your eyes, and should dart in through these created windowes, to the understanding, heart, and affection, such arrowes and darts of love, as yee shall be a captive of glory for ever and ever. *Psalm*, 16. 11. *In thy presence is fulnesse of joy. Revel.* 22.4. *They shall see his face,*—its a Kings face, and a kingly glory to see it. ——Ver. 5. *And they shall raigne for ever and ever.*

4. *Christ man in a lovely posture of drawing sinners.*

4. Then there is so much warmenesse of heart, and such a fire of love, such a stock of free grace, so wide, so tender, so large bowels of mercy and compassion toward sinners, as he would put himselfe into a posture of mercy, and in such a station of clay, as he might conveniently get a strong pull of sinners to draw them, a large and wide handfull, or his armes full of sinners, as he would be a man for us, to get all the organes of lovely drawing of sinners to him : a mans heart to love man, a mans bowels to compassionate man, a mans hands to touch the foule leapers skin, a mans mouth and tongue to pray for man, to preach to men, and in our nature to publish the everlasting Gospel ; a mans leggs to bee the good Shepheard to goe over mountaine and wilderneſſe, to seek or to save *lost sheep* ; a mans soule to sigh and groane for man ; a mans eyes to weepe for sinners, his nature to lay downe his life for his poore friends, hee would bee a created clay-tent of free-

grace,

grace, a ſhop, and an office-houſe of compaſſion towards us, he would borrow the wombe of a ſinner to be borne, ſucke the breaſts of a woman that needed a *Saviour, eat and drinke with ſinners and publicans*, came to ſeek and to ſave loſt ſinners, was *numbred with ſinners*, dyed between two ſinners; made his grave with ſinners, (ſaith *Eſaiah, Eſai* 53. 9.) borrowed a ſinners tombe to be buried in. And now he keeps the old relation with ſinners, when hee is in heaven, honour hath not changed him, as he hath forgotten his old friends, *Hebr.* 4. 15. *For we have not a high Prieſt that cannot bee touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without ſinne.* Chriſt cannot now ſigh, but he can feele ſighing, he cannot weepe, he hath a mans heart to compaſſionate our weeping, in ſuch a way as is ſutable to his glorified condition; the head is in heaven, but hee hath left his heart in earth with ſinners: there can bee nothing dearer to *Chriſt*, then the holy *Spirit*; he hath ſent us downe that *comforter, the Spirit, to abide with us.*

Vſe 1. O that men would come and look into this Ark, and that Chriſt would draw the curtain? Doe but hear himſelf crying to the *Cities of Iudah*, Iſai. 40. 9. *Behold your God.* Iſai. 65. 1. *I ſaid to a Nation that was not called by my Name, Behold me, Behold me:* The doubling of the word ſaith, Chriſt deſires to out his beauty, Shall your farme, and your five yoak of Oxen keep you from him? Men will not be drawn to him to ſatisfie their love. *Behold Chriſts lovelineſſe.*

Vſe 2. Chriſt is a drawing and a uniting Spirit, then all that are in Chriſt ſhould be united; certainly the diviſions now in *Britaine* cannot be of God: The wolfe and the good Shepherd are contrary in this; the good Shepherd loves to have the flock gathered in one, and to ſave them, that they may find paſture and the flock may be ſaved: The wolfe ſcatters the flock, or if the wolfe would have the flock gathered together, it is that they may be deſtroyed, then it would be conſidered, if a bloody intention of warre between two Proteſtant Kingdomes for carnall ends, and upon forced and groundleſſe jealouſies be from an uniting Spirit, and not rather from him, who was a *Murtherer from the beginning.* *Diviſions and wars not from congregating Chriſt.*

Vſe 3. *Jewes* and *Turks* and civill men, that are but *Morall Pagans*, are not in Chriſt, nor can they have any communion with *White civility dangerous.*

with God, nor be drawn to Christ, because no man can be in love with God, except he see God as opened and made lovely to the soul in Christ: Morall civility and Pharisaicall holiness is one of the most heaven-like, and whitest wayes to *hell* that *Satan* can devise; Many morall men go, by theft, to hell, *Satan* by open violence pulleth the prophane and openly wicked men to perdition; but he stealeth millions of civill Saints, honest married men that have whereon to live in the world plentifully, to hell in their whites, as if they were Saints, because civill and clean in the Morals of the second Table, yet not being *borne againe, they cannot see the Kingdome of God*; and most men deceive themselves with countrey Religion and Moralities, but such be but civill honest *Antichrists*, and deny there is any need that *Christ* should come in the flesh to die for sinners, for they can live honestly for sinners, and save themselves and not be beholding to *Christ* for heaven, or mortification, or faith.

Verse 32. *And I if I be lifted up from the earth, I will draw all men.*

This drawing of sinners to Christ, is bottomed on Christs dying on the Crosse, and his dying on the Crosse, is an act of extream and highest love, *Joh.* 3. 16. *Joh.* 15. 13. 1 *Joh.* 4. 9, 10. Hence let us consider a little further what drawing and alluring power is in the love of God, and what way we may come to the sweet fruit of the strongest pull of *Christ*, Which may be considered in

1. *The revelation of the drawing lovelines of Christs dying.*
2. *The fulnesse of this loveliness.*

The revelation of Christs drawing loveliness and the fulnesse thereof.

For the former, *Christ* openeth himselfe to us, we cannot discover him first; and there be two Acts of this. 1. *Christ opens the understanding*, Luke 24. 45. and *the heart*, *Acts* 16. 14. He *taketh away the thick vail, that is over the heart*, 2 *Cor.* 3. 15, 16. and rendereth the Medium, the Aire (as it were) thin, cleare, visible, as when the Sun expelleth night-shadowes, and thick clouds, so *Davids* key, *That openeth, and no man shutteth*, Rev. 3. 7. removeth the doore, and the seale that the first *Adams* sin putteth on the heart, *Joh.* 14. 21. *He that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him.* And *Christ* can show the *Father*, The Lord Jesus cometh out of his depth and Ocean of glory, and *Ivory chamber*,

The revelation of Christs drawing loveliness from Christ onely, and two acts thereof.

as

as it were, and the Son of God revealeth the Son of God, as *Gal.* 1. *v.* 12. compared with *v.* 15, 16. ſheweth. He would not ſay, *Behold me, behold me, Iſai.* 65. 1. and then get into a thick cloud and hide himſelf, if he had not had a mind to reveal his glory, and to ſhow himſelf, *The King in his beauty, Iſai.* 33. 17. all his lovelineſſe, the myſterics of his love, the roſineſs, whiteneſs, redneſs, comlineſs of his face, *Cant.* 5. 10. Nor would the Spouſe pray for a noon-day ſight of Chriſt, *Cant.* 1. 7. If hee could not offer himſelfe to be ſeen in his lovelineſs of beauty. Thus *Chriſt doth make manifeſt the ſavour of his knowledge, in the Miniſtery of the Goſpell*, 2 Cor. 2. 14. When he letteth out to the ſoul the ſmell of Myrrhe, Aloes, of all the ſweet ointments of his death, and wounds; that the ſoul ſeeth, ſmelleth taſteth the Apples of love, in the beleived mercy, free grace, ſatisfied juſtice, peace reconciled with righteouſneſſe, purchaſed redemption in his blood, and he *ſtandeth behind the wall* of our fleſh, and ſo is called, *Our wall.* Cant. 2. 9. *Behold he ſtandeth behind our wall*, Or, *Behold that is he ſtanding behind our wall, he looketh forth at the window, ſhewing himſelf*, מציץ *bewraying himſelfe through the latteſſe*: Yet this is not a perfect viſion of God attainable in this life, as the *Author of the Bright Star* dreameth, I ſee a man more diſtinctly in the field and before the Sun, then when he looks out at the grates or latteſſe of a window, and a window behind a wall, for ſo we but ſee Chriſt in this life.

Bright Star, c. 5. p. 38.

The compleatneſſe of the lovelineſſe is, 1. In that there is no ſpot in Chriſt crucified when he is ſeen ſpiritually, no blemiſh, no lameneſſe, no defect, for an eternall and infinite Redemption, and an abſolute righteouſneſſe, more cannot be required, nay, not by God. 2. Nothing that the deſiring faculty and appetite can ſtumble at; *Paul's* determination, the laſt reſolved judgement of his minde, and his ripeſt reſolution and purpoſe was to know *nothing ſave Jeſus Chriſt and him crucified*, 1 *Cor.* 2. 2. *Chriſts* beauty can fill all the corners and emptineſs of the wide deſires of the ſoule. 3. There is an actuall fulneſſe of God ſpoken of, *Epheſ.* 3. *Paul* praying that the *Epheſians* may comprehend the great love of God. *v.* 19. ſaith, *That yee may know the love of God that paſſeth knowledge, that yee may be filled with all the fulneſſe of God.* This is a ſa-

The compleatneſſe of Chriſts lovelineſſe.

tisfying fulneſs, and is an admirable expreſſion. To be filled with God muſt be a ſoul-delighting fill. But 2. To be filled with the *fulneſſe of God* is more, for there is unſpeakable fulneſs in God. 3. The expreſſion is yet higher, *That ye may be filled with all the fulneſſe of God.*

Bright Star c. 4. p 30. Town Aſſertion of Grace, p. 76, 77, 78. Theolog Germ. c. 8. p. 16.

Of this fulneſs, 1. A word of the meaſure of it. 2. Of the meanes of it. 3. Of the ſufficiency of it in the kind and nature. *Randall* in his Epiſtle before the Treatiſe called, *The Bright Star, I have therefore obſerved the ever to be bewailed Non-proficiency of many ingenious Spirits, who through the policy of others, and the too too much modeſty and temerity of themſelves, have precluded the way of progreſſe to the top and pitch of reſt and perfection againſt themſelves, as being altogether unattainable, and have ſhortned the cut with a* Non datur ultra, *and are become ſuch who are ever learning and never come to the knowledge of the truth.* But for the meaſure, ſure it is not as *Antinomians* and *Familiſts* dream, compleat and full in this life.

Perfection not attaineable in this life.

1. Becauſe according to the manner and meaſure of the manifeſtation of *Chriſt*, and knowledge; ſo is love and the perfection of beleevers. This is a truth in it ſelf undeniable, and granted by the Author of the *Bright Star, cap. 5. p. 52.* For Chriſts excellency and drawing beauty in love goeth in to the ſoul by the port and eye of knowledge. But 1 *Cor.* 13. 9. *We know in part, and we propheſie in part.*

2. *Paul* diſclaimeth perfection as being but in the way and journeying toward it, *Phil.* 3. 12. *Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Jeſus Chriſt.* Now this perfection which *Paul* profeſſeth he wanteth, is oppoſed *v.* 13. 14. To his preſſing toward the garland, *For the price of the high calling of God in Ieſus Chriſt*, Heb. 11, 40.

3. Perfection, ſuch as wee expect in heaven, is in no capacity to receive any farther addition, or acceſſion of grace or glory; nor is there a *growing in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt*, enjoyned us there, as is expreſly here in the way to our Countrey, 2 *Pet.* 3. 14. and to *runne our race to the end*, Heb. 12. 1. and *be carried on to perfection*, Heb. 6. 1. Its true, our good works are waſhed in *the Fountaine opened*

pened for Davids houſe, in which our perſons are waſhed; but that waſhing removeth the ſinfull guilt, and Law-obligation from them, but not the inherent blot and ſinfull imperfection of our works, to make them perfect; for then might wee be juſtified by our good workes, if Chriſts bloud make them to leave off to be ſins; but that bloud hindereth them to be imputed to us only, but removeth not their ſinfull imperfections, as *Antinomians* ſay, that ſo they may make us perfect in this life: nor doth that bloud (as *Papiſts* ſay) adde a meriting dignity and vertue to them, by which wee are juſtified by workes made white and meritorious in Chriſts bloud and merits. God hath ſo portraicted and chalked the way to heaven, that all the moſt ſupernaturall acts, even thoſe that have immediate bordering with the viſion of glory, ſhould need a paſſe of pardoning grace; and to beleeve that Chriſts grace ſhall work in us acts voyd of ſin, is not faith. Therefore wee are to beleeve the pardon of ſuch ere they have being, and not ſanctifying grace to eſchew them. It ſeemeth to me unbeleeving murmuring to be caſt down at theſe ſins, in ſuch a way as to imagine wee can eſchew them, or that grace ſanctifying is wanting to us in theſe; for grace is not due to ſinleſſe acts. Nor doth the growing in grace which lieth on us, by an obligation of a command, ſtop the way to the *journeying toward perfection and heaven*, *nor ſhorten the cut to heaven, becauſe heaven is not attainable in this life*; but by the contrary, if perfection were attainable in this life, the man that attaineth it might ſit down, reſt there, and goe not one ſtep farther; for except hee ſhould goe beyond the crown, and to the other ſide of heaven, and over-journey Chriſt at the right hand of God, whither ſhould hee goe? And thoſe *that are ever learning, and never come to the knowledge of the truth*, are, 2 *Tim.* 3. 5. *lovers of pleaſures more then lovers of God*; *ſuch as wee are to turne away from*; *as have a forme of godlineſſe, and have denyed the power thereof*; *and are led away with divers luſts*; and are never entered into one onely degree or ſtep of the way of the ſaving knowledge of the truth, of which *Paul* ſpeaketh, and not the truly regenerate, who beleeve, with *Paul* and the Scriptures, that our greateſt perfection is to ſweat and contend for the higheſt pitch of perfection, even that which is beyond time.

4. Thoſe that are perfected, as wee hope we ſhall be in hea-

ven,

ven, feed not with the Beloved *among the lillies till the day breake, and the ſhadowes fly away*; but the perfect, the Spouſe of Chriſt, ſo feedeth on Church-ordinances, *Cant.*2.17. The perfect ones have the fulleſt pitch of the noon-day Sun of glory; it ſhall never be after-noon, nor the evening or twy-light sky with them; nor ſhall any night-ſhaddow, nor cloud goe over their Sun.

5. In the Kingdome of perfection there ſhall be no in-dwelling of a body of ſin, no ſin, no uncleanneſſe of heart, no turning of the love and liking of the ſoule off God; but the perfecteſt in this life ſin, and carry an in-dwelling body of ſin with them; *Pro.*20.9. *Eccleſ.*7.20. *Job* ſaith, *chap.*14.4. The perfecteſt that beget children are unclean. *Rom.*7.17,18,19,20, 21,22,23. 1 *Joh.*1.8,9,10. 1 *Joh.*2.1. All that have need of an *High Prieſt* at the right hand of God to intercede for them, have ſin, and in ſo far are unperfect, as all the Saints are, *Heb.*7.25. & 4.15. & 1.17,18. & 8.1,2,3. & 9.23,24,25,26. And 1 *Cor.*13.8. Love never faileth: There the ſoule drinketh abundantly, and is filled to ſatisfaction, that the veſſel can containe no more of God; and is transformed into the ſea of tranſcendent light, and higheſt love, as it were loſt in the deep fountaine of univerſall and immenſurable love, and light; and the creatures ſoule and love liveth and breatheth, reſteth in the boſome, in the heart, in the bowels of him who is an infinite maſſe of love; is wrapped in the ſugared flouds, in the honey-brooks, and over-flowing waves and rivers of pure and unmixed joy; ſleepeth and ſolaceth it ſelfe in the innocent embracings of the glory that ſhineth, rayeth, and darteth, world without end, out of *Chriſt*, exalted farre above all heavens, all principalities, and powers, the ſoules there are ſweetned, more then ſweetned, over-ſolaced with the noone-day-light of the Bridegromes glory, having in it the ſweeteſt perfections of the Morning-Sun; they flee with Doves-wings of beauty *after the Lambe*, they never want the actuall breathings of the *Spirit of glory*, they can never have enough of the chaſt fruition of the glorious Prince *Immanuel*, and they never want his inmoſt preſence to the full; they ſuck the honey, the flouds of milke of eternall conſolations, and fill all empty deſires; and as if the ſoule were without bottome, afreſh they ſuck againe, in acts for eternity continued, there be no ſuch thing here in this life. Yet hath *Chriſt* crucified

What perfection of lovelineſſe is in Chriſt in the life come.

crucified in his bosome, the promise and full purchase of this life on the crosse, and holds it out to sinners to draw them.

5. We have not yet attained to the resurrection of our bodies, but cary about such clods of death, as the wormes must sweetly feed on, and have a seed, and subject of distempers in our clay-tabernacles; all which we are uncapable of in the state of perfection, when the body shall bee more naturally clothed with immortality, then the greenest and most delitious Rose, or floure, which we could suppose were growing fresh, greene, and beautifull for ever, in such a happy soile, as the fields that lye on the banks, and within the drawings of sap from the river of life.

6. We are not masters of the invasion, at least, of temptations of devils, of men, here.

7. Perfection maketh the generall assembly of all the Sons of *Sion*, the heavenly family is never convened, but in place, countrey, condition separated, some borne, some not borne, some waking, some sleeping in the dust, *some in their countrey, some in the way to their countrey.*

8. There is no Temple, no Ordinances in our countrey of perfection, *Revel.* 21. 2. 1 *Cor.* 13. 8.

9. There is no Angel-life here without marriage, eating, drinking, begetting of children, *Luk.* 22. 29, 30. *Mar.* 12. 25. Clay cannot live, remaining earthly, up above the clouds, and visible heavens, *till this corruptible shall put on incorruption,* 1 *Cor.* 15.

Now for the meanes of attaining this fulnesse, wee have no other knowne and revealed to us in this life, but the Scriptures, and Faith; the one without, and externall, and the other within. Under these, I comprehend all the ordinances of *God. Familists* rejecting *Scripture*, terming it an humane devise of Inke and Letters, as *Antichrist* did before them, they call their perfect ones, from all acting, praying, hearing the word; yea, from knowing, apprehending, willing; to a resting on *God* as meere patients; *God* as their forme and Spirit immediatly acting on them. *The active annihilation* (saith the *Brightstarre*, Chap. 11. pag. 106.) *is a ceasing from all acts, vanishing of Images, a doing of nothing, and a resting of all motion, or from doing the exterior will of God,* expressed in the Law and Gospel in their letter. Pag. 107. *Passive annihilation is when the man himselfe, and all other things* (Medita-

The Scriptures and ordinances are the meanes of attaining the fulnesse of Christ, so farre as we can, in this life.

Familists place their perfect ones above all use of Ordinances.

The active & passive annihilation of Familists.

tion, knowing, desiring of God, praying, and the practise of a holy life) *are cast asleepe, and are made nothing. The active annihilation is when the man himselfe, and all other things are annihilated, not onely sufferingly, as in the passive; but doingly, I meane by light in the understanding, as well naturall, as supernaturall: wherein he sees, and most infallibly knowes, that all those things are nothing, and rests upon this knowledge in despight of feeling.* Pag. 140. *Its not best to forsake the passive annihilation, and the fruitive love, (the loving of God, as our last injoyed end) depending thereupon, to take in hand by acts to practise the active annihilation; provided that by simple remembrance shee stand to her part. For there it is,* (Pag. 141.) *that the soule is so transported, inlarged, inlightned, and united to God. There shee tasts the chast embraces, sweet intercourses, and divine kisses; there shee seeth her selfe sublimed, innobled, and glorified with Angels, at the celestiall table. There shee relisheth the fruits of her mortification, the treasures of her repentance, and the comforts of all her selfe-denials.* Pag. 144. 145. *To forsake such an experimentall union with God, and that men should leape backe to themselves, and re-betake themselves to their owne acts, refuse to endure this emptinesse, povertie of Spirit, this will of God, and all Spiritly entercourse, super-celestiall, or essentiall illumination, though indeed the true and divine Wisdome and naked seeing of God. —— So that by their flying back and returning to themselves,* (that is leaving the contemplative life of *Monks*, and returne to a practicall walking with God) *they doe no other but farre estrange themselves from all poore and empyreall knowledge, and from all union and transformation into God, and so bide alwaies straightned within themselves, and their own bowels, and in the fetters of the old man.* Now if you aske what it is to put off the old man; the *Theologia Germanica* saith, Cap. 5. Pag. 9. 10. *It is to ascribe neither being, action, knowledge, nor goodnesse to your selfe, but to* God *the eternall wisdome, —— and thus Man, and the Creature evanisheth, — thus ought man to become void of all things; that is, not to arrogate them to himselfe; and the lesse knowledge the creature doth arrogate to it selfe, it becommeth the more perfect: the like we must conceive of Love, Will, Desire, and all such things, for the lesse that man doth arrogate these things to himselfe, the nobler,*

To dissil from Monkish contemplation & to returne to a practicall life, to Familists, is a worke of the old man.

What it is to put off the old man, and to be poore in Spirit according to the divinitie of Familists.

nobler, excellenter, and divinor he becommeth, and the more he doth assume these things to himselfe, so much is he made the more blockish, base and imperfect. Theologia, Germanica. cap. 14. pag. 32. *that a man die to himselfe, it is as much as if you would say as himselfe, or egoity should die. Saint* Paul *saith, put off the old man with his works.* pag. 34. *If it could come to passe that any man might wholy and absolutely cast off himself; so as that he lived without all things in true obedience, as the humanitie of Christ was, then he should be void of himself, and one with Christ, and should bee the same by grace, that Christ was by nature.* —— Pag. 35. *This also is written, the more selfe-ends and egoity, the more there is of sinne and unrighteousnesse; and the lesser there is of the one, the greater want there is of the other. This also is written, the more that my selfe doth decrease (that is egoity or selfieneſſe) the more doth GOD in mee encrease.* ——— *Hence GOD is a Spirit acting, and all in all men, and for men to ascribe the good to God, and the ill to themselves is obedience, and to arrogate being, or good to themselves, is sinne.* So *Theologia Germanica* taketh away the incarnation of *Christ* thus, Chap. 22. pag. 52. 53. *Yet are there waies to the life of Christ, as we have already said; when, and wherein God and man are joyned together, so that it may be truely said, and truth it selfe may acknowledge it; that the true and perfect God, and true and perfect man are one; and man doth so yeeld, and give place to God, that where God himselfe is, there is man, and that God also be there present, and work alone, and doe, and leave any thing undone, without any I, to me, mine, or the like; where these things are, and exist, there is true Christ, and no where else.* ——— *Its the property of God to consist, and to bee without this or that, without selfeneſſe, egoity, or the like, but it is the property of the creature to seeke and will, (in all things which it doth, or leaveth undone) it selfe; and those things which are its owne, and this or that, here or there:* Theologia Germanica Cap. 39. pag. 109. 110. *Hee who is illuminated with the eternall and divine love, is a divine and deified man.* Theolog. Ger. cap. 28. pag. 71. *Those who are led by the Spirit of God, are the Sonnes of God, and not subject to the Law, the sense of which words is, they are not to be taught what they should doe, or leave undone, seeing the Spirit of God which is their instructor,*

What is sinne to Familists.

God is man to Familists.

Familists *teach that the regenerated are subject to no law ordinances, nor duties.*

ſtructor, will teach them ſufficiently, neither is any thing to be commanded, or injoyned them, —— *For hee that teacheth them, commandeth them,* —— *they need no law, by meanes thereof to get profit to themſelves, for they have obtained all already*; and thus Pag. 70. *Chriſt needed no Law, but was above Law, and removes Ordinances, &c.* Theol. German. cap. 11. pag. 23. *The ſoule of Chriſt was to deſcend to Hell, before it could aſcend to heaven, and the ſame muſt befall the ſoule of man, and this commeth to paſſe, when hee knoweth, and beholdeth, and findeth himſelfe ſo evill, that he ſuppoſeth it to be juſt, he ſhould ſuffer all, even bee damned for ever; and when he neither will, nor can deſire deliverance and comfort, but doth beare damnation neither waywardly, nor unwillingly, but loveth damnation and paine, becauſe it is juſt and agreeable to Gods will. And* (pag. 25.) *when man deſireth in this hell, nothing but the eternall good, and underſtandeth the eternall good, to bee above meaſure good, and this is his peace, joy, reſt, ſatisfaction to him;* —— *this good becommeth mans, and ſo man is in the kingdome of heaven,* —— *this hell hath an end, this heaven ſhall never end;* —— *Man in this hell cannot thinke that ever hee ſhall bee comforted againe, or delivered; and when hee is in this heaven, nothing can hurt him,* —— *nether can he beleeve, that hee can bee hurt or diſcomforted, and yet after this hell, hee is comforted, and delivered; and after this heaven, he is troubled and deprived of comfort.* —— *Man can doe or omit nothing, by his owne meanes, whereby this heaven ſhould come to him, or this hell depart from him,* —— *For the Wind bloweth, where it liſteth, &c. and when man is in either of theſe, he is in good caſe, and he may be as ſafe in hell as in heaven; and ſo long as man is in this life, he may often paſſe from the one to the other.*

The mind of Familiſts touching heaven and hell

Page 24. 25.

Page 25.

In oppoſition to theſe wicked fooleries, and for further clearing of the truths formerly propoſed, let theſe Poſitions for the unfolding of the drawing lovelyneſſe of Chriſt be conſidered.

The excellency, divinity, neceſſity of the Scriptures, as the meanes of our union with Chriſt.

Poſit. 1. The *Scriptures are given by divine inſpiration, able to make the man of God perfect, throughly furniſhed unto all good works,* 2 Tim. 3. 16, 17. the onely meanes to find Chriſt, for they bear witneſs of him, *Joh.* 5. 39. *And are written that we might beleeve, and in beleeving have life eternall, Joh.* 20. 31. And all

that

that *Chriſt Ieſus heard of his Father, he made known to his Apoſtles*, Joh. 15 15. And of theſe one Apoſtle *Paul* who alſo *received the Goſpel, not from fleſh and blood, but by revelation from Ieſus Chriſt*, *Gal.* 1. 12. 2 *Pet.* 3. 15. 16. *Acts* 9. 1, 2, &c. did declare to the *Epheſians the whole counſell of God*, Acts 20. 27. and yet *beleeved and preached no other things then theſe that are written in the Law, or in Moſes and the Prophets*, Acts 24. 14. Acts 26. 22. And the Majeſtie, divinity, power, harmony, doctrine, above the reach of fleſh and blood, the end which is not in this ſide of time and death but beyond both, (as the places in the Margin witneſs) doe demonſtrate that the one Book of the Old and New Teſtament can be fathered upon none, but on God only.

Gen. 17. 1. Pſal 50. 1. Iſai 44. 24. Exod 20. 1, 2. Pſal. 9 7, 8, 9, 10. 1 Cor. 11 23. Ioh. 3. 36. 1 Cor. 1. 23. Ioel 1. 1, 2. Pſal 19 8. Rom 15. 4. Rom. 7. 7. Zeph. 2. 11. Zach. 13. 2. Acts 5. 39. Acts 9. 5. 20. Phil. 11. 12, 13. Gen. 3. 15. Dan 9. 24. Matth. 1. 18. Acts 10. 43. Pſal 119. 129 138. 172. Deut. 4. 5, 6. 2 Pet. 1. 19. Heb. 4. 12.

All ordinances are creatures, and not the ultimate object of faith.

Poſition 2. The Scripture and all the ordinances are but created things, and not the ultimate object of our faith, and higheſt and compleateſt love, that is reſerved to *God in Ieſus Chriſt*, yea, the moſt perfect we read of, *Paul* a choſen veſſell ſtood in need of comfort from *Titus*, 2 *Cor* 7. 5, 6. and the Saints at *Rome*, *Rom.* 1. 11, 12. and *Peter* of a rebuke, *Gal.* 2. and the *beloved Diſciple Iohn* of the joy and comfort of the *walking of the children of Gaius in the truth*, Ep. 3. *v.* 4, 5. And of a commandment of the Law which forbiddeth *Idolatry*, and *Angel-worſhip*, *Rev.* 19. 10. *Rev.* 22. 8, 9. and of an Evangelike precept to beleeve, and not *to fear*, *Rev.* 1. 17. and the excellenteſt and perfecteſt member of the body hath need of counſell, exhortations from the loweſt member, *Rom.* 12. 3, 4, 5, 6, 7, 8. *Gal.* 6. 2. 1 *Cor.* 12. 14, &c. and all the Saints to whom *Paul*, *Peter*, *Iames*, *Iohn* wrote, amongſt whom there were that had the annointing, *that teacheth them all things*, muſt hear and obey many exhortations, precepts and commandements out of the Law, as Evangelized, then the moſt perfect are not above the Law, the Goſpel and Ordinances, as *Familiſts* ſay, elſe all the New Teſtament and Canonicall Epiſtles were written to the Saints for no purpoſe. But that we may underſtand this the better, we are to remember that 1. There is a twofold happineſſe of the Saints, one *formall*, and *another objective*. 2. That *there is a mediate ſeeing of God, one by ordinances and meanes*; *another immediate*. 3. *That there is a two-fold will of God*; one that is revealed in Scripture, or the Law of Nature, and that is the Morall good

that God approveth and injoyneth to us, rather then the will of God; this the *Familiſts* call *the exterior or accidentall will of God*, becauſe *Gods* will, as his eſſence, ſhould have beene entire and ſelfe-ſufficient, though *God* had never revealed any ſuch will to *Men* or *Angels*, yea though he had never made the World, or Men, or Angel. *There is another will eſſentiall in God, which is not the thing willed, but the eſſentiall faculty of deſiring, or willing in God.* Now to come neerer the point, the formall bleſſednеſſe of the Saints is in the act of ſeeing, knowing, loving, enjoying *God*, which on our part are created things, and ſo empty nothings, and are not eſſentially the happineſſe of man, but meanes by the which we enjoy God our happineſſe, ſo the uſing of all the meanes and ordinances are not our happineſſe. Its true, our Saviour ſaith, *Its life eternall to know God, and his Sonne Chriſt*, Joh. 17. But he meaneth, it is the way and neceſſary meanes to happineſſe, and life eternall. *God* in *Chriſt*, and in the in-commings, and out-flowings of the Spirit of glory, or the *Bleſſed one God, in three perſons*, is the object and happineſſe of the Saints, and therefore we are to preferre Chriſt himſelfe, to all the kiſſes, viſions, out-flowings of glory, and all our acts of ſeeing, loving, and enjoying of *God*; wee may love ordinances, and prize highly, the viſion of *God*, but *God* himſelfe, and *Jeſus Chriſt*, we muſt not onely prize, but be raviſhed, overcharged with himſelfe; as the Bridgrome is farre more excellent then his bracelets, chaines, rings. In this ſenſe I would in my heart, and eſteeme, make away all ordinances, yea, all the honey-combes, all the apples, all the created roſes that grow on *Chriſt*, all the ſweet reſults, and out-flowings of glory, yea, whole created heaven for *Chriſt*; *Chriſt* God himſelfe; the bulke, the body, the ſtalke of the tree of life, is infinitly to be valued above an apple; yea all the created apples and ſweet bloſſomes, and ſoule-delighting floures that groweth on the tree. Now here on earth we are happy as *heires*, not as *Lords and poſſeſſors, and in an union with the exterior, and revealed will of God*, in beleeving, fearing, ſerving God, in *Chriſt*, in a practicall union with *God*, but all this is but the way to the weell, not the weell it ſelfe, and the union with, or viſion of *God* is mediate, farre off, in a mirrour, in the image, forme, characters, elements, or looking-glaſſe, of *Word, Sacraments, Miniſtery, Ordinances*, of hearing, praying, prayſing,

Ordinances, not our bleſſednеſſe, but God onely.

but

but in heaven *wee ſee God face to face*, that is without meanes, or the intervention of meſſengers, or ordinances, I cannot determine whether, when we ſhall know, and *ſee the Lord*, in an immediate viſion of glory, our underſtanding ſhall receive created formes, intellectuall ſpecies, images, characters of the lovely eſſence, the white, ruddy, pleaſant, lovely countenance, of that deſirable Prince, the *Lord Jeſus*; its a nicety not for our edification, ſure *Chriſt* ſhal infuſe and poure in into everyveſſell of glory, ſo much of himſelfe, his preſence, lovlineſſ, image, beauty, as from bottome to brimme, the ſoule ſhall be full, and who knoweth what the eternall milkings, the everlaſting intellectuall ſuckings of the glorified ones are, by which they draw in, and drinke from the honey-combe of uncreated glory, and the deepe, deepe fountaine and river of endleſſe life, the ſtreames of joy, conſolation, love, fruition of *Jehovah*, the ſoule being the channell, whoſe bankes are eternally greene with glory? what are the emanations, the out-flowings of bleſſedneſs, from the pure eſſence, and bright *face of him that ſitteth on the throne?* and what can theſe in-commings, and the eternall flowings of the tyde of that Sea of matchleſs felicitie bee? who knoweth? *Come up and ſee*, can beſt reſolve; come up and drinke, be drunke and giddie, and ſatiated with glory, and move no curious queſtion of that fruition of *God*. *Chriſt* will ſolve all theſe doubts, to the quieting of your minde, when yee come up thither; nor is it needfull to ſay, that there is a *viſion of God in this life, which is heaven, and all the heaven wee ſhall ever have, and this viſion is without receiving any images, formes, characters of God, becauſe it is purely ſpirituall, and abſtracted from all acts of imagination, and in it we are meere patients, not agents, God powring the immediate brightneſſe of his owne eſſence in us*: truely, this is *to be wiſe above what is written*, and I crave leave to doubt, if *Familiſts* have the images and ſpecies of this opinion from the *Spirit of God*. For that ſpirit is a Spirit of ſobriety, and the moſt ſpirituall and extaticall viſions that the *Prophets, the men of God* were taken up with; in them all, to me, there ſeems to be viſions of *formes, images, characters, a Throne, Angels with ſix wings, ſmoake, a Woman cloathed with the Sunne, &c. A pot toward the North, a cloude and a fire infolding it ſelfe, —— a colour of Amber out of the midſt of the fire*; but a viſion of God

God immediate in this life, and that ordinary, without forms, images, without Word, Sacraments, Ordinances, I know not, I understand it not.

Pos. 3. The Monkish conceit of the excellency of a contemplative life separated from all obligation to duties of the second Table, above the practicall life hath been the first seed of wicked *Familisme*; the Authors of both these books called *Theologia Germanica*, and *The Brighs Star* being professed Papists, though Mr *Randall* extoll both as peeces of rare price, and Doctrines suiting only for the perfect (as if the Scripture were not such a peece) yet professed grosse Idolatry and the adoring of the wood of the Cross, is in *The Bright Star*, cap. 19. and divers other Popish principles are in both.

The rise of Familisme.

Pos. 4. There is a twofold fulnes of loveliness in Christ; one attainable in this life, the other reserved for the life to come. The full and highest pitch of the drawing lovelines of Christ, I thinke excludeth all Ordinances, Scripture, Sacraments, and meanes we now use. Because Old *Monks* and late *Familists* make no heaven, but in this life only (as if a *Monks* coul were the very crown of eternall glory) and say the Resurrection is past; as their Fathers *Hymeneus* and *Phyletus* said, and doubt of the immortality of the Soule; therefore they, that they may be true to their own principles, must say that there be a number of perfect men, that are above and higher then Law, duties, ordinances, teaching of men, ministery, because these are for the unperfect and unregenerate, (and the Monks and Familists are not such, but doe already injoy God, in a fruition of Glory) But the Scripture saith, That meanes, ordinances, are ever in use in this life, and only excluded from the life to come. 1 *Cor.* 13. 8. *Charity never faileth: But whether there be prophecies, they shall faile, whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away.* Ver. 9. *For we know in part, and we prophecy in part.* 10. *But when that which is perfect is come, then that which is in part shall be done away.* v. 12. *For now* (in this life) *we see through a glasse darkly. But then (in the life to come) face to face: Now I know in part, but then I shall know, even as also I am known.* And that this is a Paralell between this life and the life to come, is clear from the 1 *Joh.* 3. 2. *Behold now we are the Sons of God, and it doth not yet appear what we shall be; but we know when he shall appear*

No ceasing of the use of Ordinances in this life.

appeare, we shall be like him, for we shall see him, as he is. 2. The life to come is holden forth *Revel.* 21. 22. to want all Ordinances. *And I saw no Temple therein,* (saith *John* when he saw the New *Jerusalem*) *for the Lord God Almighty, and the Lambe are the Temple of it.* Nor is there any ignorance there, *Rev.* 22. 5. *And there shall be no night there, and they need no Candle, neither light of the Sun, for the Lord God giveth them light, and they shall reign for ever and ever.* What ever any say of a personall reign of Christ on earth, the words prove that while that life come, all the regenerate here have need of a Temple, and Ordinances, so long as there is night and darkness, and use for Sun and Moon; so the date of Church ordinances is holden forth, *Cant.* 2. 16. *My well-beloved is mine, and I am his, he feedeth among the Lillies.* 17. *Untill the day breake, and the shadowes flee away.* Then there is a night on the Church, and need of the Moon-light of Ordinances, so long as Christ by his Ministery remaines in the *Shepherds tents, feeding his flock in the strength of the Lord,* and holding forth his presence to his justified ones, spotlesse and fair through the imputed righteousnesse of Christ; as Lillies, while the fairest and most desirable day of that illustrious and glorious appearance of Christ dawn, and *Paul* clearly expoundeth these words, *Ephes.* 4. shewing the terme day of Christs raigne, in his Saints, by the Ministery of the Gospel, and that the Saints *and body of Christ,* are but in the way to be perfected and edified, by *Pastors* and *Teachers,* verse 13. *Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ.* Hence Saints are not perfected till that day. 2. The body of Christ is low of stature, capable of growing, the brides hair groweth, she is not of a perfect tall stature, but like a yong girle not yet fit for Marriage to the Lamb, *Till we meet all in the unity of Faith:* So I know *no active anihilation, no evanishing of, and ceasing from,* all acts of the will of God revealed in the Law and Gospell; that is, from praying, hearing, meditating, loving, desiring, longing after Christ, *till the day that the shaddowes flee away*; Then I confesse I shall have no leasure to read on the book of the Old and New Testament, or to attend Preaching, Sacraments, or other ordinances, because I need no mirror, no portrait of Christ,

no message of Ministers, when I see and injoy himselfe. 3. All who have God for their Father, and need daily bread, and are clothed with a body of clay, are to pray for remission of sins, not *to be led into temptation*, or sinfull omitting of duties; all for whom the blood of Jesus is shed, are to *declare the Lords death till he come again.* What ceasing then from duties of Law, Love, the Spirit, and *Christ* is this? where is this fancied annihilation to be dreamed of? Scripture knoweth it not.

Pos. 5. There is a fulness of loveliness in Christ, that is begun in us, by possession and title in this life, but never perfect till the life to come, in which there be these 1. *Union.* 2. *Fruition.* 3. *Rest.* 4. *Satisfaction.* 5. *Sense.* 6. *Living and acting in Christ.* 7. *Loving and solacing of the soule*, of which to hold forth more of the drawing of Christ, we say.

Pos. 6. Christs inviting us to come to him, and that before we can invite him, speaketh union. 1. Such an union as faith can make, which ariseth not to the pitch of sight, and immediate fruition, for its the union of those that are absent one from another, in regard of fulnesse of presence. 2 *Cor.* 5. 6. *Knowing that whilst we are at home in the body, we are absent from the Lord,* John 16. 7. *Nevertheless I tell you the truth it is expedient that I goe away.* Luke 19. 12. *He said therefore a certain Nobleman went into a farre countrey, to receive for himselfe a Kingdome, and to return.* Yet it is the union of those that are so neer as the house and the guest, or as two friends that tables together, *Ephes.* 3. 17. *Ioh.* 14. 23. *Rev.* 3. 21. 2. Its an union of fruition, for *Christ* in some measure is injoyed in this life, yet so, as the *fruition* is in part, not compleat and full in degrees as it shall be in the life to come; it is there for both a fruition of rest and of motion; of rest, in regard of the present fruition; of motion, in regard of advancing in the way to a compleat fruition; so as is in a journey, in regard of practicall love, and at its home in regard of love and union of fruition; so the soule is both satisfied with bread, and hungers no more, *Isai.* 55. 2. *but delighteth it selfe in fatnesse and thirsteth no more*, having a present sense *of complacency* and content in the water of life, *Joh.* 4. 14. and also the soule is so farre forth not satisfied, and

What an union there is between Christ and the Saints in this life.

The soule injoying Christ here, both at rest, and in motion.

and its thirſt not quenched, but that it hungreth and thirſteth for a fuller union and an immediate fruition, in which regard the ſoule is both abroad in its way and motion to have more of Chriſt, and at home, and at reſt, in regard it is fully ſatisfied *excluſively*, not *incluſively*; becauſe this ſatisfaction excludeth and anihilateth all choice of another lover then Chriſt, and denies all deliberate comparing of Chriſt with any other lover, as holding and prizing him *the chiefe of ten thouſand*, and reſolving never to fixe the deſire on another Husband or Lover but Chriſt, as *Cant.* 3. 4. *It was but a little, that I paſſed from the watchmen, but I found him whom my ſoule loveth; I held him, and would not let him go, untill I had brought him into my mothers houſe, and the chamber of her that conceived me.* Finding and holding of *Chriſt*, is as much as there is ſatisfaction and reſt in the fruition of him; and yet the Spouſes aime to go hand in hand on a journey to the houſe of the high *Jeruſalem the mother of us all*; which with ſubmiſſion I conceive the Spouſe calleth her Mothers houſe, doth clearly prove that ſhe is not perfect, but in a motion; not yet at her journeys end, till ſhe come with Chriſt to the *Palace of the Princes daughter, the Bride the Lambes wife*, Revel. 21. 10, 11, 12. Hence we ſee how true that is, that the deſires are ſwallowed up into the boſome of infinite *Ieſus Chriſt*, as a little brook is ſwallowed up when it comes into the Ocean, and yet the deſires remaine: They are ſwallowed up in Chriſt in that the ſoule is at home, being quieted and perfected in Chriſt, and are no more reſtleſſe and pained in the journey toward Chriſt; but as heaven is begun on earth, ſo hath *David* quietneſs of mind, and breaketh forth in praiſes, That the *Lord gave him counſell* to chuſe God himſelfe for his portion, *Pſal.* 16. 5, 6, 7. *So goodly and pleaſant is the heritage*; And now there is no more deſire for Chriſt as a thing abſent, and the thirſt is ſwallowed up in Chriſt, the ſoule thirſteth no more, *Ioh.* 4. 14. And yet the deſire remaineth both in the ſweet complacency and liking of the Saints, delighting in preſent fruition, and alſo in an act of longing for the higheſt pitch of degrees of union, juſt as in the act of drinking, thirſt is halfe ſwallowed up in begun ſatisfaction, and *thirſt* remaineth in a liking, and a farther deſire of a perfect cooling, and refreſhing overcomming of a full quenching of the appetite.

How the deſires are ſwallowed up in Chriſt, and how in him they are perfected.

The abundant ſatisfaction for the ſoule in Chriſt, illuſtrated in five expreſſions.

Poſ. 7. Yet can it not be ſaid, but here is a begun ſatisfaction, for *Joh.* 4. 14. *Chriſt* injoyed is a draught of the *water of life freely given* Revel. 22. 17. *That whoſoever will, may drink of the water of life freely* Joh. 7. 37. *In the laſt, and great day of the feaſt, Jeſus ſtood, and cryed, ſaying, If any man thirſt, let him come to me, and drinke.* 2. Not a drink onely is offered, but a *well, a fountain.* Pſa. 36. 9. *For with thee is the fountain of life*; a fountain is more then a drinke, becauſe the whole is more then the part. But 3. every thirſty man cannot have a fountain within him, but yet it is ſo here, *Joh.* 4. 14. *But the water that I ſhall give him, ſhall be in him a well of water, ſpringing up to life eternall.* And 4. the Scripture riſeth higher, even to a river, and abundance of fatneſs. *Pſal.* 36. 8. *They ſhall be abundantly ſatisfied with the fatneſſe of thy houſe, Hebr.* רְוָיוּן *they ſhall be drunke with the fatneſſe of thy houſe.* Its a river of ſweet oyle and fatneſs, that over-joyeth the ſoule; *thou wilt give them to drinke of the river of thy pleaſures:* A river of which every drop is joy, and a whole well of pleaſures muſt be a Sea of delights. But grace muſt make the ſoule a capacious veſſell, when not a fountaine, but a whole river; yea rivers of life are within the ſoule: So Chriſt, *Joh.* 7. 38. *He that beleeveth on me*, as the Scripture hath ſaid, *Out of his belly ſhall flow rivers of living waters.* Yea, 5. That no expreſſion might be wanting, *The peace and righteouſneſſe of beleevers, is as the waves of the Sea*; the Sea is more then a River, its the lodging that receives all fountains and rivers in it, *Iſai.* 48. 18.

Poſ. 8. There muſt bee much *ſenſe* of God, in the fruition of Chriſt; becauſe beleeving, though we ſee him not, (as wee hope to ſee him) cauſeth *joy unſpeakeable and full of glory.* 1 *Pet.* 1. 8. Thus a high tide, a floud of joy and glory, a rich portion of an antedated heaven, cometh downe on the heires of heaven before hand. *Pſal.* 63. 5. *My ſoule ſhall be ſatisfied as with marrow and fatnes*; a rich feaſt of only marrow and fatnes, and a ſatisfying table holdeth forth a great banquet, abundant and glorious; ſuch as is made at the *mariage of a great Kings Son.*

Poſiti. 9. And this is not a ceaſing from all actings of the ſoule, becauſe there is an acting and living in *Chriſt.* 2 Cor. 3. 18. *But we all with open face, beholding as in a glaſſe,*

the

the glory of the Lord, are changed into the ſame image from glory to glory, as it were by the Spirit of the Lord. 1. The vaile, that by the laws miniſtrie, which can darken, but not inlighten, in the goſpel is removed; and we with uncovered face ſee God revealed in Chriſt, in the brightneſſe of the *goſpel-day*. 2. We ſee, behold and enjoy glorie: heaven darteth in the rays, and beames of *God* in *Chriſt*, at our ſoule. 3. This is a changing glorie: precious ſtones in the night-darkeneſſe caſt out light, but bring them before the *Sunne*, and the beames and light of the *Sunne* changeth them into a greater meaſure of reſplendencie, and ſhining irradiation: we ſeeing the unſpeakeable reſplendencie, and heavenly glancing of divine majeſtie, in the mediatour Chriſt, are transformed and changed, into the *Lord Jeſus*, his beautie of holineſſe; the Goſpel-light *maketh us holy, as he is holy*: as there is beautie in the feathers of a Dove; but when the Sun illuminateth, and ſhineth on them, they carie the glanceing of ſilver and golden feathers, yet it is but a ſhow: And ſo red and white roſes of themſelves have excellent beautie; but ſet them between you and the Sun, and they are far more beautifull: And the eaſtern skie of it ſelfe, is but a darke thin formleſſe air, that yee can ſcarcely behold and ſee; but when the Sun riſeth, and ſhineth upon that skie, it doth create and beget the faireſt and moſt beautifull colour of red, and aizure, that is poſſible; for no bodily creature, caſteth a fairer and a ſweeter reſplendencie and colour, then the morning-red and purple-skie: So when the glorious Son of righteouſneſſe *Chriſt*, ſhineth on Saints, in the morning day-light of the Goſpel, he createth the image of the *glory of God* in the ſoule, and changeth them into a luſter and beautie fairer to Chriſts eye, then the Sun, or the red morning skie; now the Sun, by beholding any creature cannot change that creature into another Sun; but *Chriſt* beholding his bride, and the bride beholding with the eye of knowledge, and faith, in the rayes and beames of the Goſpel-light, *is changed into the glorious image of Chriſt*. Cant. 6. 10. *Who is ſhe that looketh foorth as the morning, as Aurora, the firſt birth of the young day*, when the *Sunne* caſteth golden beames, *faire as the Moon, cleare as the Sunne*. 4. We live and act in Chriſt, and are *changed from glory to glory*; its but a growing change by degrees. Then the kingdome of heaven and glory is not in this life, nor hell in this life, as theſe dreamers ſay; the conditions

The wonderfull change and new beautie the ſoule acquireth by an union with God, in this life.

of happineſſe, and miſery, that followeth *Lazarus*, and the *rich glutton*, after they die, and are buried. *Luke* 16. 22, 23, 24, 25 ſay the contrary. 2. There is ſuch a gulfe between heaven and hell, that there is no paſſage, no ſayling, nor poſting between the one and the other. *Luke* 16. 26. as *Familiſts* imagine. 3. That Saints *ſhould beleeve they can never be delivered, nor comforted*; in the hell they are pained with all in this life, when yet *God* hath promiſed to them in their ſaddeſt nights, deliverance and comfort; is againſt the faith and lively hope of the Saints, and a ſinfull unbeliefe; and the man in ſin cannot be as ſafe in a hell of ſin, as if he were in heaven. 4. Hell is a condition of ſinning and blaſpheming of God, *but to deſire nothing, but the eternall good*, and to underſtand the *eternall good to be above meaſure good*, is not a condition of ſinning, but of happineſſe, and holineſſe, and ſo cannot be hell. 5. Theſe two conditions, ſort not with the everlaſting fire *prepared for the Devill and his Angels*; and life eternall *prepared for the bleſſed of the Father. Mat.* 25. But to return, if life be the greateſt perfection of being, the beleever in *Chriſt* muſt enjoy an intellectuall life, in *Chriſt*, and live, ſee, know, injoy God; and though the injoying of *Chriſt*, bee the higheſt degree of ſelfe-deniall, and the man looſe himſelf in Chriſt; that is, his ſinfull and fleſhly, I, egoitie, and ſelfineſſe in Chriſt, yet he loſeth not, but findeth in in *Chriſt*, his ſinleſſe created ſelfe, his ſelfe perfected, with that high and ſupernaturall ornament of *Chriſt* living in him. It is alſo moſt true, *ſelfe*, as all created beings are but meere dependencies on *God*: as the beames of the Sun are but fluxes, reſults, and iſſues, that have no being; but in the *Sun*, ſure creatures depend more in their being, and working on God; then accidents depend on their ſubject: but it is nothing leſſe then blaſphemy, againſt all reaſon and common ſenſe, and ſubverteth all the Scriptures of God, to ſay that *God is formally all things, that God is man, that God is the Spirit and forme that acteth in all, that a holy man is God incarnate, and Chriſt Godman*, and that *Chriſt the Mediator* is nothing; but *God humanized, and man Godded, and deified*, and that Chriſt dwelling in a beleever by faith, and the inhabitation of the *holy Ghoſt, is but God manifeſted in the fleſh* of every man. This deſtroyeth many articles of Faith (as *Familiſts* care not boldly to ſubvert all Scriptures) for Chriſt then is not true man, *borne of the ſeed of* David, *and he is*

The Familiſts heaven and hell refuted.

We loſe not our ſelves in injoying Chriſt.

God is not the being of things as Familiſts ſay.

A holy man is not God incarnate or deified, as Familiſts blaſphemouſly ſay.

is not God bleſſed for ever, in one perſon. 2. All creatures and created beings compared with God, the firſt being of himſelfe ſubſiſting, and the infinite God may be denied, to bee beings comparatively: And ſo our created ſelfe is nothing, to wit, nothing in dignitie, or excellencie beſide God, or nothing in the kinde of a being that eſſentially is of it ſelfe: as God is *in genere entis per eſſentiam*, yet man is a being in the kinde of being by participation, *in genere entis per participationem*; man compared with *God*, is a poore, worthleſs, ſorry, little-nothing, a weeping, melting, evaniſhing Cipher. Yea, ſweeteſt ordinances, becauſe its but created ſweetneſs that is in them, are neare of blood to nothing, and in compariſon of *God* meere ſhaddows; that cannot bottome the immortall ſoule; and nothing, and partake of vanitie common to all creatures. So the Scripture ſaith, *Man at his beſt ſtate is altogether vanitie.* Pſal. 39. 5. *Behold, thou haſt made my dayes as a hand breadth, and mine age is nothing before thee: verily every man at his beſt ſtate is altogether vanitie* Eſai. 40. 17. *All nations before him are nothing, and leſſe then nothing, and vanitie.* Yet a heathen may ſay and thinke, and demonſtrate by reaſon, that ſelfe, and *man*, and all the *world* are leſſe in compariſon of the infinite *God*, then nothing to all things, a droppe of water to the Sea, the ſhaddow to the body, a peny-torch to the light of ten thouſand millions of Suns in one; and yet be as farre from ſelfe-denyall, *from putting off the old man, and mortifying the luſts of the fleſh*, as light is from darkneſſe. It is moſt vaine to ſay as its *the property of the creature to ſeeke and will it ſelfe*, and its own, and this or that, *here or there: as it is the property of God to bee without this or that, without ſelfineſs, egoity, or the like.* Becauſe every thing created, even worms, frogs, trees, elements, ſuch creatures as beget creatures like themſelves; they have ſuch a ſweet and naturall intereſt in being, that without ſin or deviation from law, or rule, or any leading, or directing principle of nature, they deſire *themſelves*, their owne being: and when they cannot keepe being in *themſelves*, they deſire to keep it in the kind, *by propagation*, and will fight it out againſt all contraries, and enemies, to preſerve their owne *being*, though but borrowed from *God*, and I know no ſin they are guilty of, in ſo doing; nor was *Chriſts* conditional deſire of life, and deprecating death, any whit contrary to innocent ſelfe-denyall. 2. The *Lord* ſeeketh.

How creatures have no being, being compared with God, and yet have truely a borrowed being.

Creatures without ſin may deſire, keepe, and ſeek their ſin leſſe being in themſelves.

God ſeeketh himſelfe and his owne glory moſt of all, without any impeachment of his ſpotleſſe holineſſe.

eth himſelfe and his owne glory, and *made all things for himſelfe, even the wicked for the evill day. Prov.* 16.4. And that is a moſt holy and pure act, which *God* aſcribeth to himſelfe. *Eſai.* 43, 21. *This people have I formed for my ſelfe, they ſhall ſhew forth my praiſe.*

Now in all dwelling in Chriſt, there is a continuall acting of life, by beleeving, joying, reſting in God. As *Phillip* ſaith, Iohn 14. 8. *Lord, ſhew us the father and it ſufficeth us.* Here life ſeeks a ſoule-ſatisfying union with life, for life is onely a ſatisfactorie object to life. Living things ſeeke no dead things as ſuch, to be their happineſſe, if reaſon doe rightly act them, and God as revealed in *Ieſus Chriſt*, is that in which the Saints find a ſoule ſufficiency for themſelves; and the act of ſeeing God in Chriſt whether in this life, or in the life to come, is an act of life, for the ſoule liveth in the Ocean, Sea, and boſome of a fair eternall truth. But doth it act there? yea, it doth, and the Scripture expreſſeth its acting; by *ſeeing God, drinking the fountain of life.* Then the ſoule thus in Chriſt drinketh in love, and milketh and ſucketh in the ſoule-reioycing irradiations of Chriſt, and Chriſt letting out the breathings of the ſweetneſs of his excellency on the face of the ſoul draweth and ſucketh in reciprocally acts of admiration and wondering, *Cant.* 2.8. *The voice of my beloved, behold he cometh leaping upon the mountaines, and skipping on the hils*; *behold* is a word of wonder, 1 *Joh.* 3. 1. *Behold what manner of love the father hath beſtowed on us.* Not love onely, but the manner and the kinde of the Fathers love in *Chriſt*, is a worlds wonder, and 2 *Theſſ.* 1.10. *Chriſt* when he cometh ſhall be wondered in them that beleeve. 2. Then again when wee ſee, and injoy the drawing lovelineſſe of Chriſt; hee as the fountaine and well of life, powreth in, in our intellectuall love, and in the glancings, and rayes of our underſtanding, acts of divine light, lumpes of freſh love from the ſpring of heavens love, and the ſoule *openeth its mouth wide*, and taketh in the ſtreames of Chriſts nectar, hony, and milke, his conſolations, and love breathings; and in his *light we ſeeing light*, and in his love, feeling love, he maketh our light and love (as it were) coeternall with borrowed eternitie; and we goe along with the out-ſhinings of Chriſts bright countenance, to ſhine in borrowed light, to flame in borrowed coals of love; and as Chriſt

When the ſoule injoyeth Chriſt it acteth in Chriſt.

When the ſoule injoyeth Chriſt, Chriſt draweth admiration and love out of it.

is

is ſaid, to *feed his flock among the Lilies*, the garden of *Chriſt*, his *Church* being the common paſture for the lambes of the flock; ſo he feeds the ſoules of the Saints that enjoyeth him, with the marrow, fatnets, and dainties of his light, and love that ſhine in his face, even as the oyle feeds the lampe; but with this difference, Chriſts dainties are not leſſened, becauſe wee feed upon them, as the oyle is conſumed with burning.

Poſ. 10. There is a *living* and *ſolacing* of the ſoule in *Chriſt*, even to ſaciety in this enjoying of *Chriſt*.

Chriſts beauty and excellency of it ſelfe inviteth comers.

Hence, 1. Love giveth ſtrong legs, and ſwift wings to the ſoule, to perſue an union with *Chriſt*. Love putteth the hand to the bottome of the deſire, and draweth with ſtrong coards, the lover to it; we have heard of *Chriſts* invitation, *Come to me*. But ſuppoſe *Chriſt* had never outed his love, in ſuch a love-expreſſion, *Come to me*. Chriſt himſelfe is ſuch a drawing object, that beauty, the ſmell of his garments, his mountaine of myrrhe, and hill of Frankincenſe, the Sea and rivers of ſalvation, that capacious and wide heaven of redemption are intrinſecally, and of themſelves crying, drawing, and raviſhing objects: as gold is dumbe and cannot ſpeake, yet the beauty and gaine of it, cryeth, *Come hither poore, and bee made rich.*

2. Loves wings move ſweetly, *Open my ſiſter, &c. My head is full of dew, and my locks with the drops of the night*; there is no dumbe and ſilent violence ſo ſtrong, ſo piercing as *Chriſts* love.

The ſoule filled with God is ſo farr above created lovers that they loſe all capacity to reach it.

3. When the ſoule in any meaſure comprehendeth this love, the *Soule is filled with all the fulneſſe of God*, Epheſ. 3. 19. Hence muſt follow a ſtretching out of the ſoule to its wideſt capacity and circumference, being filled with *God*, and the fulneſſe of *Chriſt*, that all created objects, becauſe of their littleneſſe and lowneſſe, and the ſoules ſtretched out and wide capacity, looſes proportion with the ſoule; as if a man were in the top of a Caſtle higher then the third region of the ayre, or neere the ſphere of the Moone, ſhould hee looke downe to the faireſt and ſweeteſt meddowes, and to a garden rich with roſes and floures, of all ſweet colours, delitious ſmels, he ſhould not ſee any ſweetneſs in them all; yea, the pleaſantneſſe, colour, and ſmell of all theſe, could never reach his ſenſes, becauſe he is ſo farre above them. So the ſoule filled with

the love of Chriſt is high above all created lovers, and they ſo farre below the ſoules eye, that their lovelineſs cannot reach or aſcend to the high and large capacity of a ſpiritualized ſoule; as the light of a penny-candle put in a houſe of ſome miles in length, in breadth, and height, in a darke night, ſhould not be able to illuminate all the houſe, and render the ayre of a mile in quantity, lightſome and tranſparent, as the day-light *Sunne* would doe.

The ſoul overcomed with the love of Chriſt.

4. Becauſe the glory of Chriſts beauty ſeene and loved, changeth the ſoule into a globe or maſſe of divine love and glory, *as it were by the Spirit of the Lord.* 2 *Cor.* 3. 18. Therefore the ſoule ſeeth *Chriſt* ſo neere in his love-embracements, and cloſe inchaining of *Chriſts* left arme under the ſoules head, and the right hand embracing it, that it cannot ſee it ſelfe, it cannot ſee another lover, it can ſee nothing but *Chriſts* faireneſs, heare nothing but the beloved's voice, taſte nothing but his Apples of love, his Flagons of wine, can ſmell nothing but his Spicknard, and precious oyntments; ſo that the ſoule *is cloathed with Chriſt*, and his love, and can but breath out love to him againe; and Chriſt infuſeth himſelfe in his ſweetneſſe and excellencie, ſo as the beleever is apprehended by *Jeſus Chriſt*, Phil. 3. 12. violently, but ſweetly and ſtrongly drawne in and *holden in the Kings houſe of Wine*, Cant. 2. 4. Sickned and overcomed with love, *Cant.* 2. 5. *Cant.* 5. 8. chained and compelled, 2 *Cor.* 5. 14. wounded with the arrowes of love; ſo as *death, the grave, Hell, Angels, things preſent, or to come*, cannot licke theſe wounds, nor embalme, or bind them up, or cure them, *Pſal.* 45. 5. *Revel.* 6. 1. 2. *Cant.* 8. 6. 7. *Rom.* 8. 38. 39. Yea, the ſoule muſt yeeld over it ſelfe; as a Spouſe under the power of her husband, and loſe her ſelf, and *her fathers houſe*, in ſuch a deepe Ocean of delights of *Love's* ſtronger *then wine*, Pſal. 45. 10. *Cant.* 5. 1. *Cant.* 1. 2. As melted, diſſolved, and fallen a ſwoune in Chriſt, *Cant.* 5. 6. and therefore needeth in that ſwoune, to be recovered with the flagons of the wine and apples of his conſolations, *Cant.* 2. 4.

Inſinuations of Chriſts tenderneſſe of bowels to ſinners.

5. Nor can *Jeſus Chriſt* but tenderly, lovingly, and compaſſionately deale with his beloved; for *Chriſt* muſt draw them, *Joh.* 6 44. ſweetly allure them, *Hoſ.* 2. 14. *Eſai* 40. 1. *Take them by the two armes*, and teach them to walke, as the mother doth the young childe, who hath not yet leggs to walke alone,

Hoſ.

Hoſ. 11. 3. *Beareth them in his armes,* and dandleth them on his knee, *Eſai* 46. 3, 4. *Exod.* 19. 4. They are carried on Chriſts warme wings, as the *young Eagles* by the Mother, *Devt* 32. 11. they are laid in Chriſts boſome, and nouriſhed with the warmneſs and the heate of life that commeth from *Chriſts* heart, *Eſai* 40. 11. caried on the ſhoulders of Chriſt, the good Shepherd, *Luk.* 15. 5. and yet neerer *Chriſt*, as a bracelet about *Chriſts* armes; ſo hee weares his *Church* as a favour, and a love-token, *Jer.* 22. 24. *Cant.* 8. 6. and ingraven in letters of bloud upon *Chriſts* fleſh, ſtamped and printed on the palmes of his hands, *Eſai* 49. 16. and yet nearer him, ſet as a *ſeale upon the heart of Chriſt*, ſo precious to him, as to lodge in his bowels and heart, *Cant.* 8. 6. and *they dwell in Chriſt*, 1 *Joh.* 4. 13. and dwell in *God*, and *God is love*, and ſo they dwell in the love of *Chriſt*, 1 *Joh.* 4. 16. are kiſſed with the kiſſes of Chriſts mouth, *Cant.* 1. 2. and lye betweene the right and left arme of *Chriſt*, Cant. 2. 6. Yet all theſe taketh not the ſoule off, but inflameth it to duties, for Chriſts ſake who is ſo highly loved; nor are theſe raptures inconſiſtent with ſinfull infirmities.

6. As love moveth ſwiftly to the ſoule, as *a Roe, or a young Hart,* (for that is Chriſts pace to his *Church*, Cant. 2.) ſo it acts upon the ſoule co-naturally, as being a price to it ſelfe, apprehending the dignity and excellency of Chriſt the beloved. Love is not irrationall as a fury, and a fit of madneſſe, that hath no reaſon, but its owne fire. Therefore the ſecrets of Chriſt, the deepe and hidden things of his treaſures of love and wiſdome, muſt be opened up to the ſoule. The ſoule ſeeth new gold mines, new found-out Jewels, never knowne to be in the the world before, opened and unfolded in Chriſt. Here is the in-commings of the beames of light inacceſſible, the veins of the unſerchable riches of Chriſt, as if yee ſaw every moment a new heaven, a new treaſure of love, the deepe bottomleſſe bottomes of an ocean of delightes, and rivers of pleaſures; the boſome of Chriſt is opened, new breathings and ſpirations of love *that paſſeth knowledge*, Epheſ. 3. 19. are manifeſted; nor *hath the eye ſeene, nor the eare heard, nor hath it entered in the heart of man to conceive the things that God hath prepared for them that love him*, 1 Cor. 2. 9. yet are they revealed, in ſome meaſure, in this life.

7. And it is moſt conſiderable, how the ſoule in loving Chriſt is not her owne; and in regard of loving, Chriſt is not his owne, but every one makes over it ſelfe to another, and propriety or intereſt to it ſelfe in both ſides (as it were) ceaſeth, *Hoſ.* 3. 3. *And I ſaid unto her, thou ſhalt abide for mee many dayes, thou ſhalt not play the harlot, and thou ſhalt not bee for another man, ſo will I alſo be for thee*; ſo the Mariage covenant of grace faith: *I will be your God, and yee ſhall be my people.* And the Spouſe, *Cant.* 2. 16. *My well-beloved is mine, and I am his.* It is true, Chriſt leaveth not off to be his owne, or to be a free *God* when hee becomes ours; but hee demeaneth himſelfe, as if he were not his owne, and putteth on relations, and aſſumeth offices of engagement; *a Saviour, an Annointed, a Redeemer, a King, a Prieſt, a Prophet, a Shepherd, a Husband, a Ranſomer, a Friend, a Head, a guide,* and *leader of the people,* all which are for us: and the ſoule injoying *Chriſt*, poſſeſſeth *Chriſt*, and not it ſelfe; loveth *Chriſt*, not it ſelfe; liveth in *Chriſt*, not in it ſelfe; injoyeth *Chriſt*, not it ſelfe; ſolaceth it ſelfe in *Chriſt*, not in it ſelfe; beholdeth *Chriſt* and his beauty, not it ſelfe, nor his owne beauty; ſo that mind, will, love, deſire, hope, joy, ſight, wondring, delighting, are all over in *Chriſt*, not in it ſelfe. And all this further confirmeth the point in hand, that *Chriſt* crucified, and laid hold on by faith, is a deſirable and a drawing lover.

Part. III.

All men.

I will draw all men. The parties drawne to *Chriſt*, is the third Article in the doctrine of Chriſts drawing; and they are here called πάντες, *All men.* It is a great queſtion betweene us, and ſuch as are for univerſall attonement, and grace univerſall, as many *Anabaptiſts in England* now are; what is meant by *All men*, in which theſe are to be obſerved.

1. *The ſtate of the queſtion.*
2. *The mind of the Adverſaries.*
3. *Our minde.*
4. *The clearing of places alledged by the Adverſaries.*
5. *The anſwering of that principall doubt, what faith*

is required of all within the viſible Church.

6. *The uſes of the Doctrine.*

Of all theſe ſhortly.

The ſtate of the Queſtion.

The *Queſtion* toucheth, 1. *Gods* intention and purpoſe to ſave man. 2. In chuſing ſome to ſalvation, not others. 3. *Gods* purpoſe in ſending Chriſt to dye for ſome, not for others.

The firſt Article is called univerſall grace, the ſecond conditionall; or which to me is all one, vniverſall election to glory, and ſo no Election. The third is, the queſtion touching the univerſalitie of Chriſts death, or a fancied *univerſall attonment* made by Chriſt for all. I cannot particularly handle all the three.

What ſparkles of grace all have.

For the firſt: God ingageth all men as Chriſts debters thus far; that it is mercy that they live or have any opportunity of ſeeking God, what ever be the means naturall or ſuper-naturall; whereas for the ſin of *Adam* God might by a like juſtice have deſtroyed the world and all mankinde, vanity is penally inflicted on all the ſervants, for treaſon of the Maſter againſt the *King of Heaven* and earth, but in Chriſt there be two mitigations. 1. One is, that the ſervants are not deſtroid for the ſin of the Maſter. 2. That as the fore-fated *Lord* is reſtored, ſo the ſick ſervants groaning under vanity ſhall bee delivered from that bondage they come under for the ſinne of man, *Rom.* 8. 20, 21, 22. Hence it is, though we be out-laws by nature, that now by a priviledge of grace from the Mediator, the Tenents receive and lodge the Maſter, becauſe Chriſt hath taken off the Statute and Act of forfeiture. 2. No man living on earth, but he is beholding to Chriſt (though many know him not) for common helps of providence, and experiences do teach him ſome more of God by nature. 3. The ſound of Chriſt, God revealed in the Goſpel, in the Apoſtles miniſtery is declared, and is gone to the ends of the earth, and to the Nations, *Pſal.* 19. 4. *Rom.* 10. 18. But ſome ſay theſe words, *Have they not heard*, have relation to *v.* 14. *the hearing of the Goſpel, or the publiſhing of the glad tidings of the Goſpel to all and every one of mankind, and muſt be meant of that ſame hearing.*

The creature reſtored from its forfeiture in Chriſt.

The place Rom. 10. 18. *have they not heard, &c. is not for univerſall grace, and is clearly expounded.*

Anſ. It relates to hearing of God revealing himſelfe in the meanes of ſalvation, ſay the Adverſaries. But then the queſti-

on is, Whether these meanes be the preaching of the Gospel, or of the same God revealed as Creator, by the Sun, Moon, and Stars, who is revealed in the Gospel, and salvation by him. Now the *Sun, and Stars, and heaven declare the glory of God*, and sound forth his praises and salvation through Christ, by this sense, to all and every Nation, and to every single person without exception; not onely when *Paul* wrote this to the *Romans*, but when *David* penned the 19. Psalme, what difference then between the *Iewes* to whom God revealed his Testimonies, and the *Gentiles* to whom God made no such revelation? *Psal.* 147. 19, 20. *Deut.* 4. 33, 34, &c. *Deut.* 5. 25, 26. *Psal.* 78. 1, 2, &c. *Psal.* 81. 4, 5. and this sound, if it be the *Gospel* preached to as many as see the Sun, and ever when they see the Sun; then at that time, and to this day, the *Sun and Moone*, must be sent Apostles and Preachers, by whose words and Ministery all, and every man, that seeth the Sun, then and now, and to Christs second comming are obliged to pray to God in Christ, and to beleeve, and *Faith comes by hearing*; the Sun, Stars, night and day preach Christ, for sure the same hearing of the Gospel, *v.* 18. must be understood which is spoken, *v.* 14. 15. for if the one be an hearing of the Gospel, by the *Apostles*, which produceth faith and salvation, and the other a hearing of Sun and Stars in the book of the Creation. This produceth not faith and salvation, by the confession of the Adversaries. 2. The *Apostle* shall not answer his own Objection. *Ver.* 18. *If all both Jew and Gentile have not heard the Gospel, its unpossible they can beleeve, for faith cometh by hearing the Gospel from their mouth who are sent of God*; and if they hear not, they must be excused, because they beleeve not in Christ, *of whom they never heard.* The Apostle must answer, yea, but they have heard the Gospel. Why? they heard the *Sun*, and the *Stars* preach Christ, and salvation by him, to the farthest ends of the earth, for sure *David* in the literall and native sense of that 19. Psalme speaketh of such dumbe Preachers. Now this is no answer at all, for Sun and Stars are not sent of God to preach salvation by Christ. 2. Faith comes not by hearing the creatures preach Christ. 3. The Prophets and Apostles, not the dumbe and liveless creatures have pleasant feet on the Mountains to preach peace, as it is *verse* 14, 15, 16. cited from *Isai.* 52. 7. *Nah.* 1. 15.

Their sound is gone out through all the earth, Rom. 10. *is not a citation of, but an allusion to the place* Psal. 19. *and can be understood of none but the Apostles.*

But

But the native sense of the words, *v.* 18. is but a meer allusion in Scripture phrase, to *Davids* words *Psal.* 19. It is neither citation nor exposition of them, but an using of Scripture language in comparing the Gospel to the Sun, the sound of the Gospel preached to the sound of the glory of the Creator in the works of heaven and earth, to show how ample the preaching of the Gospel under the *New Testament* is; to wit, that it is not preached to one Nation of the *Jewes* only, as of old; but to all *nations*, to the *Jewes*, and *to the foolish people, by whom the Lord provokes the Jewes to jealousie*, as is clear, *v.* 19, 20. and that voice ὁ φθόγγος αὐτῶν; *their voice is gone to the ends of the earth*, is the voice of the *twelve Apostles, of the Lambe*, who preached the Gospel to Nations of all kinds, to *Iewes* and *Gentiles*, its not the voice of the creatures, the heaven and earth, but a meer allusion to that voice, *Psal.* 19. for the words have no sense otherwise, for the *Apostle* avoucheth the Gospel is preached, the promise of salvation published to all that call on the Lords Name, *v.* 12. *Be they Jewes* or *Grecians*, that is, *Gentiles*, and beleeve they must, or else they cannot pray, and needs they must heare, or then they cannot beleeve, and hear they cannot except God send Preachers. But God hath sent Preachers with pleasant *feet to both Iewes and Gentiles*, as the Prophets *Isaiah* and *Nahum* feretold, *v.* 13, 14, 15. and they have not all obeyed, *v.* 16, 17, 18. But it may be said, *They have not all heard the Gospel preached*, this must certainly excuse the Gentiles if they beleeve not, having never heard of Christ, how can they beleeve, as it is *v.* 14. Its a rationall excuse, I cannot sin in not beleeving, the Gospel, saith the *Gentile*; yea, and Christ frees them from the sin of unbelefe also, *Ioh.* 15. 22. *If I had not come, and spoken unto them* (and so if they had not had a Lord Speaker from Heaven) *they had not had sin.* That is, they should have ben free of the *Gospel-sin* of unbelief; *but now they have no cloak for their sin.* Now they cannot say, *Lord, we cannot beleeve a Gospel, never spoken to us by any, nor heard of, by us.* But sure the *Iewes* heard these creatures and works of God that preached his glory, *Psal.* 19. 6. And if they preach Christ objectively, as *Amyrald*, and other *Arminians* fancie; then the not hearing, and not obeying the Gospel thus preached, had been their sin, though Christ, or his Apostles had never spoken

the

the Gospel, which is contrary to Christs word, *Ioh.* 15. 22. And contrary to *Paul, how shall they beleeve in him of whom they have not heard,* by the preaching of a sent Minister, who *subjectively,* and vocally must preach the Gospel.

How all have sufficient grace.

But to return to the state of the question. 4. So much of God is revealed to all, even to those who never heard of Christ, as serves to make all unexcusable for that knowing willingly, and knowingly, they glorifie not *God* as *God*, Rom. 1. 19,20, 21. 5. All within the visible *Church*, have meanes sufficient in their kinde, *in genere mediorum externorum, to save them.*

No salvation without the Gospel preached.

6. As none can be saved by the light of nature, nor ever any used, or could use it so far forth, as to improve it for their sufficient preparation, to receive the tidings of the Gospel, either from *Men*, or *Angels* sent to preach to them; or by any inspiration, bringing the sense, or things signified in the *Gospel*: so saved *they cannot bee, by any name under heaven, but by the Name of Christ; that is, Christ* named, preached, and revealed in the *Gospel. Act.* 4.10,11,12. *Ioh.* 14.6. *Heb.*11.6. *Ioh.* 5.40. and 1 *Ioh.*5.12. *He that hath the Son, hath life, and hee that hath not the Son, hath not life.*

1. Question Touching universall grace.

7. The question is, whether or no *God* so farre forth willeth, desireth, intendeth, that all and every one, within, and without the visible *Church*, *Tartarians*, and *Indians* (who never by any rumor, hard of Christ) not excepted, that hee giveth them sufficient meanes and helps of a common and universall grace; which if they would use well, the *Lord* should so reward, promove, or increase, whether out of decencie, or a congruous disposition of goodness, or of equity, or of free promise, or any obligation? so farre as to send the *Gospel* to them, and bestow on them a larger measure of saving and internall grace; by which they should, if they so would, bee converted to the Faith of Christ, and saved? We deny, *Arminians* affirme.

2. Question touching absolute election to glory, and so of reprobation.

2. Whether the *Lord* from eternity (late *Arminians* are for time-election) hath absolutely, without any provision in, or prescience, or fore-knowledge of good works; Faith, perseverance in both, or of condition, reason, cause, merit, qualification in some certaine and definite persons; rather then others predestinated, and chosen them to glory and life eternall. And all the meanes conducing to this end, and that of meere free grace; becaus

because he so willeth, or if the *Lord* passe no definite, compleat, peremptorie, and irrevocable decree, to save some certain persons while he forsees them expiring, and dying, in faith and holy conversation? *Arminians* hold, that the *Lords* decree of election of men to glory; is generall, conditionall, incompleat, changeable, while he forsees they have ended their course in the Faith, and then peremptorily, and irrevocably, he passeth a fixed decree to save such, and not others; we deny any such loose decrees in the *Almighty*, and beleeve that of free grace; he chuseth some absolutely without conditions in them, or respect to any good foreseene to be in them, rather then in others, because *He hath mercy on whom hee will, and hardens whom he will.* Rom. 9. 17. 18.

3. Upon this generall, indefinite, revocable, and conditionall good will and intention of *God*, to save all, and every one, whether or no did the Father give his Sonne, and the Sonne dye for all, and every one; intending absolutely to impetrate and obtaine to all, and every one of mankinde, remission of sinnes, and especially, expiation of sinne originall, and all sins against the covenant of works; and salvation to them all, both within, and without the visible *Church*, and the opening of the gates of heaven; so as *God* hath laid aside his anger for all these sins, hath made all savable, reconciliable, that notwithstanding of divine Justices plea against men, all and every one, may according to the intention of *God* bee saved in his bloud, so they would, as they may, and can, beleeve in Christ; we deny, *Arminans* here affirme.

3 *Quest. touching Gods good will to save and redeeme all in Jesus Christ.*

2. The mind of *Arminians*. *Arminians* runne upon six Universalities.

Arminians are for six universalities in the matter of Gods good will to save and redeeme all without exception.

1. They say *God* beareth to all, and every man, of what kind soever, an equall, universall, and Catholike good will; yea, to *Esau*, *Pharaoh*, *Judas*, as to *Jaakob*, *Moses*, and *Peter*, to save them all, so as this love is not stinted to any certaine persons, *precisely*, and *absolutly*; loved and chosen, to salvation.

1. *An universall intention of God to save all.*

2. That there is a Catholicke price, an universall ransome, given by Christ, dying on the Crosse, for all and every one, an Attonement made, and a Redemption purchased in Christs bloud; by which, all and every one, *Pharaoh*, *Judas*, *Cain*, all the heathens, *Tartarians*, *Americans*, *Virginians*, that never

2. *Universall redemption of all*

heard of *Christ*, are made *savable*, and *reconciliable*, and *God* made *placable* and *exorable* to them, so as though they be lost in the first *Adam*, yet have they a new venture of heaven; and in *Christs* death, the *Lord* hath a generall antecedent, and primary intention to save all without exception; yet no more to save *Moses* and *Peter*, then *Judas* and *Pharaoh*; Yea, *that the fruit of Christs death, and the effect of it may stand, though all, and every one of mankinde, were eternally lost, and not one person saved.*

3. *An universall covenant of grace made with all, and every mortall man.*

3. As there was a Catholicke forfeiture of all, so there is a second covenant of free grace made with all, and every one of *Adams* sonnes, with promises of free grace, a new heart, righteousnesse, and eternall life to all and every one, upon faire conditions, if their free will play the game of salvation and damnation handsomely; as if Christ were not free wills choisest tutor.

4. *Universal reconciliation and justification of all.*

4. All and every man are received in this covenant, in the new state of reconciliation, grace, and favour; and justification from any breach of the Law, or the first covenant; all are once fairely delivered, both young and old from damnation and wrath, all the heathen are reconciled and justified by Christ, in his blood; and all sinnes now, are against the 1. Covenant of grace, Christ and all mankinde now, beginne to reckon on a new score. 2. Though the ship be broken, and all mankinde sent to Sea to die there, yet so are they cast over board, as *Christ the surety of a better Covenant*, is made the great vessell, that ship-broken men, may, if it seeme good to *Lord* free will, swimme unto, and so come safe, the second time, to land. 3. So as there be two Redemptions in Christ two Justifications by grace. 4. Yet neither the tydings of this new covenant made with all men, nor this state of reconciliation, or justification, are ever revealed to the thousand part of mankind; and though all and every one be under this Law of Faith, and Covenant of Grace; yet is this obliging and supernaturall Law never promulgate to millions of mankind, whom it obligeth to obedience, so farre forth as by the good industry, and improving of common gifts of nature, or rather the hire and merit of men out of Christ, to make a conquest of the preached Gospell and Christ, free will doing its best.

5. All

5. All and every Mothers sonne, and children of *Adam*, are called and invited; yea, and Christ by our Text, draweth all and every man, though they will not be drawn; say they, the sole cause of election, reprobation, of salvation, damnation, lying on mans free will. 5. *Universal vocation and drawing of all.*

6. All and every one are furnished with all externall meanes of salvation, with sufficient grace, and absolute indifferency and power of free will to say ay, or no, to the drawing of Christ, and purchase, by industrious improvement, and carefull husbanding of the common gifts, or relicts of nature, and their new sufficient grace, (if they could give it a name to us) a farther degree of grace, while they conquesse the Preaching of the Gospell, and the grace of conversion. Yet so are they, (let Christ doe his best) as all may be converted, or not any one at all, but all lost, and all may persevere in grace and be saved, as not one man shall be damned, and all may so totally and finally fall away from grace, as not one man may persevere, but all be eternally lost, if free will use his owne liberty, notwithstanding of the Lords eternall decrees of Election or Reprobation, or of Christs death, the strength of free grace, the intercession of *Christ*, at the right hand of *God*, the unchangeable love of *God*; for all these can doe nothing to marre the absolute, and independent free will of men, to worke as it listeth, for either wayes. 6. *Universall sufficient grace given to all and every one, by which they may, if they will, conduce the Gospell, conversion, salvation. Universall impossibilitie or perseverance of all.*

Propos. 1. Election is the decree of free grace, setting apart certaine definite, individuall, and particular men to glory.

1. The men chosen and drawne, are by head designed. *Jaakob*, not *Esau*, *before the children had done good or evill*; though *Esau* be elder, *Isaak* must be the Sonne of the promise: father and mother were free grace, rather then the seed of *Abraham* and *Sarah*, now passed natures date; not *Ismael*: *Peter* and *John*, not *Judas* the Sonne of perdition. *Abraham*, and his house, *worshipping Idols beyond the river*, is singled out, not any other; the Lord sets his love on the Jews, *because he loved them*, Deut 7. 7. When their *Father was an Amorite, and their mother an Hittite*, and *they dying in their blood*, Ezech. 16. 3. 4. 5. 6. 7. not any one of the rest of the *Canaanites*; the *Tribes of Judah* is the King by Tribe, not any of the rest of the Families. Low *Jephtahs* Family, not any of the rest of the sonnes of that Family. None of the seven sonnes, 1. *The Elect are designed by their name.*

but the dispised shepheard, the ruddy Boy singing after the Ew's, *David* forgotten by all, as none of the number.

2. They are pointed out with the finger, with pronownes.

2. *Pointed out with the finger.*

Psalm. 87. 5. *And of Sion its said, this man,* Hebr, איש ואיש *man and man shall be born in Sion,* Esai 49. 1. *The Lord hath called me from the womb, from the bowels of my mother hath hee made mention of myname.* Thou art (head, or member, or of which the Prophet spake, its all one) in the mouth of *God*, by name from eternity, *John, Anna, &c.* Esai 43. 1. *O Israel feare not, for I have redeemed thee, I have called thee by thy name thou art mine.* So the Lord points them out with the finger, *Esai* 49. 12. הנה אלה *Behold these shall come from farre, and behold these from the North.* (North-land men) and from the Sea, (Ilanders) or from the *West* (West-land men) so it may be read, *and these from the land of Shimin,* Ezech. 36. 20. *These are the people of the Lord.* Hebr. 11. 13. *All these* οὗτοι πάντες, *died in the Faith,* they are named and told by the head. *Revel.* 14. 4. οὗτοι, *these* are thrise in one Verse. *These are they that are not defiled with women, —— these are they that follow the Lambe, whithersoever he goeth, These were redeemed from amongst men.*

3. *Designed by their countrey.*

3. They are defined by their countrey. *Esai* 19. 18. *Five Cities of the land of Egypt shall speake the Language of Canaan.* Vers. 24. *In that day Israel shall bee the third part with Egypt and Assyria, even a blessing in the midst of the Land.* Vers. 25. *Whom the Lord of Hosts shall blesse, saying, blessed be Egypt my people, and Assyria the worke of my hand,* Zephan. 3. 10. *From beyond the river of Ethiopia, my suppliants, even the daughters of my dispersed shall come.*

4. *Inrolled in a booke, and written in heaven.*

4. Their names are particularly inrolled *in the Lambes booke of life,* Luk. 10. 20. *Revel.* 13. 8. *Revel.* 20. 15. As Citizens of some famous incorporation, or Senators that governes a Citie are written in the booke of Records of the King or Citie; so these that are to *follow the Lambe, cloathed in white,* are booked in the publike Register of heaven, in the minde of *God*, to be members of the heavenly Society.

5. It was no blind bargaine that Christ made; hee knew what he gave, hee knew what he got. *Christ* told downe a definite

definite and certaine Ransome, as a told summe of money, every penny reckoned and layed, and he knew who was his own, and whom, and how many, by the head and name, he bought; there is no hazard that one come in, in the lieu and roome of another. *Joh.* 10. 14. *I am the good Shepherd*, how is that made good? He hath particular care of all the flock, by the head he knowes how many, and who are his; if any bee not his, if any be sicke, or lost, or wandered away, that proves a good Shepherd, *I know my sheepe, and am known of mine.* I know them, and they know mee. Sure it is Relative to that. 2 *Tim.* 2. 19. *Nevertheless, the foundation of God stands sure, having this seale, the Lord knoweth them that are his.* Sure, the sheep that Christ dyeth for, *Joh.* 10. are the sheepe that hee giveth his life for, *vers.* 11. and dyes for; and these 1. *vers.* 10. That have life in abundance. 2. The sheep known in the *Lords* eternall Predestination, and known by Christ in time. 3. Such as he mindes to call in, that there may *be one Shepherd, and one sheep-fold*, vers. 16. (4) *Such as are his owne sheepe, as hee goeth before, and they follow him, and know his voice*, vers. 4. *and will not follow a stranger*, vers. 5. (5) *Such as heare not a stranger*, vers. 5. *but vers.* 27 *heare and know the voice of Christ, are known of him, and follow Christ.* (6) Such sheep as are *gifted with life eternall, and shall never perish*; and cannot fall away, no more then *there can be a greater then the Father, that can plucke them out of the hands of Christ*; for vers. 28. 29. the standing of these that shall not be plucked out of the Fathers hand, depends on the greatnesse and power of Christs Father. *None can plucke them out of my hand*, (saith Christ) Why? *The Father, that gave them me, is greater then all.* Then he must be greater then Christs Father, who plucks one of the Sheep of Christ out of his hand; and where dwells he who is greater then the Father? Neither in heaven, nor hell. And for such Christ dyed.

Particularly marked betweene the Father and the Sonne.

The sheep that Christ dyed for, are particularly designed and circumscribed with such notes as are in none other.

6. Hee dyed for such sheepe, as infallibly beleeves, because he saith, *vers.* 26. *Yee beleeve not.* Why? *Because yee are not of my sheepe*; then certainely they should beleeve, if they were of such sheepe, as *Christ dyed for.* I shall never beleeve that this Reply can stand. *David* saith, and *Job* saith, *Thou, Lord, formedst me in the wombe*; and the *Church, Esai* 64. *Thou art the Potter, and we the clay*; but it will never fol- 6.

low; therefore *God* hath created none but *David*, *Iob*, and his chosen *Church*, so it follows not here. *Christ* dyed for his sheep, therefore he dyed for no other, but his sheep.

Creation larger then Redemption.

1. Because dying of sinners is a worke of meere grace, bestowed onely on some, as all the Texts that ever *Papists*, *Iesuits*, *Arminians*, alledge, Restrict ever these that Christ dyed for, to some certaine persons, to beleevers, *the sheepe of Christ*, these for whom Christ is an advocate at the right hand of *God*, &c. And there is not a Text in Scripture, in *Old or New Testament*, in which, wee may not limit the persons, on whom grace universall, and redemption in Christs bloud, are pretended to be bestowed, to the elect and beleevers onely; these places I except, in which some are said to be Redeemed in profession onely, as may be demonstrated; and therefore this answer of *Arminians* is *petitio principii*, & a begging of what they cannot prove. And *Vers.* 2. upon the same reason, because *God* created man on the earth, and dyed for men, and for the world (as the Scripture saith) they might inferre; as *God* created not men onely, but *Angels*, *beasts*, *birds*, *fishes*, *trees*, *Sunne*, *Moone*, so *Christ* dyed not for men onely, but for *Angels*, *Devils*, *beasts*, *birds*, *fishes*, *trees*; yea, for wormes. creeping things, and all, and every creature: for if wee regard the free decree of *God*, *Devils* are as capable of Redemption by Christ, as men; if so *God* had purposed from eternity; and in regard of the same decree, the Reprobate can no more bee saved, and beleeve of their owne strength, then stones of themselves can be sonnes of *Abraham*, except *God* elevate them above their nature and Omnipotency effectuate the same.

The Elect impawned in & in Christs hand.

2. There be some certaine men oppignorated, and laid in pledge in Christs hand. 2 *Tim.* 2. 12. Now all are not so, but certaine definite persons onely.

3. These whom the *Lord* hath chosen to life, *are given of the Father to Christ Ioh.* 10. 26. *Ioh.* 6. 37. *Ioh.* 17. 2. 6. 8. 9. 12. 24. *And all such are raised up at the last day and saved. Ioh.* 6. 37. 39. and Christ cannot lose one of them, *Ioh.* 17. 9. yea hee can lose nothing of them, neither soule nor body, neither a *legge nor a piece of an ear of his sheepe*, as he speakes, *Amos* 3. so Christ speaketh, *Ioh.* 6. 39. yea, 1 *Cor.* 15. 23. *Every man shall be raised in his owne order* vers. 24. *Then cometh the end,*

end, when he shall have delivered up the kingdome to the Father: He presents his conquessed ones, not one lad, or the most despised girle, fall by, or are miscounted in the telling; we have often groundlesse jealousies touching Christ. *O bee hath forgotten mee*; but that is to say, Christ is not faithfull in his charge, and the Father gave so many thousands to his keeping; but he loosed the largest halfe of them, now to bee given of the Father to Christ, must note Christs accepting of the recept of them, by dying for those so given of the Father to him, for another way of giving, but either in election from eternitie, or of fitting them in time for actuall beleeving, no man knowes; but either wayes *all given, are raised up at the last day. Ioh. 6. 39.* and so all redeemed must either be chosen from eternitie, or then in time beleeve, and so be raised at the last day; then there can be none Redeemed, but such as are chosen and saved. Master *Moores* universall attonement pag. 4. 5. *Tels us of a twofold reconciliation or redemption, on which Christ effected in his owne body with God for men. This is perfect and accomplished fully, so as the Father is well pleased with his Sonne*, Matth. 3. 17. *and this is done by shedding of blood. There is a Reconciliation, Redemption, and Salvation which Christ effecteth, by the Spirit, in men to God, and this is by washing and blood-sprinkling; his proofes after shall be heard.* Thus the belgick *Arminians*, explain the matter *Script. Sinodal. ar. 2.* They say the *former redemption, and reconciliation, is the pacifying of the offended partie; or such an action, or passion, by which satisfaction, so farre forth is made to the offended partie, that he is willing to returne in favour, and grace, with the offender; and the effect of this reconciliation is the obtaining of the favour of God, that is the restoring of*

Election and redemption are of the same sphoare and extention, so as they are commensurable.

Remonst. Script. Sinod. ar. 2. Redemptio seu reconciliatio, nihil aliud est quam partis offensæ placatio, sive actio sive passio talis, qua offenso alicui satisfit hactenus, ut in gratiam cum eo qui offendit, redire velit.

Reconciliationis hujus effectus est divinæ gratiæ impetratio, id est restitutio in talem statum, in quo deus nobis, non obstante amplius justitia vindicatrice, secundum misericordiæ suæ affectum, de novo sua beneficia communicare, & potest, & vult, ea lege & modo, quo ipsi videtur per eam enim, salvandi affectus, qui fuit in deo ex misericordiæ intuitu (*naturali*) ablato impedimento in plenarium voluntatis propositum quasi exiit.

Remonst. Necessitas distinctionis inter impetrationem & applicationem apparet, quod impetratio ex naturâ rei ipsius (etiam si aliter futurum esse certo Deus noverit) posset sarta tecta manere, etiam si nulli essent, quibus applicaretur, aut qui fructum mortis Christi, suâ culpâ, perciperent.

men

men to such a state, in which God without impeachment of revenging justice, according to the tender affection of his mercy, of new, may, and will bestow his benefits, and transact with man touching his salvation, and the conditions thereof, after the way, and manner, seemeth good to God, whether by a covenant of works, or of grace, or of commanding faith in *God*, or faith in an *Angel*, if so it seeme good to him. And *by his law, the affection of saving man, which is in God from a naturall instinct of mercy, doth breake forth, as it were, in a full and compleat purpose of Gods will to save: now when the impediment is removed, by satisfaction given to justice;* And when Christ hath compleatly performed the former redemption, and by his death hath obtained this redemption; yet it may fall out, that not one man be saved. But as we deny not this distinction of salvation purchased, or the purchased redemption, and the applied redemption, as our Divines acknowledge *Christ* to be a Saviour by merit, and efficacie; so that the members of the distinction are different, but that they are separated, we deny: yea, the distinction, in the Arminian sense, we deny.

The Arminian distinction of a redemption purchased to all, but never applyed, or which may be applyed to none, vaine and comfortlesse.

1. Because, *Christ Redeemer*, is a relative person, there is a full redemption in Christ, but not for Christ, but that he might make over that Redemption to his poor brethren; there is a purchased salvation in Christ, not to lye by him like a treasure of silver rousted through not using; but they were so many heavens and salvations, and so much grace and gracious redemptions to be made away, as now purchased, and all these Christ disbursed; he was not a Treasurer who kept from sinners the pensions of grace and glory, that the Father and King of the Church allowed on his people. What Christ bought with his blood, that he gave out, and so much the places alledged by Mr. *Moor* the *Arminian*, proveth just contrary to himself, *Joh.* 4. 42. he is the Saviour, not of himself to save God, and justice, and the Law; but the *Saviour of the world*, of poor sinners, not of the *Jewes* onely, but of the *Samaritans* and *Gentiles*, as *Isai.* 49. 6. *I will also give thee for a light to the Gentiles, that thou maist be my salvation to the ends of the earth.* This is the mysterie hidden from the beginning of the world, *that Christ should be preached among the Gentiles*, Eph. 3. 8, 9. Now this is not a Magazine and treasure of Redemption

Redemption was purchased by Christ out of an efficacious intention that it should be applyed to Gods chosen ones, not to keepe within himselfe.

demption to remain within the corners of Chriſts heart and his bowels, but it is the myſtery of the New Covenant to be made out to the world of *Gentiles, heires of the ſame promiſe.* This heritage Chriſt never purchaſed to keep to himſelfe, and whereas Mr. *Moor* will have Chriſt to be 1 *Joh.* 2. *a propitiation for the ſinnes of the whole world, by obtaining* of reconciliation of God to men; he is farre wide, for that place clearly ſpeaketh of reconciliation of this whole world, the New Teſtament world, if I may ſo ſpeak; or Chriſts new conqueſt of the world of Gentiles; ſo is Chriſt the *Saviour and Redeemer* of the world of Gentiles in oppoſition to *Moſes*, the Judges who were Saviours and Redeemers of the people of *Iſrael*, who were but a ſpot and a poore fragment of the world in compariſon of Chriſts large world, God redeemed *Iſrael* by the hand of *Moſes*, but never the world; ſo is *Chriſt a propitiation for the ſins of the whole world*, in oppoſition to the propitiatory ſacrifices of *Aaron* and the Leviticall Prieſts (for to theſe he alludeth) which were propitiations only for the ſins of a bit of the world; but ſure as the Leviticall Sacrifices were offered only in faith for the *true Iſrael of God*, otherwiſe they were no better then the *cutting off of a dogs necke*, in a Sacrifice which was abomination, ſo were they types of that Sacrifice which was to be offered for the elect world, which is a whole world of *Iewes* and *Gentiles*, in compariſon of little *Judea*. And by what Scripture is a propitiation for the ſins of the world, which is onely an acquiring of a *new power to Chriſt to tranſ-act with men on what termes he thinketh beſt to pardon ſins*; this or that way, for faith or good works, a Redemption of men? Or how is it a taking away the ſins of the world, *an everlaſting Redemption*, a ſuffering all that men ſhould have ſuffered, *a bearing of our ſins on the Tree*; an anſwering as Surety for the debts of broken men.

How Chriſt is the Redeemer of the world.

A propitiation for the ſins of the world by no ſcripture or reaſon, can be a power to tranſact with men, for remiſſion of ſin in a Goſpell-way, or a Law-way.

Object. *But if Chriſt purchaſed no ſalvation for me, how can I ſin in not reſting on Chriſt for a ſhadow, for a ſalvation not purchaſed to me, is no ſalvation at all, but a very nothing.*

Anſ. If you were to beleeve firſt a ſalvation purchaſed to you by name, this Objection were ſtrong, but you are at firſt and immediately to beleeve no ſuch thing, but only that Chriſt *is able to ſave to the utmoſt all that come*, that is, that beleeveth, and

you, if yee believe. 2. A salvation purchased by Christ without an efficacious intention in God to apply it to all, and every one is no lesse a shadow and a very nothing, then the salvation purchased to all and every one, and this maketh as much against *Arminians*, as against us. Now sure salvation is purchased with an efficacious intention in God to apply it to those only who shall be saved, and the smallest part of mankinde. 3. This way sendeth me at first to beleeve Gods secret and efficacious good-will to save me by name, before ever I beleeve the Gospel, That *Jesus Christ* came to save all beleevers, which is no Gospel-order of beleeving; and raiseth in my mind jealousies against Christ, that he out of his love died for mee, but putteth mee on a ground of doubting, if he will apply his death to me, except I begin first to love him and with free-will apply Christ, so Christ first extendeth raw wishes to save me, but I must extend to him reall deeds of applying, by faith, his wishing and halfe-love to me, and the most reall kindness begins at me, not at Christ.

But say I by what Scripture is a naked power to justifie, pardon, wash, sprinkle sinners, and such a power which may consist with the eternall perishing of all men, (saith *Moor* p. 5. with the *Arminians*) an eternall perfect Redemption, a perfect satisfaction of justice and the Law of God? Are not so the sins of the world taken away, and yet they remain? Doth not Christ bear the sins of all the world; yet it may fall out, that all the world bear their own sins, and not one man bee saved; yea, as it is, the greatest part of mankind bear their own iniquities, die in these same sins that were imputed to Christ, suffer the curses of the Law which Christ suffered for them.

Yea, Mr. *Moor* saith, *Gods reconciling of the world, and his not imputing their sins to them*, is the reconciling of all *Adams* sons in Christs bodie before God; yet *Paul* and *David* both say, *Blessed are they to whom the Lord imputes no sin*. *Moor* saith, a whole world to whom the Lord imputeth no sin, may be under the curse of the second death. 2. To put reconciling of the world to God, as *Paul* doth 2 *Cor.* 5. for *the reconciling of Christ in his owne bodie with God*, as M. *Moor* doth, is strange divinity; for it is reconciling of God to man, in stead of a reconciling of man to God, *Heb.* 9.14. and cannot be meant of *only reconciling of God in Christs body, or of obtaining only of redemption*

demption without application. 1. Becauſe the blood of Chriſt is compared with the blood of Buls and Goats, which was offered for the reconciling of men to God, not of God to men. 2. Becauſe that blood is *ſaid to ſanctifie and purge the conſcience from dead works to ſerve the living God,* which cannot be ſaid of God, but clearly holdeth forth, that Chriſt having offered himſelfe without ſpot to God, through the eternal Spirit, thoſe for whom he offereth himſelf, cannot eternally periſh, as M. *Moor* ſaith p. 5. but that their conſciences, by this *blood are purged from dead works to ſerve the living God.*

And the place 1 *Pet.* 2. 24. doth not prove that *Chriſt bare the ſinnes of many, on the tree,* who are not actually ſaved by his death. 1. The place ſaith the contrary, and no ſuch thing, as that *the Lord layd on Chriſt the iniquities* of all, and every one of mankinde. 1 *Peter* reſtraines it to beleevers, *elect according to the fore-knowledge of God the Father, through the ſanctification of the Spirit — begotten again unto a lively hope —— who are kept through the power of God by faith, unto ſalvation.* 1 *Pet.* 1,2,3,4,5. And there is no colour that *Peter* ſpeaketh of *all Adams ſonnes,* of all the *heathen,* becauſe hee ſaith, *Chriſt bare our ſinnes.* Which bee theſe? The ſins of theſe that be called to patient *ſuffering, for well doing, who are to follow Chriſt, who left us an example of patient ſuffering*; who when he was, verſ. 23. *reviled, reviled not again.* Now what? is this the *Indians* and *Tartarians* patient ſuffering, after Chriſts example; to whoſe eares the name of Chriſt, and his ſuffering never came by a dream, or imagination? 2. The ſinnes of theſe, which *Chriſt bare on his own bodie, on the tree,* are theſe that are healed with Chriſts ſtrips, and theſe that are returned to the *Shepherd, and Biſhop of their ſoules*; *and are to live to righteouſneſſe, being dead to ſin by the death of Chriſt, who bare their ſins.* v. 24, 25. now theſe are the *All* that *Iſai* ſpeaketh of, *c.* 53. when he ſaith 53. 6. *The Lord layd on him the iniquities of us all.* That is, (if we beleeve *Arminians*) *of all Moab, Ammon, Egypt, Philiſtims, Caldeans, Ethiopians, and all Adams* Children, who never heard of Chriſt; for the thouſand part of *Adams* Sons never heard of Chriſt, then are they not *obliged to beleeve in him of whom they never heard,* nor is it their ſinne, that they beleeve not, *Rom.* 10. 14. *Ioh.* 15. 22. *Ergo,* they

1 Pet. 2. 21. *explained, and* Iſai. 53. 6. *The Lord laid on him the iniquities of us all.*

are not obliged to live to righteouſneſſe, being dead to ſinne through *Chriſts death*; becauſe they never heard of *Chriſts* death. Far leſſe are all *Adams ſonnes healed with Chriſts ſtripes, and returned to the ſhepherd, and Biſhop of ſoules:* nor was the *chaſtiſement of all the heathens, peace upon Chriſt.*

And *Eſaiah* expoundeth who be theſe *all* כל whoſe iniquities were laid upon Chriſt, v. 8. *for the tranſgreſſions of my people was he ſtricken,* and *v.* 12. *he bare the ſins of many,* as Matth. 20. 28. and 26. 28. *The blood which is ſhed for many, and he made interceſſion for ſinners.* What? doth he beare ſtripes for all the heathen? and is he entred as High Prieſt for all *Adams* ſons into the Holy of Holieſt, to plead and Advocate for ſuch, as *Cicero, Regulus, Scipio, Cato,* ſuch as *Pharoah, Cain, Judas, Julian?* If he bare their iniquities, he muſt beare their apoſtacie, and finall infidelity: or doth hee intercede, for all and every one of mankinde. 1 *Ioh.* 1. 2. compared with 1 *Ioh.* 1. 6,7,8,9,10. and *Hebrew.* 9. *He appeareth for us, ver.* 24. for thoſe that are ſprinkled, 13,14,15,16,17. and *looke for him the ſecond time* verſ, 28. *He maketh interceſſion for them that come to God through him, Heb.* 7. 25. *Who have a High Prieſt over the houſe of God, Heb.* 10. 20, 21, 22. All theſe and many other places ſheweth the contrary. And the *redemption that is in Ieſus Chriſt, Rom.* 3. 24. is not a Redemption which might have been confined within Chriſt *to reconcile God to himſelfe, and which might conſiſt with the finall, totall and utter periſhing of all mankind.* 1. We are juſtified *through this redemption, and not by the works of the law* 2. V. 25. God ſet forth Chriſt this redeemer to be a *propitiation, through faith in his blood.* 3. That Chriſt might appeare *the juſtifier of the ungodly. verſ.* 26. and exclude boaſting, by the law of faith. *ver.* 27. and bee the God of *Iews* and *Gentiles ver.* 30. 31. ſo that it was never Gods minde to impriſon a reconciliation, within the Father and the Sonne: and leave our heaven at ſuch a dead and cold venture, as the diſcretion of indifferent free will; ſo as it might fall out, if men pleaſed, that the ſuretie Chriſt ſhould die, and all his poore broken friends die eternally, and ſuffer the ſecond death alſo. *Arminians* turne the Goſpel in the ſadeſt, and bloodieſt bargaine that ever was, and yet the new *Engliſh Arminians* worſe

worſe then their fathers: ſay *they preach not the Goſpel of grace, nor Chriſt who preach not their univerſall attonement*, in a groſſer way then ever *Arminians* did, for. 1. *Arminians* durſt not ſay *Chriſt died vice, & loco omnium & ſingulorum, ſed tantum in bonum eorum*; he died not in the perſon, place, and roome of all mankinde, but onely *for their good*, as *Socinus* taught them: But Maſter *Moore* ſaith this right downe. pag. 3. 2. *Arminians* durſt not ſay, Chriſt died and roſe again, and pleadeth as high Prieſt and Advocate for all, but onely for beleevers, Mr. *Moore* ſaith, that for all he roſe, and acquiteth us of all our ſins. pag. 4.

The new Engliſh Arminians worſe then the old.

The place, 2 *Cor.* 5. 14. 15. doth not *prove a Reconciliation of all, within God*, as Mr. *Moore* dreameth.

2 Cor. 5. 14, 15. explained.

1. The *All* that Chriſt died for, (*if one* died for all, then were all dead) by no reaſon muſt bee in number equivalent to all that died in the *firſt Adam*. Nor is there any reaſon, in the text to make all thoſe that are actually made alive in Chriſt, and live not to themſelves; but to Chriſt, equall in number, to all that died in *Adam*. 1. God gave not Chriſt to die for heathen, who were never to hear of Chriſt, that they might live to Chriſt. 2. Theſe words, *hence forth know we no man*, not Chriſt *after the fleſh*, nor for the outward priviledge of Jewiſh dignitie, circumciſion, or a temporall kindgome, which fleſhlie dignity the *Apoſtles* ſometime knew Chriſt for, and expected in him; but now this is taken away, and Chriſt hath died for all,: that is, for *Iews* and *Gentiles*, without reſpect of any ſuch differencie, for Chriſt gave his life for the *Gentiles*, as well as for the *Iews*. 3 ὑπὲρ for *All* is a word of efficacie, and holds forth the Lords effectuall intention; but if Mr. *Moores* gloſſe ſtand, there is no effectuall intention in Chriſt to ſave all and every one.

1 Tim. 2. 4.

How Chriſt gave himſelfe a ranſome for all.

Nor doth the place, 1 *Tim.* 2. 4. 6. ſignifie any reconciliation, not applyed to perſons, for *his being given a ranſome for all*, noteth clearely an intereſt and propriety in theſe, for whom he gave himſelfe a ranſome, as *Luk.* 22, 20. *for many*, *Matth.* 20. 28. *Matth.* 26. 28. So ὑπὲρ, περὶ, ἀντὶ, doth in all Greek Authors inſinuate, *Joh.* 6. 51. *Joh.* 10. 11. *Rom.* 5. 6. ſuch an intereſt.

Mr. Moores objections removed.

Object. 1. *But the reaſon were frivolous; we are to pray for all, except we know that God willeth ſalvation to all, how*

can we with the certainety of faith pray for all? It must bee a doubting faith, and so no faith at all.

Answ. But seeing *God* will not have *Nero*, Persecutors, Apostates, Rebellious unbeleevers, men obstinate against the *Gospel*, such as *Paul* was before his conversion, to be excluded out of our prayers. What certaintie of faith have *Arminians* to pray for all? Or for the twenty, or hundreth part of all mankinde? This therefore is denyed. *Christ gave himselfe for as many, as we are to pray for, but we are to pray for all without exception.* The proposition and the assumption both are false, nor doth our prayers for men, depend on the certitude of Gods decree of election of men to glory, which is Gods secret will not knowne to us, to whom the Lambes booke of life is not opened, but on the revealed will of *God*, commanding us to pray for all, that sinne not to death, but conditionally, and with a speciall reserve of the *Lords decrees of Election*, and *Reprobation*; and this in effect, is to pray for the Elect only; nor am I warranted, by the Word of *God*, the rule of my prayers, to pray for any others. Nor is there promise, precept, or practise in Scripture to pray for all, and every one of man-kind; Therefore I retort the Argument thus; wee are to thinke *God* willeth so many to be saved, and his Sonne to give himselfe a ransome for so many, as wee are warranted to pray for, that they may be saved, but we are not warranted to pray for all, and every one that they may be saved, but only for the Elect. *Ergo*, God will have them onely to be saved and his Son to give himselfe a ransome for them onely.

No warrant in the Word to pray for all, and every one, without exception.

Object. 2. *Judgement of charity is no ground of our prayers. We have no charity to beleeve all, and every one shall be saved, nor have wee any faith or certainety in these prayers.*

Answ. I may have judgement of charity touching this or that man, to pray for him; but this judgement is a motive to my affection, not a foundation to my faith. My faith is bottomed on a word of precept, to pray for the salvation of all, *conditionally*, but not for the salvation of any, but for my owne onely, *absolutly*.

Object. 3. *God will have as many to be saved, as hee will have to come to the knowledge of the truth; But he will have all to come to the knowledge of the truth.*

Answ. The argument is strong for us; the Apostle speaketh of

of the *Goſpel-truth*; but he will not have the Goſpel preached to *Samaritans*, *Mat.*10.to *Bithinians*, and thouſands others. 2. He wil not open the hearts of houſands that heare the *Goſpel*, becauſe he will, *Mat.*11. 28.*Rom.* 9.17. and many he blindeth, and judicially hardneth. *Math.* 13.14. *Joh.*12.37,38. *Eſai* 6.9,10. *Acts* 28.24,25,26,27.

Object. 4 *Its uncertaine whether yee pray for Magiſtrats as ſuch, or for vnlgar men as ſuch, and uncertaine, whether yee pray for this or that ranke.*

Anſw. It is certaine we are to pray for *Kings, Subjects, Men, Women, Jewes, Gentiles*, reſerving the *Lords* decrees to his owne Soveraigne liberty.

Object. *If we are to pray but for ſome, becauſe God willeth the ſalvation of ſome, he ſhould have ſaid, we are to pray for no man, for the farre largeſt part of the world are loſt.*

Anſw. This is to cenſure the *Holy Ghoſts* ſpeaking, not us. Upon the ſame ground, a Phyſitian in a Citie cannot bee called the healer of all diſeaſed; nor a Profeſſor, a teacher of *Phyloſophy* to all in the Citie, becauſe many in the City dye of the Peſt, and the twentieth perſon remaine ignorant of Philoſophie; if *God* will have all to be ſaved, that he predeſtinate to life, hee is rightly ſaid to will all men to bee ſaved, and in that ſenſe, wee are to pray that all may bee ſaved. 2. *God*, by his conſequent will, deſireth the farre greateſt part of the world to be damned. *Ergo*, By the *Arminian* way, hee ſhould ſay, *God willeth not any man to bee ſaved, nor any to come to the knowledge of the truth, but that all may be damned*: and becauſe they ſay, there is in the *Almighty* an Antecedent naturall affection and deſire, that juſtice may be ſatifyed in *Men* and *Angels*, which affection is in order of nature prior, and before *Gods* full, peremptory, and deliberate will of damning all, that are finally obſtinate; as there is a naturall antecedent will in *God*, to call, invite to repentance, offer *Chriſt* to all, and will the ſalvation of all and every one, which is afore and precedent to his peremptory, compleat, and irrevocable decree of electing to glory, all that *God* foreſeeth ſhall dye in the faith of *Chriſt*. Upon the ſame ground, it may well bee ſaid, *GOD* willeth the damnation of all, and every one of mankind; and the ſalvation and repentance of none at all, and that *Chriſt* dyed upon no intention naturall to redeeme,

God will have none to be ſaved, by the Arminian *way.*

or

or save any, but upon a conditionall and naturall desire, that justice might be declared in the just destruction of all; for sure all *Gods* naturall affections and desires of justice, are as naturall and essentiall to him, and so as universally extended toward the creature, as his desires and antecedent natural affections of mercy.

M. Moor *Universall atonement*, c. 11. p. 55, 56.

Object. 5. *The sense of the word All, appeares to be of* Adam, *and all that come by propagation of him.* 1. *The word* Men *is used for* Adam, *and all his Sons*, Hebr. 9. 27. (2.) *Often in the fullest sense, not regenerated, nor wholly reprobated, are called* Men, *Job* 11. 11, 12. *Psal.* 12. 1. *and* 4. 2. *and* 53. 2. (3) *Beleevers are called* Men, *Acts* 1. 11. 1 *Cor.* 3. 21, 22. *In regard of passions, Acts* 14. 15. *Of carnall walking,* 1 *Cor.* 3. 3. *Yet they are called something more, Sonnes of God. Joh.* 1. 12. 1 *Joh.* 3. 1. *Saints,* 1 *Cor.* 1. 1. *Brethren, faithfull, Ephes.* 1. 1. *Christians, Acts* 11. 26. *Some who have heardned their heart, are called* Men, *but something more, reprobate, Jer.* 6. 28, 30. *Seed of the Serpent, Gen.* 3. 15. *Children of Belial, Deut.* 1. 3. *Of the Devil, Joh.* 8. 44. *and with an Emphasis, the wicked, Psal.* 9. 17.

Answ. In these Grammatications M. *Moor* sheweth how weake his cause is, and how dubious from the word *men*, and *all*; for *Heb.* 9. 27. Its said, *its appointed for all men to die*, and the Holy Ghost insinuateth clearly, that *Christ* died for all men that die, in the very next words, *v.* 28. *So Christ was once offered to bear the sins of many*; he saith not *all men*: Observe the change of words. 2. We deny not but *all men* in Scripture signifieth all descended of the first *Adam* by propagation. *Ergo*, It signifieth so here? This is to be proved. 3. What Mr. *Moor* meaneth by some *not wholly reprobated*, I know not, except he make in God answerable thereunto a whole and compleat decree of Reprobation, and so of Election, and a half, and incompleat decree of both, as *Arminians* doe. Which Scripture knoweth not, and removeth all certainty of salvation, of perseverance, joy, comfort, earnest of the Spirit, seal of Spirit. 4. We contend not that by *all men* here must be meant beleevers and regenerated persons only, and so he fighteth with his own shadow. 5. He granteth beleevers are called men, and I hope to prove that the elect and beleevers, are called *all*, and *all flesh*, and *us all*, &c. though it be true, *beleevers are called men, because of their humane passions and carnall*

carnall walking, and ſome more, to wit, Sons of God, Saints, faithfull Chriſtians; it followeth not, that here they ſhould be called *Sons of God, Saints*, becauſe Chriſt dieth not for them as Saints, but as men, and ſinners choſen to life: Elſe *Paul* ſhould not ſay, *Epheſ.* 2. 1. *God hath quickned you who were dead in ſins*, &c. for thoſe whom *God quickneth* are ſomething more then *dead in ſin*; ſure they are *choſen Saints, new creatures*, &c. after they are converted.

Object. 6. *All men here* 1 Tim. 2. 6. *intentionally, expreſſely, principally and eſpecially is meant of the firſt ſort, for naturall men, ſons of Adam, ſinners, unbeleevers.* 1. *Becauſe this ſenſe includeth all, at firſt all men, having ſome in which they are ſuch, and neither better nor worſe then ſuch before they be borne of God*, Eph. 2. 1, 2, 3. Tit. 3. 3. Rom. 3. 9. 20. Mr. *Moor* ib.

Anſw. We deny not but *all men* includeth unregenerate men, but Maſter *Moor* proveth *idem per idem*, the ſame thing by the ſame thing. *All men* muſt be meant of all *Adams* ſons, Why? *becauſe all includeth all, at firſt, all men*; That is, all includeth all, but not all men diſtributively, all and every one without exception. 2. Its denyed that *all men* includeth *all* as *unregenerate*, or under that reduplication, it is meant of all men unregenerate as fallen under the good will of GODS Election of Grace, and as ſtated in his eye as objects of ſpeciall favour and grace. Nor doth the Lord quicken men *as dead in ſins*, Epheſ. 2. 1. *as fooliſh and diſobedient*, Tit. 3. 3. *as under ſin*, Rom. 3. 9. for then he ſhould quicken all dead in ſin, all fooliſh and diſobedient, all under ſin, and this will prove the converſion and ſalvation of all and every Son of *Adam*, the Lord quickneth dead ſinners, as they lie under his free choice of election to glory.

God quickneth not men dead in ſins, as they are ſuch, but as they are choſen of him.

Object. 7. *Becauſe Chriſt died to make a propitiation for them, as they are ſinners.*

Anſw. That is denyed, he died for them as they were ſinners, but as within the pale and under the covering of the fair and ſweet ſhadow of eternally chuſing love, otherwiſe, if Chriſt died for ſinners as ſinners; he died for all ſinners; and for thoſe that are finally obſtinate, for theſe with the firſt come under the reduplication of *ſinners as ſinners.*

Chriſt died not for ſinners as ſinners, nor for the righteous as righteous, but for ſinners as choſen to glory.

Object. 8. *It is no where ſaid Chriſt died for good men, for*

righteous for beleevers, neither when they were such, nor as they were such; but for the unjust, ungodly, his enemies, Rom. 5, 6, 8. 1 Pet. 3. 18. Gal. 1. 14.

Answ. Christ neither died for sinners as sinners, nor for sinners as righteous, as *Iacob* neither served for his wife as a wife, nor for his wife as a sinful woman, *datur tertium.* This is an imperfect enumeration, Christ died for the ungodly, the unjust, his enemies; as freely chosen to be made righteous, and the friends of Christ; as *Jacob* served for a wife, that is, for *Rachel,* whom he freely chose before *Leah,* that he might make her his wife; neither when she was his wife, nor as she was his wife; and as the Scripture saith, *Christ died for the ungodly, the unjust, his enemies,* so also for *his friends,* Joh. 15. 13. *his sheep,* Joh. 10. 11. *his beloved Church and Spouse,* Ephes. 5. 25, 26. And the places cited, *Rom.* 5. *Gal.* 1. 4. 1 *Pet.* 3. 18. are all restrictive of those for *whom Christ died,* as *Rom.* 5. he died for us who *are justified by faith, have peace with God, accesse by faith, who glory in tribulation, rejoyce in hope,* Gal. 1. 4. He gave himself for us. The *Churches of Galatia,* to whom *Paul* prayeth, *Grace and peace.* 1 *Pet.* 3. 18. for those *that he was to bring to God,* and in no place of Scripture, nor yet 1 *Tim.* 1. 15. Is it said, *Christ died for sinners, as sinners,* but only for those that were sinners, which can never prove the *Arminian* conclusion, That he died for all sinners.

Moor p. 57. Object. 8. *He saith not, pray for some of all sorts, but for all men, and nameth but one sort.*

Answ. His naming one sort, inferreth, we should exclude no sort out of our prayers; seeing this one sort were persecuters, that may seem farthest from our prayers.

Moor. *We are not to pray for such as are known to sin against the Holy Ghost, because they cast aside the sacrifice and ransome of Christs blood, and there is no more sacrifice for them, and so they are blotted out of the hopefull book of life, and separated from all men of which they were once, being now reprobated of God, Jer.* 16. 5. 1 *Ioh.* 5. 16.

How Christ died not for obstinate sinners.

Answ. But either Christ did bear *on his body on the tree,* that sin of casting *aside the sacrifice of Christ,* or not; if the first be said, Christ died for them, and we are to pray for them, and further such as sin against the Holy Ghost, as such must come under the reduplication of *Gods enemies, the ungodly sinners*

ners, diſobedient, dead in ſins and treſpaſſes, in the higheſt degree, and ſo Chriſt muſt have died for them under that ſin; or then there is a ſin of ſome of the ſons of *Adam*, that Chriſt did no more *bear on his body on the tree*, then the ſin of Devils which ſhould render that ſin intrinſecally unpardonable, even in relation to Chriſts blood, which *Arminians* cannot bear. 2. A blotting out of the book of life, and time-reprobation here aſſerted by Mr. *Moor*, is the higheſt indignity done to the unchangeable love and grace of God, and groſſe *Arminianiſme.*

Object. 9. *Praying for their brethren could not be doubted of, but the doubt was to pray for oppoſers and perſecuters; The Apoſtle ſaith, thus to pray for all men was good* according to *Matth.* 5. 44. 48. Page 58.

Anſw. To pray for all rankes of men, *Nero* and others was the doubt; but *Matth.* 5. Which ſaith, we muſt *pray for, and bleſſe our enemies*, with ſubmiſſion to Gods decree, and in imitation of God, who cauſeth the Sun to ſhine on the unjuſt, cannot infer that we are to pray for all and every one, *abſolutely*, as *Arminians* dream, *That Chriſt died for all abſolutely.*

Object. 10. *The motives to pray for* all men *are from only Gods good will to man, and what Chriſt hath done to ranſome us, like* Matth. 5. 44, 45. *Motives to pray for beleevers are ſweeter, as their uprightneſſe with God, faith in Chriſt, love in the Saints, fellowſhip to the Goſpel.* *How Chriſt died for beleevers.*

Anſw. The thing in queſtion is not concluded; we ſay not we are to pray for the ſalvation of none but beleevers only, and that Chriſt died for none but thoſe that already beleeved: We are to pray for all ranks, beleevers or unbeleevers, as Chriſt died for thouſands of both, but ever in order to faith, and election to glory. 2. Its a blaſphemous compariſon to ſay the gracious good will of God to chuſe men to glory, and the higheſt and moſt matchleſſe love of Chriſt, *Ioh.* 3. 16. and 15. 13. *Epheſ.* 5. 25, 26, 27. *Acts* 20. 28. *Tit.* 3. 3, 4. is but a common motive to induce us to pray for all men, and ſuch belly-bleſſings as a ſhining Sun, and raining clouds, which God beſtoweth on blaſphemers, apoſtates, and crucifyers of the *Lord Ieſus*, *Pſal.* 73. 1, 2, &c. *Ier.* 12. 1, 2. *Iob* 21. 1, 2, 3, 4, 5, 6. Yea, the giving of Chriſt to die for ſinners, is an *Chriſts dying for ſinners the higheſt expreſſion of love.*

argument to prove that far more Chriſt will give us all other things, *Rom.* 8. 32. even righteouſneſſe, faith, love, and all graces, and therefore there can be no ſweeter motive to move us to pray for all men conditionally, then becauſe for any thing our charity is to deem on the contrary; they may even though perſecuters, be within the circumference and ſweet liſts of Gods free love, and greateſt good will, and affection of Election and Redemption, *Rom.* 9. 11, 12, 13. *Epheſ.* 1. 9. *Ioh.* 15. 13. and 3. 16. *Gal.* 2. 20. and we are to pray for them under this reduplication and notion, as freely loved of God, and redeemed of his rich grace, and in no other conſideration, which is the far ſweeter motive then any inherent uprightneſſe, faith, or love that can be in us.

Object. 11. *We are to pray without wrath,* ver. 8. *which is incident, when we pray for thoſe that croſſe and perſecute us, not when we pray for beleevers.*

Anſw. *Non concluditur negatum; Ergo,* We are to pray for all, and every man, becauſe we can hardly pray without wrath and grudging for ſuch as *Nero.* 2. If beleevers injure us (as they often doe now adaies) hee knowes not his owne heart, who is not tempted to wrath in praying for them. 3. Verſ. 8. All prayers in generall muſt be without wrath, and with pure hands, and not prayers onely for perſecuters.

Ob. 12. *The thing prayed for, is that wee may lead a quiet and peaceable life, that ſo the Goſpel might runne and be glorified.* 2 Theſ. 3. 1. Joh. 17. 22, 23. *But things to bee prayed for to the beleevers are higher, as increaſe of love, ſincerity, filling with the fruits of Righteouſneſſe,* Phil. 1. 9, *&c.*

Anſw. All theſe prove this place will prove onely, wee are to pray for *Magiſtrates* under whom we have peace, and the *Goſpel,* nor for beleevers, and ſo not for all *Adams* ſonnes; as the next words, *Pag.* 59. prove.

Moore p 59. Object. 13. *Here is a ground to preach the Goſpel to all men, to every Creature,* Matth. 28. 20. *Mark.* 16. 15. *And how farre* to all men, *Joh.* 16. 12. 1 *Cor.* 3. 12. *Hebr.* 5. 12. *even though they hate and perſecute us.*

Anſw. If *every creature* be no *Senechdoche,* it muſt warrant us to preach to Devils. 2. Its evident by the ſtory of the Acts that the *Apoſtles,* obeyed not this command, in the letter, as Maſter *Moore* preſſeth it; there bee many Nations, and thouſands

thouſands of people, to whom the *Apoſtles* never preached the *Goſpel*, neither to fathers, nor ſons. 3. *Gods* decree is no warrant to the to preach the Goſpel, except *God* confer miraculouſly the gift of tongus, and this ſtrongly proveth the contrary; the Lord never yet ſent the meanes of the knowledge of the truth to all and every Son of *Adam*, then he cannot will all, and every Son of *Adam* to be ſaved, and *Chriſt* dyed not for all and every creature, then he commanded not to preach the Goſpel to all & every creature, but onely to every creature, that is, *to all Nations, Jewes, and Gentiles*: now when *the partition wall is broken downe.*

Object. 14. *He ſheweth the will of God touching the Mediator to ſave and ranſome all.* 2. *To bring all to the knowledge of the truth.* 3. *By this knowledge ſinne is removed, death aboliſhed, enmitie ſlaine, peace obtained, ſo farre for all men, that God hath given all over to the diſpoſe of Chriſt, and made him Lord and Judge of all.* 4. *The other part of Gods will, Jeſus Chriſt performeth, to wit, to preach the Goſpel to all, and will performe it in due time.* 5. *The Goſpel may be preached to all*, verſ. 7. 6. *Prayers made for all*, v. 1, 2, 3, 4, *and here is no more then Chriſt doth to all men.* Pag. 60. 61.

Anſw. Here be faire Poſitions, but not a word to prove that this is *Gods* will concerning all and every *ſonne of Adam*. He ſuppoſeth all this as granted, becauſe he ſaith, not becauſe the Text ſaith it, and therefore we deny what he proveth not.

Maſter *Moore* alledgeth, that *Joh.* 1. 29. *Behold the Lambe of God that takes away the ſinnes of the world.* Pag. 67. *Joh* 1. 19. Behold the lambe of God that taketh away the ſinnes of the world, vindicated.

Anſw. The word *World*, is the *Nations* and *Gentiles*, and beleevers are elect of both *Jewes and Gentiles*, Joh. 3, 16. *God ſo loved the world.* Rom. 11. 12. *If the fall of them bee the riches of the world; if the caſting away of them bee the reconcilement of the world*; of the *Gentiles*, and eſpecially of *Jewes and Gentiles*. Math. 24. 14, *And this Goſpel of the kingdome ſhall be preached in all the world, for a witneſſe to all Nations*; that is, *Jewes* and *Gentiles*. A perſonall witneſſe to every ſingle man it cannot be, except every ſingle man heard it. *Rom.* 10. 14. *How ſhall they beleeve in him of whom they have not heard? Joh.* 15. 22. *Rom* 2. 12. So is the world *all Nations*, taken, *Mar.* 14. 9, 10. and the word *World*, *Mark.* 16. 15. (2) *Taking away of ſinne* is the actuall free compleat pardoning of ſinne; ſo as *Judas ſin is ſought, and not found*, Jer.

What is the taking away of sinne.

50. 20. As 2 *Sam.* 24. 10. *David* having numbred the people, prayeth, *O Lord take away the iniquity of thy servant*; any *Arminian* in conscience answer, Did *David* pray for no more, then is due to *Iudas*, *Cain*, and all mankind, of whom many never, in faith, can pray, as *David* here doth? Or doth he not seeke the effectuall pardon of his numbring the people? Job 7. 21. *And why doest thou not pardon mine iniquity, and take away my transgression? Esai* 27.9. *This is all the fruit, to take away his sinne:* this cannot be the potentiall, and ineffectuall removing of sinne, common to all the world, but proper to the Church, and brought to passe by particular afflictions on the Church: *Rom.* 11. 27. *This is my covenant with them, when I shall take away their sinnes.* These words are not fulfilled, till all *Israel be saved*, both elect *Iewes* and *Gentiles*, and the *Iewes* converted. But *Arminians* say, *Though the Iews were never converted, and not a man of Israel saved, yet the Lambe of God taketh away the sinnes of the world*; So *Esai* 6. 7. *Thine iniquity is taken away, and thy sinne purged*; this is no halfe pardon, such as *Esaiah* had before the *Lord* touched his lips. 1 Joh. 3. 5. *And yee know that he was manifested to take away our sinnes. Iohn* speaketh of the taking away of the sinnes of us, *Iohn* and the *Saints*, who were loved, *Vers.* 1. with a wonderfull *love to bee called the Sonnes of God*, us *whom the World knoweth not*, vers. 2. us *who shall be like Christ, when he appeareth. Arminians* are obliged to give us paralled places, where the redemption of all, and every man, and *Christs* naked power and desire to be friends with all men, and to make any covenant, of grace, or works, as he pleaseth, is called *the taking away the sinnes of the world*; and yet the whole world may possibly dye in their sinnes, and not a man be saved; the taking away of the worlds sinnes to us, is the compleat pardoning of them. Remission of sinnes in his bloud, *Ephes.* 1. 7. *Col.* 1. 14. *Blotting out of transgressions, Esai* 44. 25. *as a thicke cloud, Esai* 44. 22. *a not remembring of sinnes, Isai* 43. 25. *Ier.* 31. 34. Such a taking away of sinnes, as is promised in the covenant of grace to the *house of Iudah*, to the Church under the *Messiah*, that heareth the Gospel, *Ier.* 31. 34. *Hebr.* 8. 8, 9, 10, 11, 12. *Rom.* 11. 26, 27. *Esai* 59. 20. *This is the taking away of the sinnes of the world*, a new world, *in whose inner parts the Lord writeth his*

his Law, and with whom *the Lord maketh an everlasting covenant, never to turne away from them*, Jer. 31. 33,34, 35,36, 37. in whom the *Lord putteth his Spirit, and in whose mouth, he puteth his Word, and in the mouth of their seed, and their seeds seede*, *Esai* 59. 20, 21. The *Arminian* taking away of sins is of all, and every one of *Adams seed*, of such as never heard of a Covenant, of a Word, of a Spirit, of a Seed, a holy Seed, of a new heart. Finally the taking away of the sinnes of the world, is the removing of them *as farre from us, as the East is from the West*, Psal. 103. 12. bestowed on these *that feare the Lord*, vers. 11. and are pitied of the *Lord, as the Father pitieth the Sonne*; and the *subduing of our iniquities, and the casting of our sinnes in the depths of the Sea*, *Mich.* 7. 19. 20. a mercy bestowed only *on the remnant of the Lords inheritance*. The *Arminian* taking away of sins, is a broad pardon of sins to all the world: let them shew Scripture for theirs, as we doe for ours, and cary it with them.

Object. 15. *Though Reconciliation bee purchased to all and every one, yet it is not necessary that it bee preached to all, and every one: but onely it is required that God bee willing, it bee preached to all; now it is free to God before he be willing to make offer of the purchased reconciliation to all; to require afore hand, such acts of obedience, and dueties, which being performed, hee may publish the Gospel to them; or being not performed, hee may bee unwilling to publish the Gospel to them. Yea, though reconciliation be purchased to all, yet its free to God, to communicate the benefits of his death, upon what termes, hee thinketh good: And Christ died (saith Master Moore) to obtaine a lordship over all, and a power to save beleevers, and destroy such as will not have him to raigne over them, as wee heard before.* *Remonstr. in Script. Syn.*

Answ. 1. We have in this Doctrin that Argument yeelded. God commanded to preach to all and every one: *Ergo*, Christ died for all, and every one. For 1. The consequence is true *absolutely*, by the *Arminians* doctrine, Christ *absolutely* died for all, and every one, without prescribing any condition to those for whom he dies; he saith not, *my sonne dieth to purchase reconciliation to all, upon condition all beleeve, or perform some other dutie*; but beleeve they, or beleeve they not, the price is payed, and salvation purchased for all, without exception:

on: but the antecedent is not true, but upon condition. God is not willing the Gospel bee preached to all, but to such as perform such conditions.

2. If they perform not the condition, Christ should have said, *preach not the Gospel to all nations, nor to every creature; but onely to such as yee finde fit hearers of the Gospel, and have performed such acts of obedience, as I require*; for conditionall threatnings are set downe in the *Gospel*, as well as conditionall promises: he that beleeveth shall be saved, he that beleeveth not shall bee damned. But in Old or New Testament, *Arminians* never shew us where the preaching of the word of Grace is referred to our free will: Doe this, *O Ammonits, O Indians, and the glad tyding shall come to you*; *if yee doe not this, ye shall never heare the Gospel. Arminians* say, God sendeth his *Grace* and *Gospel*, both *genti minus dignæ, & indigniori negat*, to the unworthy Nation, and denyeth both to the worthier.

Arminian conditions of preaching the Gospel, never revealed to thousands, and so cannot oblige them to perform these conditions.

3. *Arminians* say, in Script. Synod. Dordr. pag. 6. *Lex non lata, aut non intellecta, cum intelligi non possit, non obligat, a law not made, or not understood, when it cannot be understood, doth not oblige, then God* cannot deny a salvation, and the benefit of a preached Gospel to *Indians*; though both were purchased in *Christ*, if they never heard (as hundreths of *Nations* could by no rumor, heare, or dreame of *Christ* and the *Gospel*) of *Christ*.

4. How can God with the same naturall, and half-will; equally will that all bee saved; when hee *absolutly*, without merit, or condition, willeth the meanes of salvation to some, and denyeth the meanes of salvation, to the farre largest part of mankinde, for want of a condition unpossible; because it neither was, nor could be known to them.

5. By the *Arminian way, sinne originall, is no sin, it bringeth wrath and condemnation on no man.* God beginneth upon a new score, and the reckoning of the covenant of Grace, to count with *all men*: and God is so reconciled to all mortall men, and transacteth with them, in such a way of free grace; *that hee will punish no man, for any new breach, except committed actually by such as are come to age, as have the use of reason*; *and are obliged to beleeve in Christ*. pag. 285, 286, 287. Dordr. scrip. Synod. Yet hath God decreed never to reveale any such gracious transactions, to millions of men, that better deserve

deserve to heare these secrets of grace, then thousands, to whom they are proclaimed in their ears; ere they can discerne the right hand, by the left: This *Arminians* say was Gods dispensation, *Matth.* 11. *with Capernaum*, and *Tyrus*, and *Sidon*. But it will bee found, that *Arminians* deny the prescience, and foreknowledge of God.

6. Most abominable, and comfortlesse, must the doctrine of the death of our *Lord Iesus* be; if Christ died onely to bee a *Lord*, and such a *Lord*, as hee might have power; without impeachment of revenging justice, to save men upon a new transaction, either of grace or works; and to destroy his enemies that would not accept of that new transaction, yet so as when *Christ* hath dyed, and taken away the sinnes of all, and is made *Lord* and *King* of dead and quick; all mankinde may freely reject all covenants *Christ* maketh, or can make, and be eternally lost, and perish.

For 1. *Christs* Princedome and Dominion, that hee hath acquired by death, is not a free-will-power or possibility, by which, he may, upon such and such conditions, kill, or save, though all may eternally perish. But *Christ is made Lord of quick and dead*, by dying, *Rom.* 14.9. that he might be judge of all; but so, that we should *live and dye to our selves*, but *that whether we live or dye we should be Christs*; though we change conditions, yet not Masters in both, *we should be the Lords*, v. 7. 8. as *Christ* lived againe after death, that hee might bee the husband of his owne wife, the *Church*, that hee dyed of love for.

Christs Dominion is not a naked power to save, such as may consist with the damnation of all.

2. Upon what termes *Christ* was by death, made a Lord, and acquired a Princedome, upon these termes he was made a Prince over his Church; for *Lord*, and Prince, and King, are all one. But the *Lord* maketh *David*, that is *Jesus the Sonne of David*, Prince over his people, not with power to save or destroy his redeemed flocke, and so as all the flock may eternally perish. *Ezech.* 34. 22. *Therefore will I save my flocke, and they shall no more be a prey.*——Vers. 23. *And I will set one Shepherd over them, and he shall feed them, and my servant David hee shall feed them, and he shall be their Shepherd.* Vers. 24. *And I the Lord will be their* God, *and my servant David a Prince among them, I the Lord have spoken it.* Vers. 25. *And I will make with them a covenant of peace.*

Now was Christ by the bloud of the eternall covenant, brought back from the death, and made a Shepherd of soules, to the end he might have power to destroy all the flock? *Ezechiel* saith, to feed them, the *Apostle*, to *make the Saints perfect in every good worke, working in them* (*actually and efficaciously*) *that which is wel-pleasing in his sight*, Heb. 13.20,21. Its true, *Christ* obtaineth by his death a mediatory power to crush as a Potters clay vessell, with a rod of yron, all his rebellious enemies. But 1. this is not a power to crush any enemies, but such as have heard of the Gospel, and will not have *Christ* to raigne over them, in his Gospel-government; but not to crush all his enemies, that never heard of the Gospel, and so are not Evangelically guilty in sinning against the *Lord Jesus*, as *Mediator*, for they cannot be guilty of any such sinne. *Rom.* 10.14. *Joh.* 15.22. Hee had, and hath power as *God*, equall with the Father, to judge and punish all such as have sinned without the Law. 2. Its not merit, or acquired by way of merit of *Christs* death, that a Crown is given to *Jesus Christ*, for this end, to destroy such enemies as are not capable of sinning against his Mediatorie Crowne, especially, when as *God*, he had power to destroy them, as his enemies, though hee had never been *Mediator*.

Yea, *Act.* 5.31. *Its said, him* (whom yee slew, and hanged on a tree) *hath God exalted, With his right hand, to bee a Prince and Saviour*, (not to destroy all his subjects, upon foreseene condition of rebellion, to which they were, through corruption of nature, inclinable) but that he might by his Spirit, subdue corruption of nature, *and give repentance to Israel and forgivenesse of sinnes*.

3. By what title *Christ* is made a *King and Lord*, by the same he is made head of the body the Church. For *Ephes.* 1. 20. 21,22,23. *By raising him from the dead, God conferred a headship upon him*. Now he was not made head of the body, that he might destroy all the members, or most of them, as *Arminians* must say; but his headship is for this end, that the whole body, *by his spirit fitly joyned together might grow up in love, Ephes.* 4. 16. and that the members might receive life and Spirit from him.

4. By the same title he is made *Lord*, by which hee is made *King, Governour, and Leader* of the people; for power of

of Dominion and Lordship is nothing but Royall power, now he was made King, not on such termes, as hee might destroy all his subjects, (for all mankind are his subjects to *Arminians.*) But he is made King, *Psal.* 72. 11. *That all Nations may serve him*; that *hee should deliver the poore, needy, and helplesse*; *and redeeme their soules from violence, and esteeme their death precious, and he raigneth and prospereth as a King, that in his dayes Judah may be saved, and Israel dwell safely*, Jer. 23. 7. 8. and *God raiseth the horne of David*, Luk. 1. And so *setteth Christ on the throne to performe his mercy promised to our Fathers, and remember his holy covenant.* Ver. 69. 7. *That wee might serve him in holynesse and righteousnesse.* Now by the *Arminian* way, he is set upon the throne of *David* to execute vengeance on all his Subjects, and that he may utterly destroy all, if all rebell, and not to save one of *Judah and Israel*; for he may be a King without any subject; suppose all his Subjects were cast in hell; yea, hee groweth *out of the root of Jesse*, a Royall branch of *King Davids house*; not that these Warres may bee perpetuated betweene *God* and all the children of men: but that *the Wolfe should dwell with the Lambe, and the Leopard lye down with the Kid, and the Calfe, and the young Lyon together, and a little Childe should lead them, and the earth should be filled with the knowledge of the Lord, as the waters cover the Sea*, Isai 11. 1, 2.—6. 7, 8, 9. And *Christ* is given for a *guide and leader of the people*; Sure, for the good of the flock, and that *he may carry the lambes in his bosome.* Esai 40. 11. *That they should not hunger nor thirst, that neither the heat nor the Sunne should smite them: because he that hath mercy on them, doth lead them, and by the springs of water doth he guide them*, Esai 49. 10. Salvation is ingraven on the Crowne of *Christ*: by office, *Christ* must be a destroyer, and a Lord crusher of his people, as a *Jesus*, and a *Saviour*, by this conceit.

5. And what more contrary to the intrinsecall end of *Christs* death, then that he should obtaine no other end, by dying, but a placability, a possible salvation, a softning onely of *Gods* minde, whereby justice should onely stand by, and a doore bee opened, by which *God* might be willing, if hee pleased, to conferre salvation, by this or that Law, a covenant of grace, or of works, or a mixt way, or by exacting faith in an An-

gell, or an holy man, and this possible salvation, this virtuall, or halfe reconciliation doth consist with the eternall damnation of all the world, whereas the genuine con-naturall end of *Christs* death is, *Joh.* 10. 10. *That his sheepe may have life, and have it more abundantly*; he suffered, *the just for the unjust, that he might bring us to God*, 1 *Pet.* 3. 18. and in the very act of suffering (to speake so) or in that he was stripped and dyed. *The chastisement of our peace was on him*, Esai 53. 5. This cannot bee such a possible heaven, a fowle fleeing in the aire, a (*may be*) as farre off as a (*never may be*) which may consist with an inevitable hell. So as *Christ* dyed not, but on a poore *hopelesse venture*, and a *forlorne contingencie*, that might as soone fill *Hell*, with the damned soules of all the world, as grace Paradice with redeemed ones.

The intrinsecall end of Christs death, actuall reconciliation, sanctification, and salvation of his redeemed ones.

6. His comming in the world hath no such *Arminian* end, that we reade of, as a possible saving, or an obtained salvation, that thousands, yea not one in the world may ever enjoy; but he came to seeke, and *actually*, and *intentionaly*, *to save that which was lost*, *Luk.* 19. 10. *to save sinners*, 1 Tim. 1. 15. and *Paul the first of sinners*; and *not for wrath, but that we might obtaine salvation, by our Lord Jesus Christ*, 1 Thes. 5. 9.

7. Nor did he so die, that we should not *live to our selves*, but unto *Righteousnesse, but that we might be* 1 *Pet.* 2. 24. *redeemed from this present evill world.* Gal. 1. 4. *from our vaine conversation*; 1 Peter 1. 18. *That hee might redeeme us from all iniquitie, and purifie to himselfe a peculiar people, zealous of good workes*, *Titus* 2. 14. *That wee should glorifie God in our bodies and Spirits, which are Gods*, 1 Cor. 6. 20. *That hee might present to himselfe, a glorious Church, not having spot or wrinkle, or any such thing: but that it should bee holy and without blemish*, Ephes. 5. 27. Now *Christ* may obtaine the native and intrinsecall end of his death; though all the Redeemed ones (say the *Arminians*) *Live to themselves, and never be redeemed from the present evill world*, nor from their vaine conversation, and live and die to themselves, and walking in their lusts.

8. And upon what ground *Christ* is made *Lord*, hee is made also a husband to the *Church*; for the husband as an husband is made head of the wife. Now the intrinsecall end,

and

and so the specifick acts of this husband, who is joyned to us, by the marriage-covenant of free grace, must bee free love to his Spouse; as *Paul* expoundeth it, *Ephes.* 5. 25. and the native fruit, and end of Marriage, is that the *Spouse* might have interest in the righteousnesse, glory, spirit, wisdome, and sanctification, the kingdome and throne of the *Husband* and *Lord*, not that hee might condemne and destroy his Spouse.

9. It is a reasonlesse conceit, that after *Christ* dyed, hee hath a freedome to transact for our actuall saving and glorifying in what termes he will, Law, or Gospel, Grace or Works; because he dyed the surety of the covenant of grace, *Hebr.* 7. 2. and made his Testament, and last will, and confirmed it by his death as our friend, and bequeathed to his poor friends the promise of an eternall inheritance, *Heb.* 9. 15. and so he died as the *Mediator* of the New Testament, and sealed the Covenant with his blood, which is therefore called the *blood of the eternall covenant*, *Heb.* 13. 20. *Zach.* 9. 11. And *therefore neither the first Testament was dedicated without blood*, *Heb.* 9. 18, 19, 20, 21. and Christ by his blood *entred into heaven*, as a Priest to intercede for us, *v.* 23, 24. And this *Arminian* way over-turneth the whole Gospel, which is a bargaine of blood, between the Father and the son Christ, and Christ dying and justifying, *pardoning the iniquities of his people*, making them heires of the same Covenant and Kingdome with himselfe, is in this Indenture of free Grace, the chiefe man: Now unpossible it is that this can be an effect of Christs death, that he may set up a covenant of grace, and a Gospel-way to Heaven, or set up another way; when as by the Gospel-covenant only God gave Christ a body, indented with him to doe the worke, to make his soule an offering for sin; and God promised to him if he would die, *a seed*; *and that the pleasure of the Lord should prosper in his hand, that his soule should be satisfied, that he should justifie many, intercede for many*, *Isai.* 53. 10, 11, 12, 13. Now if all might eternally perish, notwithstanding that Christ died for them, and it were free to Christ to make such a Covenant after his death, in which not one man possibly may be saved. Christ then should doe his work, and yet not have his wages, nor *have a seed*, nor *justifie his people*, nor *have a willing people to serve him*; yea, then should Christ

Christ having died hath not freedome by his death, to transact with sinners by a covenant of grace, or any other way, because his dying is an essentiall Article of the Covenant of Grace.

offer the sacrifice of his body, as our Priest on earth, in shedding his blood, and yet not enter into Heaven, and the Holy of Holiest to intercede for us, as our High Priest there also.

All the comfortable relations in Christ, as King, Head, Husband, Shepherd, Priest, &c. are nothing but empty words, if the end of Christs death be only a possible salvation.

10. All the offices and relations of Christ and comfortable promises of the *Gospel* shall be overturned, for it is in the free will of man, that Christ be King, or no King; Head, or no Head of the Church; a Husband or no Husband: Clear it is, Christ is a *Gospel King*; now if his death might stand and attain its intrinsecall end and effect, which is a meer possible reconciliation, and a salvation to his people standing only in (*a may be*) or a (*may never be*); then Christ is a Gospel-King, without a Kingdome of Grace, the fruits whereof are *righteousnesse, joy of the Holy Ghost, and peace*, Rom. 14. 17. *He is a King*, but *Iudah shall never be saved in his dayes*; there shall be no righteousnesse, no peace, no joy in his Kingdome, he is a Redeemer and a Saviour; but his people all are eternally lost, and die in bondage and misery, and in their sins; he is a Saviour, but *saves not his people from their sins*, he is *the chief corner stone, but no other living stones are built on him*; he is a *head*, but hath not a living body quickned *by his Spirit*; nor a body that is, *the fulnesse of Christ*; he is a Husband, but the essence of his maritall and husbandly power standeth in that he hath power to destroy his Spouse eternally, *That he hateth his own flesh*, he is a Shepherd, and a good Shepherd, and layeth downe his life for his Sheepe; but the roaring Lyon devoureth all his Flocke, he carrieth *not the lambes in his bosome*, he *feedeth them not in the strength of the Lord, he causeth them not lye downe safely, he leadeth them not to the living waters, they hunger and starve eternally*; he is the *vine-tree, but no man bringeth forth fruit in him.* He is an eternall Priest, but the sins of all he offereth for remaine in heaven before the Lord for ever, hee is the *promised seed*, and by death, triumpheth over Devils and Principalities and powers; but the *Serpents head is not bruised, Satan is not cast out*, Satan reigneth and ruleth in all mankinde: *He hath much in Christ*, all the world of Elect and Reprobate; all *Adams* Sons live and die in sin, and are *tormented with the Devill and his Angels* eternally, such a thing as life eternall and the Kingdome of heaven is for no use offered or purchased to the redeemed, who *stand before the Throne, and sing praises to the Lambe.* He is the Lord *and builder of his house,*

houſe, the Church; but he hath no *Church*, but that which cannot be called a *Church*: I know no Article of the Goſpel, that this new and wicked Religion of *univerſall attonement* doth not contradict.

11. To beleeve in Chriſt is to beleeve that omnipotency can ſave *Judas*, *Pharaoh* and *all*, every mortall man, ſo they beleeve in Chriſt; But Chriſt hath purchaſed ſufficient grace to no mortall man, becauſe in the obtaining of eternall life to all the world, as *Arminians* ſay, neither faith, repentance or grace to beleeve and repent hath any place. God might after Chriſts death have required nothing for our actuall ſalvation, but *abſtaine from eating the fruit of ſuch a tree, and yee have life eternall in Chriſt.*

12. How can Chriſts ſatisfaction be imputed to any man, ſeeing it is a meer poſſible ſalvation, or a power to ſave, that may, and doth ſtand, with the damnation of millions that Chriſt died for?

13. Chriſts dying had in his eye the Sanctification, the giving of the *Spirit*, the raiſing to life, the eternall glory of not one man more then another, not of *Peter*, of *Moſes*, more then of *Cain*, or *Judas*; though he ſaid, *Joh.* 17. 19. *For their ſakes ſanctifie I my ſelfe.* And *v.* 24. *Father I will that thoſe whom thou haſt given me, ſhould be where I am, that they may behold the glory that thou haſt given me.* 9. *I pray not for the world, but for them that thou haſt given me.*

14. Chriſt hath died, yet he muſt by the *Arminian* way, make no Teſtament, appoint no certaine heires, but win the dead mans Legacy by free will, and have it who will.

15. Chriſt obtained by his death that the Goſpel ſhould no more be preached then the Law, or faith in an Angel, that men may be ſaved.

Uſe All the doctrine contrary to univerſall attonement, doth highly advance Chriſt, for by it the *Lord Jeſus* as *Mediator*, and our High Prieſt muſt be eſſentially grace, and eſſentially an Ambaſſador of Grace. It is kindly to Chriſt to ſave, ſalvation belongeth to Chriſt as Chriſt; injoy him as a Saviour, and yee cannot periſh; be joyned to him as a Husband, and he cannot but love and ſave his Spouſe; ſubmit to him as a King, and ye muſt ſhare with him in his Throne, his Kings royall Crown was never ordained for another end, but that the luſtre of the precious

ſtones

stones in that Crown, should shine on the face and soules of his Redemed ones; Christ came not to destroy but to seek and to save the lost, get in union with Christ by faith and the Spirit of the *Lord Jesus*, and he will save you (to speak so) whether you will or no; yee complain of corruption, he is a King over the body of sin, he is a Priest to sacrince lusts; to preach Christ a dying Redeemer of all and every one of mankind, when millions redeemed doe eternally perish, is to steal away Christ from the people, as thieves in *Ieremiahs* dayes *did steal the word of the Lord*; it is to make the *Lord Jesus* as weak and powerlesse a Priest, as ever any son of *Aaron*, for his blood no more can take away their sins, then the blood of *Bullocks or Goats* could doe it, its to enthrone free will, and dethrone the grace of Christ, and to put shame on the *Lord Iesus* and his blood; and though these enemies of the crosse of *Christ*, now croud in, in *England*, under the Name of the *Godly party*; yet it was a good Observation of that Learned and gracious servant of Christ Doctor *Ames* who conversed with *Arminans*, that he could never see a proof of the grace of *Christ*, in the *conversation* of such men, as in doctrine, were declared enemies of the grace of Christ.

There is as good ground in Scripture for the conversion and salvation of all, and every one, as for the redemption of all and every one.

Now for the world, *All*, and the *World*, and *all Nations*, it may be demonstrate from Christs will in the Scriptures, that if universall attonement and Redemption of all and every one, can be proved from these Grammatications: Then with the like strength I can prove, 1. The conversion of all and every mortall man to saving Faith. 2. The eternall salvation of all and every man. 3. The eternall perishing of all and every one, which must be infinitely absurd and blasphemous: And if the good will of God cannot be extended to the end, and the efficacious and onely saving meanes tending to this end, which are salvation and saving faith; with no colour of reason can it be extended to one means of redeeming all and every one, rather then to another.

Drag-net, *p.* 80, 81.

1. There is an universall conversion, and saving illumination, which is called in the Text, *A drawing of all. And I, when I am lifted up, on the crosse, will draw all men to me.* Here is a drawing of all men, and so an effectuall conversion, but not of all and every man, as Mr *Den* saith, 1. Because *v.* 33. This drawing is by the power of Christ, *lifted up on the*

the Crosse, and by the *Holy Spirit given by Christ*, *Joh. 7. 39.* and 14. 16, 7. and 15. 26, 27. and 16. 7, 13, 14. Now it can bee no Gospel-truth that Christ draweth by the lifting of himselfe on the Crosse, and by his death, all and every man to himselfe, even thousands and millions of the sons of *Adam*, that never heard one letter or the least sound of the Gospel, or of his lifting up on the Crosse; for sure, Christs death-drawing must be by proposing the beauty and loveliness of Christ crucified, which thousands never heard of. 2. This drawing must be all one with the drawing which effectually produceth running *Cant.* 1. 4. after Christ. And which is *Ioh.6.44.* Now when Christ saith, *No man can come, except he be drawn*: He clearly sheweth that the drawing of the Father is a peculiar priviledge of some, and not common to all, as the other two expressions beside of *being tanght of God, and hearing and learning of the Father.* 3. Because all the drawn are raised up, by Christ their life and head at the last day, *v.* 44. 4. The Adversary cannot show any drawing of Christ, or to Christ, that is common to all, and every one of mankind.

So, *All Israel shall know the Lord*, as its Heb.8.10. *for this is the covenant that I will make with the house of Israel (saith the Lord) I will put my lawes into their minde, and write them in their hearts: and I will bee to them a God, and they shall bee to mee a people.* vers. 11. *And they shall not teach every one his neighbour, and every man his brother,* ὅτι πάντες εἰδήσουσί με. *The shall all know mee from the least of them, even to the greatest*: When was this covenant made? under the *Messiah*, when both the *Iews* to whom this *Apostle* wrote, *and the Gentiles came in. After those dayes, Arminians* cannot deny, but the putting of the *law in the minde, and writing it in their hearts*; *and this knowing of the Lord*, not by the ministerie of men; but by the inward teaching of the Spirit, must be saving conversion: and there is no more reason to expound *Israel*, *all Israel*, both *Iews and Gentiles*, of all of every kinde, and some few (except they flee to our universalitie of the elect) in the matter of conversion, then in the matter of redemption by Christ, when it is said, *Christ gave himselfe a ransome for all.* 1 *Tim.* 2. Because it is their constant doctrine to make all and every one of *Adams Sonnes*, as many as Christ died for, to be the parties with whom the covenant is made: so in the same covenant, it is said, *Ioh. 6.*

45. Καὶ ἔσονται πάντες. *They ſhall bee all taught of God* as *Ieremiah* ſaith Chap. 31. 34. כִּי כֻלָּם &c. *Becauſe they ſhall all know me, for I will forgive their iniquity, and remember their ſinne no more*: except they admit an univerſalitie of the redeemed of God, then as they contend for an univerſall redemption, and all and every one of mankinde, in *Chriſt* to bee taken in, within the covenant of grace (for they expound all thoſe of the viſible Church) there is as good reaſon, that wee prove from the Grammar of כל and πάντες *All*. An univerſall Regeneration, and an univerſall juſtification of all, as they can prove an univerſall redemption: ſo is the ſame promiſe *Iſai.* 54. 11. and clearly *Rom.* 11.26. *All Iſrael ſhall bee ſaved.* He meaneth *Iews and Gentiles*, when the *fulneſſe of the Gentiles ſhall come in*, here is univerſall ſalvation of all.

So by *Iohn Baptiſts* miniſtry, all and every one of his hearers muſt bee converted, why? As *Arminians* expound many that *Chriſt* died for, *Matth.* 20.28. *To bee all and every man without exception.* 1 *Tim.*2.6. *Heb.* 2.9. 1 *Ioh.*2.1. ſo they are debters to us for the ſame liberty. *Mal.* 4. *He ſhall turne the hearts of the fathers to the children*, Luke 1. 16. *Many of the children of Iſrael ſhall bee turne to the Lord their God*: theſe wee muſt expound by the *Arminian* Grammar of the *converſion of all and every one*, that heard *Iohn* preach contrary to *Luke* 7. 29. 30. for *Phariſees and Lawyers* were not converted. Yea, it is ſaid *Iſai.* 40. *Every valley ſhall bee exalted, and every mountaine ſhall bee made low, and the crooked ſhall be made ſtraight, and the rough places plain, and the glory of the Lord ſhall bee revealed, and all fleſh ſhall ſee it together.* *Matth.* 3. expoundeth it of the preaching of repentance, and the coming of the kingdome of God, by the miniſtrie of *Iohn*: ſo doth *Mark* 2. 3. and *Iohn* 1. 23. And the filling of valleyes, and making ſtraight crooked things; is ſure the humbling of the proud, and the exalting of the humble, and the converſion of the diſobedient: But who can ſay that all and every mountaine was made low? and by *Iohns* miniſtrie, or Chriſt either: Was the *Goſpel* preached to all and every man? or the *heart of every ſonne, converted to the father, or did all fleſh ſee, or injoy the ſalvation of God?* Then they muſt flee to our expoſition: yea, the

וְרָאוּ כָל־ בָּשָׂר

the seeing of the salvation of God is no lesse the saving of all, which *Arminians* cannot say. Mr. *Den* saith, *That the seeing of God, is in that when they knew God, they glorified him not as God*, Rom. 1. 21. *And they liked not to retain God in their knowledge*, as that is, *they have both seen and hated both me and my Father*, and Mat. 13. 13. *And seeing, they see not*, but (saith he) *it is not to bee understood of saving knowledge.* Dr. Gr. et, p. 81, 82. How all flesh see the salvation of God.

Answ. 1. This is contrary to the scope of the Prophet *Isaiah* and of the *Evangelists*, who aime at holding forth the fruits of the Gospel in *John Baptist* his Ministery, which was the conversion of soules, as *Malachy* saith, and the bringing down the proud and *in turning many of the children of Israel to the Lord their God*; and in going before Christ in the Spirit and power of *Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisedome of the just, and to make ready a people prepared for the Lord, Luke* 1. 16, 17. Which is a cleer Exposition of laying every proud Mountain levell to Christ, and of fitting soules for the *Messiah*. Which no man can say, by teaching such a knowledge of Christ, as Idolatrous Heathen had of God as Creator, or blinde and obstinate Pharisees had of Christ and his Father, whom they both saw and hated, *Joh.* 15. *Rom.* 21. That *seeing of the salvation of God*, is neither conversion, nor preparation of a people for Christ. 2. The phrase of *seeing God, and the salvation of God*, being set downe as a powerfull fruit of the Gospel, hath never in Scripture so low a meaning as is not wanting to *naturall men*, and *Atheists*, and *Pharisees*: But is meant of an effectuall knowledge of God, and the *injoying of God*, as *Job* 19. 25. *I shall see God.* Psal. 106. 5. *That I may see*, that is *inioy, the good of thy chosen*, Isai. 33. 17. *Thine eyes shall see the King in his beauty.* Isai. 52. 10. *The ends of the earth shall see the salvation of our God.* Matth. 5. 8. *Blessed are the pure in heart, for they shall see God.* Joh. 3. 3. *Except a man be born againe, he cannot see the Kingdome of God.* Acts 22. 14. *Then* Ananias *said to* Saul *the God of our Fathers hath chosen thee, that thou shouldest know his will, and see that just one* Heb. 12. 14. *Follow holinesse, without which no man shall see the Lord.* But if Mr. *Den* and others will contend that this seeing of the salvation of God, is the revelation of the literall knowledge of

Christ, that saving thing which is bestowed on the Nations by the Ministery of *John* and the coming of the *Messiah*, they must with us confesse a large *Synecdoche* and figure in this, when it is said, *All flesh shall see the salvation of God*, because there are thousands that live and die *in the region and shadow of death*, to whom the least taste of literall knowledge of Christ, or of his Name never came. *Psal.* 29. 9. *In his Temple shall every one speak of his glory*, not every one, but converts only can utter the glory of God savingly, in *the Temple of the Lord*, otherwise many speak and doe in his Temple, to his dishonour, *Jer.* 7. 4. 10. 11. *Ezech.* 23. 38, 39. *Acts* 2. 4. *They were all filled with the Holy Ghost.* 17. *And it shall come to passe in the last dayes* (saith *GOD*) *I will poure out my Spirit upon all flesh.* Now it is clear, This is a prophecying of all *flesh* within the Church: *Your sonnes and your daughters shall prophecie, your young men shall dreame dreames*, &c. Now *all flesh* did never prophecy, nor was the *Holy Ghost* on *Ananias* and *Saphira*. Rom. 4. *Abraham is called the father of us all*, A spirituall father by faith, he is to those that are of the faith of *Abraham*: Now *Arminians* will not suffer us to expound *us all* in the matter of Redemption of *us all*, the *elect of God, and belevers*; but of all and every one within the *visible Church*, Joh. 1. 16. *And of his fulnesse have all we received, and grace for grace.* There is as good ground for saving grace given to all in Christ, as for Universall Redemption, except the words be restricted. For *Arminians* have ground from the words to alledge, *All we among whom Christ dwelt have received grace, all we who saw his glory, as the only begotten Son of God*, v. 14. which sight is the sight of saving faith, not given *to all and every Son of Adam.* 14. And he dwelt personally in the flesh and nature of all *Adams Sons.* So is it said, 1 *Cor.* 12. 13. *For by one Spirit we are all baptized into one body, whether we be Jewes or Gentiles, whether we be bond or free, and have been all made to drink unto one Spirit* ἡ μεῖς πάντες. How can *Arminians* decourt from a spirituall communion, in both Sacraments; all *Jewes* and *Gentiles* in the visible body of Christ, except they restrict *all* πάντες, as we doe? And 2 *Cor.* 3. 18. *But we all with open face* ἡ μεῖς δὲ πάντες, *beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory, even as by*

by the Spirit of the Lord. Now *Paul* speaketh of all under the Gospel, and under the glorious ministration of the Spirit, opposite to the condition of the children of *Israel*, who were *under the Law, which was the ministration of death*, v. 6, 7, 8. *Whose minds are blinded, through the vaile that was, and yet is over the hearts of that stiffenecked people in reading of the Old Testament*, whereas this vail is taken away in Christ, and wee all under the Gospel have the Spirit and are free, *and see the glory of the Lord, and are changed into the same glory*, being in the Suburbs of Heaven; all of us having out faces shining with the rayes and beames of the glory of the Gospel, in the face of God, in a more glorious manner then the face of *Moses did shine when he came downe from the Mount, with a glory that was to be done away*, whereas this is eternall, *v.* 9, 10, 11, 12. compared with *v.* 17, 18. Now let *Arminians* speak, if they thinke all, and every one that heareth the Gospel are partakers of this vision of God in the Kingdome of Grace? And *Ephes* 4. Christ ascending on high gifted his Church with a Ministery, *v.* 13. *Till* we all *come in the unitie of the faith, and of the knowledge of the Son of God into a perfect man, unto the measure of the stature of the fulnes of Christ.* When we to decline the absolute *universality of the redemption of all and every one*, doe say, *We all, and he tasted death for all men*, and *Christ gave himselfe a ransome for all. All* must be restricted according to the Scope, the antecedent and consequent of the Text, we cannot be heard. Master *Moore* saith, we make the *Holy Ghost to speake untruth*, because we expound, *all men*, to be *few men*, yet must they either use the same restriction, and acknowledge an universality of converted and saved men, and so expound, *All, to be few*, as we doe, or they can no more decline the *universall salvation of all, and every one*, then we can decline the *Catholike redemption of all, and every one.* So they must say, that the number of the perfected Saints, that attaine *to the fulnesse of grace and glory, and to a perfect man in Christ*, is equall to that visible body, the *Church*, gifted with *Apostles, Evangelists, Prophets, and Pastors, and Teachers.* For all the like places *Arminians* expound of the body, of the whole body of the visible Church, externally called; now this is most absurd, that all and every one should bee saved, to whom

Apoſtles, and *Paſtors* were ſent to preach the Goſpel, then need force All muſt be reſtricted to the choſen flocke only. So *Luk.* 16. 16. *The kingdome of God is preached,* Καὶ πᾶς εἰς αὐτὴν βιάζεται, *and every man preſſeth violently to it.* The meaning is not, as Maſter *Denne* ſaith, that every one is preſſed by command, and Goſpell-exhortation to repent. For 1. from *John Baptiſts* time, all and every one heareth not the Goſpel, *Matth.* 10. 5. (2) *Matth.* 11. *ver.* 12. is clearely expounded by an Active verbe, theſe that take heaven violenly, ἁρπάζουσιν αὐτὴν, *take it by force*; but doe all, and every Sonne of *Adam*, take heaven by force? No, then there muſt be an *All*, and a Catholicke company of converted and ſaved perſons, by this conceit. And 1 *Theſſ.* 5. 5. *Yea, are all* πάντες ὑμεῖς *the children of light, and the children of the day; we are not of the night, nor of the darkneſſe*; theſe *All* that are called the *children of the day*, are oppoſed in the foregoing Verſes, to the *children of darkeneſſe, on whom the laſt day commeth ſuddenly*, as child-birth paines on a woman. 2. All theſe are the children of light, who are exhorted *to be ſober, not to ſleep*, Verſ. 6,7,8. *And whom God hath not appointed for wrath, but for ſalvation, by the meanes of our Lord Jeſus.* But theſe bee all the viſible *Church of Theſſalonica*; *Ergo*, there were no children of darkeneſſe among them, which is abſurd; and will be denyed by *Arminians*. When *Chriſt* ſpeaketh to the multitude, he ſaith, *Matth.* 25. 8. *All yee are brethren*: they muſt be brethren, by the new birth. Verſ. 8. *Call no man your Father on earth, &c.* Philip. 1. 7 *Yee are all partakers of my grace.* Now he ſpeaketh of theſe in whom *Chriſt* had begunne the good worke, *and would perfect it into the day of Chriſt*, Verſ. 6. Such the *Arminians* doe ſay, were all the viſible *Saints at Philippi*. Then by this, all and every one of them were converted, 1 *Cor.* 11. 4. *The head* παντὸς ἀνδρὸς, *of every man is Chriſt*, of every man without exception? No, theſe of whom *Chriſt* is head, theſe are his body, the *Church*, that have life from him, and are knit to him by the Spirit, and among themſelves by ſpirituall ligatures, *Epheſ.* 1. 22. 23. and *Chriſts fulneſſe*, *Epheſ.* 4. 16. *Col.* 1. 18. *Gen.* 21. 6. *All that heares ſhall laugh with me*; *Sarah* meaneth the laughter of faith; then muſt all that heare of *Sarahs* bearing of *Iſaak* in her old age, beleeve in *Chriſt*, as *Sarah* did? *Pſalm.* 65. 2. *O*

Denne *Drognet pag.* 96.

thou

thou that heareſt prayer, unto thee ſhall all fleſh come; a figure there muſt be in the word *fleſh*; and if there be no figure in the particle, כל then muſt *all fleſh*, and *all Adams Sonnes* put up prayers to *God*, contrary to experience, and to Scripture, *Pſalm.* 14. 4. *Pſal.* 53. 4. *Jer.* 10. 25. So *Pſal.* 72. 12. *All Nations,* כל גוים *ſhall ſerve him*, its meant of *Chriſt*, and in the letter cannot be true, if many refuſe him to be their King, *Pſalm.* 2. 9. 2. 3. *Luk.* 19. 14. *Pſal.* 110. 1. So is it ſaid, *Pſal.* 22. 27. *All the ends of the world ſhall remember, and turne to the Lord: and all the kindreds of the Nations ſhall worſhip before thee.* Now that he meaneth of ſpirituall turning to *God*, and of Repentance is cleare. Verſ. 18. *For the Kingdome is the Lords, and he is the Governour among the Nations.* Verſ. 13. *A ſeed ſhall ſerve him, it ſhall be counted to the Lord for a Generation.* Except there be a reſtriction of this (*All*) how will *Arminians* eſchew this, that all, and every man of the heathen, ſhall repent, and be a *holy ſeed*, devoted to the Lord, as his Righteous ones? For ſure the ſame expreſſion of *all Nations*, Eſai 40. 16. are taken for all and every one of mankinde. *Pſalm.* 66. 9. *All Nations, whom thou haſt made, ſhall come and worſhip before thee, O Lord, and ſhall glorifie thy name.* כל גוים Eſai. 66. 23. *And it ſhall come to paſſe, that from one new Moone to another, and from one Sabbath to another, ſhall all fleſh come to worſhip before me, ſaith the Lord.* Let *Arminians* ſpeake, if *all fleſh*, that commeth before *God, from Sabbath to Sabbath*, under the *New Teſtament* to worſhip, be as כל בשר large and comprehenſive as the ſame expreſſion, *Eſai* 40. 6. *All fleſh is graſſe.* Sure the latter comprehendeth all *Adams Sonnes*, without exception, even including infants; the former cannot beare ſo wide a ſenſe. So *Gen.* 12. 3. *In thee ſhall all the Families of the earth be bleſſed.* Gen. 22. 18. If the meaning be that, without any figure or exception, all and every family be bleſſed in *Chriſt*, then ſhall I inferre that, all the families of the earth, without exception, are juſtified by faith in *Chriſt*, *Gal.* 3. 10, 11, 12, 13. 14. And that the *Nations of the earth*, without exception, *are heires of the promiſe, have right to ſtrong conſolation, are fled for refuge to lay hold on the hope laid before them, and have anchored their hope up within the veile, whither the fore-runner Chriſt hath entred*; for

for of these *Nations* the Apostle expoundeth the promise, *Hebr.* 6. 13, 14, 15, 16, 17, 18, 19, 20. So *Esai* 27. 6. *Israel shall blossome and bud, and fill the face of the world with fruit*; then shall there bee none on earth, but the blossoming *Israel of God?* Rom. 11. 26. *And so all Israel shall be saved, as it is written, there shall come out of Sion a deliverer, &c.* These that *Paul* calleth *all Israel*, Esaiah 69. 20, 21. calleth *Jaakob and the seed, and the seeds seed.* Esaiah 59. 19. *So shall they feare the name of the Lord from the West, and his glory from the rising of the Sunne.* Mal. 1. 11. *For from the rising of the Sunne, even to the going downe of the same, my name shall be great among the Gentiles, and in every place, incense shall be offered unto my name, and a pure offering: for my name shall bee great among the heathen, saith the Lord of Hosts*; If *from the East to the West*, and in all places of the *Gentiles*, men feare the *name of the Lord*; then sure, the whole inhabitants of the *earth, between the rising of the Sunne to the going downe of the same*, must bee converted to *Christ*, and offer prayers, prayses, spirituall service to *Christ*, except some restriction be made, the *most part from the East to the West* are enemies to the Gospel; And how would *Arminians* triumph, if so much were said for universall Redemption, as here is said for universall Regeneration and Conversion of all, except we say there must be a figure, a *Senechdoche*, of *All*, for *many?* Or *Christs all*, and universalitie of converted ones must bee here meant? *Joh.* 1. 9. *That was the true light that inlighteneth every one that commeth into the world.* What? Even infants who *come into the world?* and all, and every one of *Adams Sonnes*; it cannot bee true, in any sense; except it be meant of the light of the *Gospel*, that yet never came to the halfe part of the world; For Vers. 10. *The world knew him not*, and Vers. 6. *There was a man sent from God, whose name was* John ver. 7. *the same came for a witnesse, to beare witnesse of the light, that all men through him might beleeve.* Can any divinity teach that *God* intended, that all and every mortall man should beleeve by him, that is, by the Ministery of *John*; the morning starre which was to fall, and disappeare, and shine no more at the rising of *Christ*, the Sunne of righteousnesse? 1 *Joh.* 2. 27. *Yee need not that any teach you, but the anointing that yee have received teacheth you all things.*

Why

Why should then fewer have the Spirit of holy unction in them, then the world for whom Christ is a propitiation, and all the visible Saints that *John* writeth unto? 1 *Joh.* 1, 2. & 2. 1. 2. & 4. 9. *God sent his onely begotten Sonne to the world, that we through him might live*; nor need we flee to that exposition ever and anone, that *Christ dyed for all*, that is, *all ranks of men*. For *All*, is put in Scripture ordinarily for many; as *Deut.* 1. 21. *Psal.* 71. 18. *Ier.* 15. 10. and 19. 9. and 20. 7. and 23. 30. and 49. 17. *Ezech.* 16. 27. *Exod.* 33. 10. *Col.* 1. 28. *Isai.* 61. 9. *Gen.* 41. 57. *Mark* 14. 4. *Joh.* 2. 26. *Acts* 17. 31. and 10. 38. *Mark.* 1. 37. 2 *Cor.* 3. 2. *Luke* 24. 47. and 4. 15. *Isai* 2. 2, 3. Otherwise I could say Christ died for no man, because the Scripture ascribeth an universality to the wicked, *Jer.* 6. 28. *c.* 9. 2. *Mic.* 1. 7. 1 *John* 2. 15, 16. and 1 *John* 5. 19.

All ordinarily is put for many in Scripture.

And surely that election and redemption, move both in the same spheare, and orbe of the free love of *God*, is cleare to me; from that place *Joh.* 3. 16. on which *Arminians* confide much, for *Gods* love to save mankinde, by the death of *Christ* is *the very love of election to glory*, of such certaine persons, as the *Lord* therefore gives grace to beleeve; because they are ordained to life eternall: so that the ὅσοι *as many*, and the number of beleevers, and of the chosen to life are equall. *Acts* 13. 48. *Joh.* 10. 26. *Rom.* 8. 29. 30.

1. That love cannot bee a generall, confused, antecedent, conditionall love, offered to all the world, on condition they beleeve; for that the Scripture freeth thousands of the sinne of unbeliefe of that love, if Christ come not to them, and speake not, *Joh.* 15. 22. and *Paul* saith *Rom.* 10. 14. *How shall they beleeve in him, of whom they have not heard?* Now the loved world, *Joh.* 3. 16. is obliged to beleeve.

2. That love that is the cause of *Christs* death, is *Joh.* 15. 13. the greatest love that is; it is such a giving love, whereby *Christ* gives his *Sonne*, that with him hee cannot but give his *Holy Spirit*, faith and salvation, *yea, and all things*, *Rom.* 8. 32. But the conditionall generall love is not the greatest love, for the Lord beareth not the greatest love to all and every man, nor gives he faith and salvation to all and every man; yea, the known and beleeved love of God in sending his Son to die for us is proper to the beleever, 1 *Joh.* 4. 16. 9, 10. We have known

The place John 3. 16. *discussed, that love is a particular love proper to the elect only.*

and beleeved the love God hath to us, *God is love, and he that dwelleth in love*, (its a noble Princely pallace to lodge in) *dwelleth in God, and God in him.* This cannot be said of the love that God beareth to the Reprobate, yea, and to the fallen Angels; for *Arminians* say that God loved them with such a love; but that love to Devils, is now dried up long agoe, and so that to *Pharaoh*, *Judas*, *Cain*, now in hell, but this love is gone; so dream they, that love in God is like summer brooks that go dry in time of drought; but the truth is, Gods generall love to *Arminians*, is a faint desire, and a wish that all and every one, men and Angels be saved, and a bestowing on them means, 1. Which the Lord knowes shall plunge them deeper in hell, and make their everlasting chaines heavier and more fiery; better he love them not. 2. Such meanes as can be demonstrated free will without God, or any determination or bowing to one hand, rather then to another, can, and may absolutely master and over-master equally to conversion, or obstinacy, or to finall rebellion, to salvation, or damnation, to make themselves free Princes and *Lords* of the book of life, and the writing pen of eternall Election, and Artists, causes, and masters of the decrees of Election, or Reprobation. For, 1. Let God doe what he can, or omnipotency, or sweetnesse of free grace, all that is possible, free will hath the free and absolute casting of the ballance to will, receive Christ, *open to the King of glory*, and be converted, or to the contrary. 2. In Election and Reprobation from eternity, (as *Arminians* in their last *Apology* goe no higher then time, *cœpta est in tempore electio, contra quam creditum est*, &c.) *God* doth no more in his generall decree for chusing of *Jacob* or *Peter*, then of *Pharaoh*, *Esau* or *Judas*; but chuseth all indefinitely who shall beleeve. But for the Assumption that *Peter*, *Iohn*, *Pharaoh*, *Judas*, *Esau*, beleeve, or not beleeve, the eternall decree of God does nothing, his means, Gospel, his inward grace (such grace as they can grant) doe no more, nor can doe any more to determine the will to either side, to beleeving, or not beleeving; then he can work contradictions, or make free will, and free obedience to be no free will, and no obedience, for its repugnant (say they) to the nature of free-will that it should be determined by God; And obedience, such as is required of us now who are under commandements, threatnings, promises, were no obedience at all, for if the Lord should

What the love of God is.

Arminian *election faint and weak for the salvation of one more then another.*

should determine the will (say they) and therefore Gods last decree of chusing those to life, whom he foresees shall expire in faith, and persevere to the end, and of rejecting such, as he foresees shall goe on, in finall obstinacy against the *Gospel*, is not any Scripturall decree of Election or Reprobation, nor hath God any liberty in this, to chuse this man, not this man, but all men chuse God, and are foreseen finally to beleeve, or not beleeve, before, and without any free decree of God; so that the number of chosen *Angels* or *men* is in the power of the creatures free will; not in the liberty of the *former of all things*; so as we chuse God, but God chuseth not us. But 2. So none are within the compasse of Election or Reprobation, but such as hear the Gospel; and so all the Heathen are saved or damned by chance, or without any will or decree of God, or they must be neither capable of salvation, nor damnation, contrary to Scripture and experience, for terrible judgements temporall, and great externall favours befall *Indians*, *Americans*, and such as never heard of Christ, and not without the counsell of Gods will, if there be a providence that rules the world. 2. God doth nothing in the Election of *Peter*, more then of *Iudas*; nor can grace and mercy have place in the chusing of the one, rather then the other; but as free will is foreseen to play the game ill, or well, so goe the eternall decrees of Election and Reprobation, and there can be no such thing as that grace and the free pleasure of God, *who hath mercy on whom he will*, or because he will, *and hardens whom he will*, can have any place here.

4. The Scripture no where speakes of any love of *God* in *Christ* to man, but such as is efficacious in saving; any other love is lip-love, not reall; and so to alledge this one place, without authoritie of the Word, is *petitio principii*, a begging of the question; for the *love Ezech.* 16.8. Called *the time of loves*, was such as saved, all that were to be saved, amongst the people of God; and cannot be understood of such a love as God did bear to the *Heathen*, and the *Cannanits*, for it seperates them from all the world: so *Deut.* 7.7. *Psal.* 146.19.20. *Isai.* 51.1,2,3. *Isai.* 52.3,4. *Psal.* 132.13. *Psal.* 135.4. *Zech.* 3.2. 1 *King.* 11.13. 2 *Chron.* 6.6. *Isai.* 41.8,9. *Deut.* 14.2. *Isai.* 43.20. *Dan.* 11.15. 1 *Chron.* 16.13. *Ezech.* 20.5. *Act.* 13.17. Yee shall not finde that the love of *God* in *Christ* can consist

Gods love in Christ, efficacious.

with *Reprobation*, or *Damnation*, in all the Scripture; but by the contrary, it is a love that Christ hath *to his wife, in giving himselfe for her; sanctifying, washing and presenting her, without spot or wrinkle before God*, and a husband-love, *Ephes.* 5. 25,26. *a love saving, by the washing of Regeneration, and renewing of the Holy Ghost* Titus 3. 4,5,6. *a great love, quickning us together with Christ, saving us by grace, raising us up, and making us sit together with Jesus Christ, in heavenly places.* Ephes. 2.4,5. a love causing *washing of us, and advancing us to bee Kings and Priests to God*, Revel. 1.5,6. a *love* to *Paul* in particular, and working life in *Paul*, Gal. 2.20. *I live no more, but Christ liveth in mee, and the life which I now live in the flesh; I live by the faith of the Sonne of God, who loved mee, and gave himselfe for me.* It is the *love of God our Father, who hath loved us, and hath given us everlasting consolation, and good hope through grace.* 2 Thes. 2. 16. *an everlasting love.* Jer. 31. 3. *a love before the foundation of the world*, Ephes. 1.3,4, *before we doe good or evill, Rom.* 9.11. Not a love that fals to nothing; by a consequent act of hatred, nor a love to which the hatred of reprobation may succeed every hour, and out of which wee may bee decourted; a love that puts the honour of sonnes on us, 1 *Joh.* 3. 1. It is a saving and a pittying love *Isai.* 63. 9. *a love which the Lord rests in, Zeph.* 3.17. *a love continuing to the end*, Joh. 13. 1. *a love that makes us more then conquerors. Rom.* 8. 37. It is a separating love that differenceth the loved of God, from all others, *Psal.* 87.2. *Psal.* 1,6.8. otherwise all the world, should in regard of this *generall, and antecedent, and conditionall love of God*, bee so the beloved of God; as Christ in the song of *Solomon*, esteemeth the Spouse his love, his welbeloved: Its a love better then life, *Psal.* 63. 3. and the dowrie Christ bestoweth on his spouse, *Hos.* 2. 19. now the Scripture no where speaketh of that conditionall love, which the *Lord* beareth to Heathens, Reprobates, and to all *Men* and *Angels.*

All redeemed from wrath to come, are redeemed from all iniquitie and this present evill world.

5. Such as the *Lord* so loved, as hee hath redeemed them from perishing, he hath redeemed them from sinne and *Gentilisme*; to wit, from this present *evill world, Gal.* 1. 4. yea, the blood of the Lambe, *unspoted, and undefiled, hath bought them from their vaine conversation, received by tradition, from their fathers*, 1 *Pet.* 1.18. yea, *from fornication, that they should*

bee

bee members of Christ, temples of the Holy Ghost, 1 Cor. 6. 20. yea, *Christ bare their sinnes in his owne body on the tree,* that they should *live to righteousnesse.* Now all and every one of mankinde, *Heathen* and *Turks,* are not thus bought with a price, and delivered from *idolatry, blasphemy,* killing of children to their god, from the world of *Gentilisme.* 1. They live in these sinnes, as serving God in them; the Gospel never forbade them any such sinnes, in regard they never heard the Gospel. 2 They cannot sinne on a new score, or a new reckning; these being to them, no sinnes against the Gospel; but against the law written in their heart. 3. There is a price then given: for all the reprobate *vice reproborum,* it is as good as they had payed the price to redeeme them from sinne, and unbelicfe; yea, from finall impenitencie against the Gospel: If this bee a sinne, as it is the sinne of sinnes, Christ must beare it on the tree, 1 *Pet.* 1. 24. *The lambe of God must take it away. Ioh.* 1. 29. Except it were possible finall unbelicfe were pardonable without shedding of blood. *Heb.* 10. Now here the ransome payed, but the captive is never delivered, for the *reprobate die in their sinnes Ioh.* 8. 21. There bee some say, there *is a ransome given for these Gospel-sinnes of the reprobate, conditionally, so they beleeve.*

Answ. That is, they are freed from finall impenitencie, so they bee freed from finall impenitencie: is this a wise bargain? 2. Where is there in all the Word, a warrant that Christ layd downe his life for his sheep conditionally; so he foresaw they would be his sheep; so they would beleeve and repent? Now this hee could not doe: for *Christ* out of deliberation, and his Fathers *eternall* counsell, absolutely, *gratis,* freely died for these; he died not for those, that he foresaw would never fulfill the condition, *nunquam ponit â conditione, nunquam ponitur conditionatum.*

6. Christ bought by his blood of the eternall Covenant, all the Jewels of the Covenant, all *things that belong to life and godlinesse, and all spirituall blessings,* 2 Pet. 1. 3. Ephes. 1. 3. *A new heart and a new Spirit,* Ezech. 36. 26. Jer. 31. 33, 34, 35, 36. Ezek. 11, 19, 20. He bought all that God giveth to us, then he must have purchased *faith, Phil.* 1. 29. *Joh.* 6. 29. and if he was made *a Prince to give repentance and remission,* then to give faith, for it is a grace above nature, and out of this

Christ purchased faith to us by his death

fountain, *we have grace for grace, Ioh.* 1.14. Now this is not given to all men.

All graces in Christ are peculiar to the elect only, how can then Redemption be universall?

7. All these graces are particular, 1. Election to glory is particular, *Few are chosen*, Mat. 22. 14. Joh. 10.26. 29. Ephes. 1. 4. Rom. 9. 11. The promise is particular to *the sons of the promise*, Rom. 9. 8, 9. *made to Christ, and his seed only*, Gal. 3. 16, 17, 18. Gal. 4. 22, 23, &c. the calling particular, *Isai.* 55. 1, 2. *Matth.* 11. 27, 28. *Acts* 2. 39. the Covenant particular, and takes in only the *House of Judah*, the elect and such as cannot fall away, *Ier.* 31. 34, 35, &c. and 32. 39, 40. *Isai.* 54. 10. and 59. 19, 20. *The surety of the Covenant, Christ*, Heb. 7. 22. promised to be King over the House of *David*, over his people only; the intention of God particular to a foreknown people only, *Rom.* 11. 1. The circumference and extent of Grace then cannot be so wide, as to take in all, nor can Redemption be universall, because conditionall. For 1. *Arminians* make Election conditionall, but they deny it in words to be universall; further glorification is conditionall, justification conditionall, upon condition of Faith, but because the condition never is, *all men have not faith*; therefore glorification and justification is particular, and redemption on the same ground must be particular; none are actually redeemed but the beleevers, so as glorification actuall (the decree of glorifying is another thing, and absolute) and Election to glory are commensurable, the one not larger then the other, *Rom.* 8. 29, 30. how can Redemption, which is a mid-linke between both, be of a wider Sphear to take in all? for 1 *Thes.* 5. 9. Gods counsell set us on Christ as Redeemer, and gives us to Christ.

8. These two (Christ redeemeth all) and (Christ intendeth to redeem all) are most different: Now Gods intention to redeem all if they beleeve, suspendeth either redemption, or the intention of God to redeem: If the former be said, redemption of all, is no Redemption, except all beleeve, but all doe not beleeve: If the latter, God must wave and hang by his intention in millions of soules, and cannot fixe his foot to be peremptory in his intentions except they beleeve, and he seeth they shall never beleeve, *for he knoweth what is in man, and beholdeth the thoughts afar off.*

Yea, as I said elsewhere, if we speak properly in reference to God

God, the very promises of the Gospel are not conditionall; because both the condition, and the thing that falls under the condition, depend on his owne absolute will, and free gift; if a father promise to his child an inheritance upon condition the child pay him ten thousand crowns, and the Father only do give, and can give the child these ten thousand crownes; we cannot say, this is a bargain between the father and the son, that leans upon conditions, especially if we suppose, as the case is between God and the creature, that this father can and doth indeclinably determine the will of his son to consent, and to give back againe to his father this sum of money, and to consent to the bargain; there is here no condition relating to the father, but he does all freely. Beleeving is a condition, and life eternall is *conditionatum*, a thing that falleth under promise, but both depend upon the absolute, free and irresistible will of the Lord; as there is no condition here properly so called, either laid upon the will, or limiting the externall action of God.

The promises of the Gospel not properly conditionall in relation to God.

9. Hence the promises of the Gospel are indefinite, not universall, and in the Lords purpose and intention made with the Elect onely, not with the Reprobate at all, for when God saith, if *Iudas, Cain, Pharaoh, beleeve they shall be saved*, the Lords purpose being to deny to them the grace of beleeving, without which it is unpossible they can beleeve, the promise in Gods purpose is not made with them: He that so willeth what he promiseth upon a condition, which he that so willeth, only can doe and work, and yet will not do or work the condition; he doth indeed not will to the party, what is so promised, if *John* send *Peter* to work in his garden upon condition, that if he worke, he shall give him a talent a day, and in the mean while *John* onely can give to *Peter* strength of legs, and armes, and body to work, can determine his consent to the work, and yet refuse to give strength, and to win his consent to the work; Sure he never willed either to give him a talent for his work, nor intended hee should work at all. Hence I argue, it is against the wisedome of God to intend and will that the Reprobate be redeemed, pardoned, saved, upon a condition, which he himself only can work by his grace, and absolutely and irresistibly will not work. Now in Scripture such a thing is argued not to bee done, because *the Scripture must be fulfilled*; and the decree of God and his will fulfilled, as Christs bones upon this ground, could

That is never done is not Gods will simply.

could not be broken, and such a thing is done that the Scripture, and so the will and decree of God might be fulfilled, so that which is never done, is simply Gods will it shall never be done; that which is done is simply Gods will it must be; I mean either his permissive or approving will; and the will of God revealing, what is the duty of Reprobates though it never be done, argues it was not simply the will of God; hence that *voluntas signi*, in which God reveales what is our dutie, and what we ought to doe; not what is his decree, or what he either wil, or ought to doe, is not Gods will properly, but by a figure only, for commands, and promises, and threatnings revealed, argue not the will and purpose, decree or intention of God, which are properly his will.

The revealed will of God called voluntas signi, is not simply Gods will, but onely so called by a figure.

10. It is against the wisedome of God to intend the actuall Redemption and salvation of all, and every one, and not to will, nor work such conditions, which onely he himself can work, and are in his power only, and without the which the creature cannot be redeemed and saved, but he neither will, nor doth work faith in all; then he never intended the actuall redemption and salvation of all and every one.

Hence what ever wanton and lascivious reason can object against absolute Reprobation, the absolute Redemption of some few, a particular attonement of some few, equally fighteth with the opinion of adversaries, as against ours, they say;

1. *God* intends the eternall destruction of the innocent sinlesse and greatest part of mankind.

2. *Mercie, bowels of compassion, by your particular, absolute Redemption is extended to few; and all the rest of the lost world, left to sincke eternally, notwithstanding of the infinite and boundlesse love and man-kindnesse of God.* Its answered, these fall with equall strength of wanton reason, upon conditionall and universall Redemption, or *Gods* conditionall and universall will to save all, and every one; for say that a father did foresee, if he beget twenty sonnes, that eighteen of them shall be cast in a river of fire, to be burnt quick, where they shall bee tormented ten thousand yeares, ever dying, and not able to finde death, to end their miseries, and that they may be Kings in great riches and honour, upon a condition of such and such a carriage of them in their education, and young yeares, which this father can easily worke with one word; yet hee willingly begets

What can, in shadow of vain reason, be objected against absolute election, and reprobation, and particular redemption, fall with equal strength, upon conditionall, & universall election and redemption.

begets these children, hee can worke such a condition in them, as they may all be kings, yet deliberatly this he will not doe, but acts so upon the will of these children, as he knowes indeclinably the greatest part of them all shall be tormented for ten thousand yeares in this extreme fire. Who can say, 1. that this father, *quantum in se*, as farre as he can, hath redeemed all, and every one of his children from ten thousand yeares paine? Who can say, this father intended and willed the life and honour of these eighteene children, when as hee might with no paine to himselfe, most easily have wrought the condition in them, which he wrought in others, and would not? Hence, if there must bee a mystery in the Gospel, and the Lords waies and thoughts must be *above ours, as farre as the heaven is above the earth*, if the Lord did foresee the greatest part of mankind, and many legions of *Angels* should be cast in chaines of darkenesse, and in a lake of fire and brimstone for ever and ever. 1. Vaine reason would say, why did hee create them? if hee fore-saw their misery would bee so deplorable; and how can he earnestly and ardently, with prayers, obtestations, wishes, threatnings, precepts, promises, desire their eternall salvation? 2. If he could have hindred them to sinne (as no question he could) without hurting *Adams* freewill, and without strangling the nature of free obedience, in reference to threatning of ill, and promising of good, and life, as wee see all *Angels*, being equally under one law, he kept some from sinne, of free grace, and permitted others to fall in eternall misery; if he could have hindered them to sinne, how created he them, and gave them a law, which he saw, they would violate, and make themselves eternally miserable? 3. When the same *Gospel* was preached to some, yea, and to a huge multitude within the visible *Church*, if the *Lord* willed all and every one to be saved, and gave his Sonne to redeeme all and every one; was there not an eternall and absolute will most unlike and disparous to some, beside others, when as he tooke a way of working with the *Gospel*, preached on some, which hee saw would eternally, indeclinably, and inevitably save them, and a contrary way of working with others, which hee foresaw would be fruitlesse, ineffectuall, and null, and tend to their sadder condemnation; now can he will both the redemption and salvation of these that he moveth ineffectually to obey, and

also efficaciously to obey? *Corvinus* saith in this, *He willeth all*, ex æquo, *equally to be saved, in regard of his affection, and will to all*; *but he willeth not all equally to be saved*, ex parte boni voliti, *in regard of the thing willed*; *for he willeth the Gospel to be preached to some, and of these that heare the Gospel he gives more grace*; *yea more grace* actu secundo, *efficaciously effectuall, and denies both to other Nations and people, and with this distinction, he willeth, and willeth not*; *equally*, ex æquo, *the salvation of all*. But this is *Petitio principii*, the disparitie of favours bestowed on persons and Nations, doe argue in *Scripture* disparitie of good-wills in the Lord; as because *God* sent his *Law and Testimonies to Israel and Jaakob, and dealt not so with every nation*, Psal. 147. 19, 20. Every Page almost in the old Testament, and the Lords Spirit, and all Divines argue, that the Lord chose *Israel*, and loved them and saved them, and with a higher and more peculiar love, as his chosen people, then he loved all the *Nations*, *Deut.* 7. 7. *Psal.* 132. 12. 13. 14. *Psal.* 135. 3, 4. Because he bestowed on them the meanes of salvation; his *Law and his Testimonies* which he denyed to the *Nations*, then the *Nations* were not his beloved and chosen ones.

10. That will of *God*, called *voluntas signi*, the revealed will of *God*, that precepts, promises, and threatnings hold forth, doe not expresse to us the decree, intention and purpose of *God*, that he willeth the thing commanded to be, but onely that hee approves of the thing commanded, as just and good, whether it be, or be not, what ever the event bee: then *Gods* revealed will is no more formally, but his approbation of the morall goodnesse and obedience, of elect and reprobate, whether they obey, or not.

11. These that *Christ* offered his body for, as a Priest, for these as a Priest he intercedes and prayes; for these two cannot be separated; but he *prayes not for all*, not *for the world*, *Joh.* 17. 9. *I pray for them, I pray not for the world.*

12. These for whom *Christ* is a Priest to offer his body, for them, he is a *King* to make them Kings, and to save them, and a *Prophet* to teach them; but he is not *King* and *Prophet* to any but to his people, kingdome, conquest, disciples, seed, children, subjects.

13. These that *Christ* dyed for cannot be condemned, *Rom.* 8. 33.

8. 33, 34. but are chosen, and cannot be impeached; but the reprobate can be condemned and impeached.

14. Those whom *God* wills to save, and whom he redeemed, to these hee willed the meanes of salvation; but he wills not the meanes, nor that the *Gospel* bee preached to the *Gentiles*, *Matth.* 10. 5. Nor to *Asia*, nor *Bithynia*, Acts 16. 6, 7.

15. All that Christ dyed for, are justified and reconciled by his death, and shall much more be *saved by his life*, Rom. 5. 9. 1 *Joh.* 1. 7. And God requireth not one debt twice; if *Christ* sustained the person of all the elected, as hee dyed for his friends, *Joh.* 15. 13. for his *Sheep*, *Joh.* 10. 11. *For his Church*, Ephes. 5. 25. *For many*, *Mat.* 20. 28. *For his enemies*, *Rom.* 5. 10. *For the ungodly, and unjust*, 1 *Pet.* 3. 18 *For his brethren*, *Hebr.* 2. 1 *Joh.* 3. 16. and not for their good onely, so as they might all and every one have perished eternally, that *Christ* dyed for; then cannot they dye eternally, for then Christ should first have payed their debt, and they must pay for that debt over againe, eternally in hell; then might *Christ* be a Redeemer, a King, a Priest, a Husband, a Saviour, and head, and have no ransomed ones, no subjects, no *Israel* that he interceds for, and offers his soule, no Spouse, no saved people, no members, no Church.

Artic. 4. *Places of Scripture seeming to favour universall attonement, vindicated.*

For the fourth particular, and the clearing of places alledged; We are 1. to consider if the place *John* 3. 16. prove any thing against us. 2. If all men, and all the world that are said to be redeemed, be concludent against us. 3. There be some particular places to be considered.

1. The word κόσμος, *World*, must bee a figurative speach, the whole for the part, otherwise in its latitude it comprehends the Angels, *Acts* 17. 24. *Rom.* 3. 6. 1 *Cor.* 6. 2. *Rom.* 1. 20. *Joh.* 17. 5. Now its certaine, God hath not so loved *Angels*, good and bad, that he hath given his onely begotten Sonne for them, *Hebr.* 2. 16. therefore it must sometime signifie, a great part of the world; as *John* 12. 19. *The world goes after him.* 1 *Joh.* 5. 19. *The whole world lyes in evill*; The Adversary yeeldeth, that the (*world*) here, is not all, and every one of mankind, without exception. I deny not but it signifieth so, *Rom.*

3. 13. *That all the world may become guilty before God.* But the *Arminians* take on them a hard taske, *duram proviciam*; to prove that it is so taken here. For 1. the word *ὅτω, God so loved the world,* is the highest love that ever was, above *Gods* love to the *Angels*, *Heb.* 2. 16. So *God* must carry the most superlative love; that is, then which there is none greater, *John* 15. 13. Such a love as is manifested to us, to the beloved *John the Apostle*, and all the Saints, 1 *Joh.* 4 9. to *Cain*, *Judas*, and all the heathen; and *God* love giving his Sonne, differenceth men from Angels, but not one man from another; the contrary of which *Paul* saith, *Gal.* 2. 20 and must *Paul* say no more? *Who loved me, and gave himselfe for me*, then *Judas*, *Pharaoh*, all the lost heathen, who never heard of *Christ*, can, and may say? beleeve it who will, it sounds not like Christs love.

The place, Joh 3. 16. favours not universall Redemption.

2. They have two sorts of love in *Christs* dying for men, to make out two Redemptions, one generall, one potentiall, or halfe a Redemption; where life is purchased, never applyed, standing with the eternall destruction of the greatest part of mankind; another speciall, in which men are Redeemed from sinne, preached to few, applyed to farre fewer.

3. Two Reconciliations; two non-imputations of sinne; one 2 *Cor* 5. another *Rom.* 4. and so two justifications; one *Rom* 5. and two blessednesses, and two salvations, or deliveries from wrath, and the curse of the Law.

4. This giving love, with which *God* must give all other things, faith, the Gospel, *Rom.* 8. 32. must bee bestowed on heathen that never heard such a thing.

5. *God* by this must intend life eternall, as an end to all the heathen; Faith as a meane, which are clearely intended to this loved world; and yet *God* forbids *Paul* and his *Apostles* to preach the word of faith to them, *Acts* 16. 6, 7. *Math.* 10. 5. and contrives businesses so, that the hearing of the word of faith, and of this highest love, and rarest gift, and given Redeemer, shall be simply unpossible to them.

The loved world cannot mean all and every individuall person of the world.

6. Therefore better by the (*World*) understand the elect of *Jewes* and *Gentiles*, opposed every where in the *New Testament*, to the narrow Church of *Judea*; the Gospel-world, the *Messiahs-world*, larger then the little *world* of *Moses*; yea, *all Nations*, Math. 28. 19. *Every creature*, that is most of all

all the *Nations*, Mark. 16. 15. *all the world*, the hearing *world*, almost all the Nations *Colloss.* 1. 6. sure not every individuall person; as they would have this loved *world* to include.

Ob. *But* πας *that every one that beleeves &c. these words, limit, and draw narrow the world, and so divides it in beleevers, and not beleevers, and by your exposition, some of the elect world beleeves, and are saved; some beleeves not, and perishes, which is absurd; therefore the (world) must bee comprehensive of all, elect, and reprobate.*

Answ. 1. I shall deny that πας *whosoever*, is here a distributive or dividing particle: If hee had said ὁστις or ὡς as *Gal.* 5. 4. 1 *Cor.* 11. 27. There had been some colour for this; but I deny that πᾶς *or* πάντες *all* must bee restrictive here, more then. 2 *Thess.* 2. 11. 12. *God gave them over to the efficacie of error to beleeve a lie, that* ἵνα πάντες *that all those might bee damned, that beleeve not the truth; but have pleasure in unrighteousnesse.* It follows not that πάντες here, that *all or who ever beleeve not the truth*; should bee fewer in number then those that are given over to the efficacie of error: yea, the number of the one and the other is equall, so *Ioh.* 5. 22. *The Father judgeth no man, but hath committed all judgement to the Sonne.* vers. 23. ἵνα πάντες *that all men should honour the Sonne, as they honour the Father who sent him.* I see no ground to say, that some may honour the Father, and bee raised from the dead and quickened, as *ver.* 21. who *doe not honour the Sonne.* And therefore it ought not to bee translated, *God so loved the world*, &c. *That whosoever beleeves should not perish*; *but farre more agreeably to the originall*, God so loved the world, *that every one beleeving should not perish*: as in multitude of places it is translated, *unusquisque, non quicunque*; and therefore faith is not set downe here so much *ad modum conditionis*, as *ad modum medij*, as a condition, as a meanes to bring this loved world to glory: as if yee would say, hee so loveth letters, as all learned are dear to him; so God so loved his chosen world, that he gave his Sonne to die for them, (now this love is eternall) that all these beleeving in their own time, might never bee lost, but have eternall life. Nor can *Arminians* take the word (*world*) for all and every one of mankinde, for they exclude all infants dying so, as uncapable of faith; and they say these words containe *Gods* speciall decree of election,

Whosoever, or every one πας *holdeth not forth a distribution ever.*

See Amesius in his Anti-synodals.

and reprobation; to wit, *Ioh.* 3. 16. *God* decreed to save all that beleeve, and *God* decreed all that beleeve not should perish. Now from Election, and Reprobation, they exclude all the *Heathen*, and all their infants, and all infants whatsoever, and such as never heard the *Gospel*: so I feare they make as narrow a *world* here; as wee doe, let them see to it: Whereas *Arminians* say that the word *world*, never signifieth in Scripture the elect *onely*; what then? Let mee answer. 1. Their *world* of elect and reprobate, excluding the best part of mankinde, all infants, all that never heard the Gospel; sure is not in the Scripture, nor speaks it of such a *world*. 2. This is a begging of the question, for *Ioh.* 1. 29. The World whose sins the Lambe of God takes away; the Reconciled *world* to *whom the Lord imputes no sinne* μὴ λογιζόμενος ἀυτοῖς τα παραπτώματα αὐτῶν, its the same word that is ascribed to *Abrahams* beleeving, *Rom.* 4. 3. *vers.* 4. 5. And that *David* speakes of *Psal.* 32. 2. *Rom.* 4. 6. *The imputing of righteousnesse*, and of *Faith to righteousnesse*; that in which blessednesse coming through Christ consisteth, *Rom.* 4. 8, 9, 10, 11. This *world* is the onely beleeving elect *world*, the *loved world* Joh. 3. 16. the *world saved*, *vers.* 17. the world of which *Christ is Saviour*, *Ioh.* 4. 42. the *world* that *Christ* giveth his life unto, *Ioh.* 6. 33. and for whose life, *he giveth his life*, *v.* 55. the *world* of which *Abraham*; but much more, *Christ* is heire, *Rom.* 4. 13. The reconciled *world*, occasioned by the *Iews* falling off Christ, *Rom.* 11. 15. all these are the elect beleeving, and Redeemed world, this they can never disprove.

One elect world ure Script.

The other ground of our answer to all the places on the contrary, is that the word כל, and πᾶς; *Christ* died for *all*: doth never signifie all and every one of mankinde, by neither Scripture, nor the doctrine of adversaries: But is as all Divines say, to be expounded according to the subject in hand, *secundum materiam subjstratam.*

The 1. rule for expounding the particle all

Hence our 1. Rule, *All*; often signifieth, the most part, *Marke* 1. 64. πάντες *they all condemned him to bee guilty of death* ὅλον, the *whole counsell*, *Matth.* 26. 59. yet *Joseph* of *Arimathea*, consented not to his death, *Luke* 23. 51. and the flood *destroyed* ἅπαντας *them all Luke* 17. 27. yet eight persons were saved; so *all Judah*, *Jer.* 13. 19. כל יהודה *was carried into captivity*,

captivity, כל *All* is often the same with many, *all the sheep of Kedar shall be gathered to thee,* כל that is *many,* and *Gen.* 41. וכל *and all the land came to Egypt, when the matter* beares a clear exception, and other Scriptures expound it; then sure Christs dying for all, must bee expounded for his *giving himselfe a ransome for many.* Matth. 20. 28. compared with 1. *Tim.* 2. 6. ἀντιλύτρον ὑπὲρ πάντων is here, and there λύτρον ἀντι πολλων, So the *Law* saith *all doe that which the most part doe; mens will doth not limit what God speaks,* but let the text it selfe be diligently considered, *Exod.* 9. 6. *All the cattle of Egypt died,* that was in the field. Christ gave himselfe a ransome for *all,* capable of a ransome; *Arminians* say that the finally obduted, those that sinne against the *Holy Ghost,* and infants of Heathen, or any dying infants, cannot bee ransomed by Christ, *Exod.* 32. 26. *All the sonnes of Levi came to Moses*; not all without exception. Many adhered to *Aaron* in his idolatry, *v.* 29. *Deut.* 33. 9. so *Matt.* 3. 5. *Then went out to him Jerusalem, and all Judea, and all the countrey near to Jordan.* Now this signification being applyed to our use, Christ *giving himselfe a ransome for all men,* his dying for all, can bee no larger then the saving of all, the beleeving of all flesh, and the blessing of all nations in Christ; but *Gen.* 18. 18. all in him כל גוי *all the nations of the earth shall be blessed* Gen. 22. 18. *In thy seed shall all the nations of the earth bee blessed,* the whole *world* that *John* saith *Christ* is a propitiation for, 1 *Joh.* 2. 1. cannot be larger then this; now this cannot carry any tollerable sense, that all and every man of the Nations are actually blessed in Christ, more then all and every one are redeemed, reconciled, received in favour, within the Covenant of Grace: And therefore *Arminians* have as good reason from כל and πανιες, all that are said to bee ransomed, are all actually saved; and hell shall bee empty and to no purpose, as to contend for a universall Redemption. As a wicked pamphlet printed of late saith, all the Creation of God, Men, and Angels are redeemed, and shall at length bee saved in Christ. Now we can undenyably prove, that all and every Nation, and all and every man descended of *Abraham,* are not blessed in Christ. (1.) *Rom.* 9. 7.

Omnes videntur facere (vel pati) quod facit major pars. *Pandect.* quod major.

Arminians have as good reason to say all, and every one are saved, and eternally glorified in Christ, as all and every one are Redeemed in him.

9. 7. *Because they that are the seed of Abraham, they are not all children, but in* Isaac *shall thy seed be called.* v. 8. *They which are the children of the flesh, are not the children of God, but the children of the promise are counted for the seed.* Now Christ hath a spirituall seed of a more narrow compasse, then all the *Nations of the earth.* Isaiah 53. 10. *He shall see his seed.* Christ marrieth not with the cursed seed, and many Nations such as for many Generations never heard of Christ, are under the Law and under a curse; but the *Nations* are blessed, and all Nations (say they) *quantum ad Deum*, in Gods intention, in the Covenant of Grace that God made with all the Nations, if they would embrace and receive Christ, but that they are not actually blessed, fully redeemed, and saved in Christ is their fault.

Ans. The Scripture expounds Scripture better then *Arminians*, and the Apostle *Hebr. 6.* resolveth us that All the Nations of the earth, *v.* 17. are the *heires of promise, those who have fled for refuge to lay hold on the hope set before them, who have anchored their soules by hope within the vail, and hath Jesus for their forerunner*, v. 17, 18, 19, 20. 2. He expounds the blessing of *Abraham* and of his seed, not of any conditionall and far-off intention of God, but of Gods actuall blessing of *Abraham* and his spirituall seed whom the Lord multiplied, *v.* 14. Nor was it ever fulfilled in all the Nations of the earth, they were never heires of the promise; our Exposition is made good, and by it the promise and oath of God fullfilled, and his Covenant accomplished; not by the *Arminian* glosse. 3. *Paul* expoundeth *Abrahams* seed, *Gal.* 3. 16. to be *Christ* and his seed, *Rom.* 11. 26. *So all Israel shall be saved.* This was the *Israel* to whom the Covenant by oath and promise was made. *For the Redeemer shall come out of Zion, and shall turne away ungodlinesse from Iacob.* 27. *For this is my covenant unto them, when I shall take away their sins.* Acts 4. 33. *Great grace was on them* all, yet not on *Ananias* and *Saphira* who were of that visible number, *Isai.* 40. 5. *And the glory of the Lord shall be revealed, and all flesh shall see it*, Psal. 86. 9. *All Nations whom thou hast made, shall come and worship before thee, and shall glorifie thy Name, O Lord:* That is expounded, *Isa.* 2. 1. *All Nations shall flow to the mountain of the Lords house.* What? All nations without exception? No, v. 2.

Many

Many people shall say, Come yee, and let us goe to the mountain of the Lords House, Hag. 2. 7. *And the desire of all Nations shall come*; did all Nations *quantum in se*, so farre as lay in them desire Christ? no such thing.

2. All skilled in the Mother languages, and all Divines say that the Particle *All* is taken *pro singulis generum, vel pro generibus singulorum*; all and every one of kinds, and for the kinds of all, though not absolutely excluding any kind.

1. The word *All* is, *in materiâ necessariâ*, in a necessary matter, taken for all, and every one. *God made all Nations of one blood,* Acts 17. 26. *He knowes the hearts of all men,* Acts 1. 24. Rom. 3. 12. *All have sinned,* Rom. 5. 12. 2 Cor. 5. 10. 1 Tim. 4. 10. Jam. 1. 5. Phil. 2. 10, 11.

2. *All* without exclusion of particular men, in a contingent matter is sometime so taken, *Matth.* 26. 33. *Though all be offended, Luke* 6. 26. *Rev.* 4. 26.

3. When *all* is spoken of Gods works for men, or in men, especially works of meer grace opposite to mens works: *All men*, then is not taken in the largest sense, as M. *Moor* imagines: So our Text; *I when I am lifted up from the earth, will draw all men to me*, cannot be meant of all men without exception. 1. Because its a clear restriction of calling of multitudes, under the *Messiahs* Kingdome after his death, and cannot but speak against an universall drawing in the times of the *Old Testament*. 2. Christ drawes not *all* to himself by the Gospel, because thousands hear not of him; not virtually, for we read of no calling or drawing of Christ, lifted up on the Crosse, and crucified by the works of Nature: So God blesseth all Nations, not all and every one; *God saveth all Israel, and turneth away iniquity from Jacob, and forgiveth the sins of Israel*; and God only saveth, and only pardoneth beleevers. But will Mr. *Moor* say, *God saveth and pardoneth all, and every man in Israel?*

Rule 3. There is hence a third Rule, that *many* is placed for *all the elect*, as *Matth.* 10. 28. *He gave himself a ransome for many.* Mark. 14. 14. *This is my blood of the New Testament, that is shed for many,* as Rom. 5. 15. *Through the offence of one, many were dead,* that is, all were dead: So the *sheep of Christ, Joh.* 10. 11. the *scattered sons* of God, *Joh.* 11. 52. *His peo-*

ple, Matth. 1. 21. *His brethren*, Hebr. 2. That he died, for, must be exclusive of those that are not his sheep, not his brethren, not his people, not the *Sons of God*. When there is mention of a singular priviledge bestowed on friends, whom Christ is to make friends, *Ioh.* 15. 13. though it be bestowed on them in regard of their present ill deserving, when they are *enemies*, Rom. 5. 10. *sinners*, 1 Tim. 1. 15. *unjust*, 1 Pet. 3. 18. *lost*, Luke 19. 10. As the necessity of the prerogative of redemption and ransome of free grace cleareth; As, *In thy seed shall all the Nations of the earth be blessed. Paul* expoundeth it exclusively *in thy seed only*, Gal. 3 16. So Deut. 10. 20. *Thou shalt fear the Lord thy God, and serve him.* Christ expoundeth it, *Luke* 4. 8. exclusively, *Thou shalt serve only the Lord*, because its the prerogative of God, to be worshipped, as its a prerogative of grace, to be the ransomed and redeemed of God, *Deut.* 21. 8. and 7. 8. *Exod.* 15. 15. *Luke* 1. 68. *Gal.* 3. 13. 1 *Pet*, 1. 18. *Revel.* 5. 9. and *Revel.* 14. 4. *Isai.* 1. 24. and 44. 23. and 35. 10. and 51. 10. *Jer.* 31. 11. and the manner of Christs dying in regard of application is *exclusive* by confession of party, and as is clear, *Luke* 2. 11. and 1. 68, 69, 70. *Luke* 2. 30, 31. *Heb.* 2. 17. *Rom.* 8. 34. *Revel.* 5. 9.

Rule 4. In the matter of our Redemption, especially in the New Testament, and prophecies of the Old of the same subject, Christ died for all *pro generibus singulorum*, for *men of all Nations, some of all kinds.* 1. Because God speakes so of our salvation, as *Ioel* 3. 28. which was fulfilled, *Acts* 2. 17. *And it shall come to passe in the last daies*, (saith God) *I will poure out my Spirit on all flesh*; that is, *people of all Nations*, as v. 9. *Parthians, and Medes and Elamites, and the dwellers in Mesopotamia, and Judea, Cappadocia*, &c. And of all Sexes, v. 17. *Sons and daughters.* Of all ages, *yong and old.* All conditions, *servants and handmaids.* Verse 5. *And there were dwelling at Jerusalem, Jewes, devout men, out of every Nation under heaven*; nor will this include all and every Nation without exception. *Erasmus* would aske of those that will not admit an Hyperbole in Scripture, if there were *English* and *Scots* there. *Ye tithe every herbe*, that is, Herbs of all kinds. *Luke* 11. 42. *Christ cured every disease*, Matth. 4. 23.

23. *Yee shall eat of every tree of the garden*, Gen. 2. 16.

כל *all his masters goods are in his hand* וכל-טוב Gen. 24. 10.

Now thus *God will have all to be saved*, and *Christ is the Mediator of all men*, 1 Tim. 2. which is not to be understood of all and every man, but of Kings and low men, and all conditions of men; the word πανλες is thrice used in the Text. 1. We are no where, but in this place only commanded to pray for all men, but if for the eternall salvation of all and every one without exception, is the doubt. You shall not finde a warrant in the Word to pray that all mankinde may be saved *absolutely*, for God hath revealed in his Word, that he hath decrees of Election and Reprobation of men. 2. And hath expressly forbidden to pray for *their salvation*, *that sinne to death*, 1 *John* 5. 16. And what Faith have we to pray for such; for the salvation of Magistrates in that notion only we may pray; for the peace of *Babylon*, and for peace of *Heathen Princes*, the Church being under them. 3. God will have all men to be saved, no other waies then *he will have all to come to the knowledge of the truth*, that is, of the Gospel. Now how he will have all men without exception *to come to the knowledge of the Gospel*, since this natural Antecedent and conditionall will to save all was in God toward the fallen *Angels* and the *Gentiles* in the time of the Old Testament, when the Law of God and his will touching salvation, through the *Messiah* to come was only revealed to the Jewes, *Deut.* 7. 7. *Psal.* 147. 19, 20. Let *Arminians* see, for sure the Gospel is not, and hath never been preached to all and every rationall creature, and to all men, yet he wills all men (by *Arminians* grounds) to come *to the knowledge of the Gospel*. Now we know not how God who hath this naturall will eternally in him, as they say, willeth the *heathens to come to the knowledge of the Gospel*, except he send Apostles with the miraculous gift of tongues, to them to preach in their language. 4. He instances in a specie of the *all* he spoke of v. 1. in Magistrates though Heathen. Thanksgiving here for all and every man must also be commanded as well as prayer, even for *Julian* and the greatest scourges and bloody Scorpions, that lay heaviest stripes on the back of the Church; Sure we have no faith to beleeve this in reference to their salvation.

The place 1 *Tim.* 2. God will have all men to be saved, He gave himselfe a ransome for all men, *discussed.*

The place 2. Pet. 3.9. The Lord will have none to perish, &c. opened.

5. *Paul* must here speak of the *Lords* effectuall will, whom he saveth, and will have to be saved, and to heare the Gospel, they must be saved. So the *Apostle*, 2 *Pet.* 3.9. (8.) *The Lord is long-suffering,* εἰς ἡμᾶς μὴ βουλόμενός τινὰς ἀπολέσθαι ἀλλὰ πάντας, to us, *willing none* (of us to whom he is long-suffering) *to perish, but will have all us, to whom hee extendeth this long-suffering, to come to repentance.* For he gives a reason why the day of judgement comes not so quickly, but is so delayed, that lustfull men scoffes at it; because *God* waites till all the elect be gathered in; they should perish, and should not come to the knowledge of the truth, if the *Lord* should hasten that day, as *Matth.* 24. *For the Elects sake, the ill daies are shortned*, not for the reprobate. So to this ransome, *Paul* vers. 7. is appointed *a Preacher of the Gentiles in faith and truth*; this must be the *Gentiles* that beleeve and come *to the knowledg of the truth*; nor did *Paul* beare this testimony to all, and every one of the *Gentiles*, yet *Arminians* say, *God* will have all and every one of *Jewes* and *Gentiles* saved and ransomed; as also he restricts the peaceable and godly life to the Church, taking in himselfe, ἵνα διάγωμεν, &c. *that we may lead, &c.*

Calvin. Comment. in loc. &c.

6. His reason; *There is one God*; so much as of all orders in the Christian Church, there is one God: the King and Magistrate, as touching his office hath not one *God*, and the poore another *God*, the *Jewes* have not one *God*, and these I preach to, the *Gentiles* vers. 7. another; the husband hath not one *God*, and the wife another: for these three orders, *Magistrats*, and these that are under them, *Jewes*, *Gentiles*, *Husband*, *Wives*, are in the Text; and if that poore argument of Master *Moores* had bloud or nerves, because *there is one God*; and because he names ἀνθρώπους, *Men*, therefore *God* will save all, and the Ransome must be as wide and spacious as the reason, *God is God to all, and every one, and all and every man is a man*; it may prove that these that blaspheme and sinne to death; these of *Bythinia*, and *Samaria*, and all the *Gentiles*, that the *Lord* wincked at, and did not invite to repentance, *Act.* 14. 17. they left off to be men; and *God* was not a God in relation to them, as to the worke of his hands; for sure God is not in covenant with all and every one of mankind, for thousands that are men, are without the covenant. I demand of this universall will of God, to save all and every one, and

the

the ranſome for all and every one, was it ever heard off, in one letter in the *Old Teſtament*, except, by prophecying what was to be under the *New?* Never. Now was there not one *God*, and one *Mediator*, in the *Old*, as in the *New?* And naturall and univerſall deſires and wils in God, to ſave men as men, and that God ſhould ſave men as *one God*, doe not riſe and fall in God; but ſure his will called his command, and revealed in the *Goſpel* is larger under the *Goſpel*, nor it was before the *Meſſiahs* time; otherwiſe God no otherwiſe willed all men to be ſaved, amongſt the *Jewes*, as their *God*, in covenant with them, then hee willed all the *Gentiles*, and every man of the *heathen* to be ſaved, which contradicts Old and New Teſtament broadly; for in the time of the Old Teſtament, *God* willed not, *Moab, Ammon, Tyre, Sidon, Philiſtims, Egyptians, to come to the knowledge of the truth, and Goſpel*, 2 *Sam.* 7. 23. *Deut.* 4. 34. *Pſalm.* 147. 19.

7. *God* no more wills all, and every man to be ſaved, and come to beleeve; ſo they will all, and every one beleeve; then he wills all and every one to bee damned; ſo they beleeve not and refuſe the Goſpel: the one will is as univerſall as the other.

8. It is no juſtice, that the ranſome ſhould be payd for all, and every one, and the captives remaine in priſon eternally; its againſt the law, *Exod.* 21. 30. *Exod.* 30. 12, 15. Yee the *Lords* Ranſomed, *Eſai* 35. 9, 10. *Muſt obtaine everlaſting joy in Sion.* Eſai. 51. 10, 11. *They ſhall obtaine joy and gladneſſe, and ſorrow and mourning ſhall flie away*; And *Hoſ.* 13. 14. 1 *Cor.* 15. 54. *They are ranſomed from the grave.* Let them find in all the Old or New Teſtament, any *ranſomed of the Lord, and ranſomed from the grave, caſt in outer darknes, where there is weeping and gnaſhing of teeth*; they are *redeemed from all iniquity, puriſied as a peculiar people*, Tit. 2. 14. 1 *Pet.* 1. 18. *Gal.* 1. 4. 1 *Pet.* 2. 24. *All the ranſomed are ſaved.*

9. This ranſome is to be teſtified *in due time*, or as 1 *Pet.* 1. 20, 21. *was manifeſt in theſe laſt laſt times*, δι' ὑμᾶς τὸς δι ἀυτὸ πιςευόντας; *For you* (the elect of God) *that beleeve by him.*

Rule 5. כל, or παντες, is undeniably expounded of *all that are ſaved only*, and is reſtrictive; ſuch a Phyſitian cured all the Citie; that is, no man is cured but by him. *Ex.* 28. 14. *Jethro* ſaith *Rule.* 5.

to *Moses*, *What is this that thou doest? thou sittest alone.* וכל-העם נצב *and all the people stand by thee, from morning till evening*, (for judgement:) the scope of *Jethro* is to condemne *Moses*, in wearing out his Spirit, and taking the burthen of judging all the people himself alone, *Num* 11.13. and his words beare not, that all the people without exception came for judgement, that had beene unpossible; but because there was then no other Judge, but *Moses*; the sense is cleare, all that were to be judged, they were to be judged by no other, but by *Moses* onely. *Revel.* 13. 8. *And all that dwell in the earth worshipped the beast*, that is, all seduced to Popish Idolatry, were seduced by the beastly Vicar of *Christ*, and his limbes. *Joh.* 11.48. *If we let him alone, all will beleeve in him*; that is, none will beleeve in us, nor follow us; and all seduced men, shall be seduced by him. *Joh.* 3.26. *Johns* disciples a little emulous, that *Christ* drew all the water from their Masters Mill; say, *Behold he baptizeth, and* παντες, *all men come to him*; that is, there be now no comers, nor followers of men, but such as follow this Jesus. That *Christ* in this sense should be the *Saviour* of all men, that he should have a negative voice in the salvation of *all*, that *all* the ransomed ones should come through his hands, is no other thing then *Peter* saith, *Act.* 4.11. *That there is no other Name under heaven, by which men may be saved, and none comes to the Father, but by him*, Joh. 14.6. then all that come to God, come by him only. *Christ* is the heire of blessings, and *in him all the kindreds of the earth are blessed*, *Act.* 3.25. but it follows as well all, and every mortal man, are glorified, as redeemed, by this Logick; *Out of his fulnesse, we All*, πανλες, *all that receive, doe receive from him*, Joh. 1.16.

Christ saves and redeemes all, because none are saved and redeemed but by him.

The common nature of man proves Christ to redeeme all, and every one.

Upon this is grounded the common nature of all that *Christ* assumed, that no man should be saved, but by a man. Hence (say *Arminians*) *Looke how far the nature of man extendes the ransome extendeth as farre: But* (saith Master *Moore*) *the nature is common to* Adams *Sonnes, all, and every one, as* Men *contra-distinguished from* Angels, *Hebr.* 2 9,16. But there is a wide difference between the fitnesse and aptitude that man should dye for man, not an *Angel* for a man, and the intention and good will of God, that *Christ* should either take on him the nature of man to die for mankind, rather then for *Angel-kind*, *Heb* 2,16. And why he should dye for this man, *Peter*, or

Universality of free grace, c. p. 12. pag 63, 64, 65.

John,

John, not that man *Pharaoh* or *Judas*; the reason of the former was the infinite wisdome of *God*, seeing a congruity of justice in it, that the nature that sinnes should suffer for sinne. Whether *Christ* having a soule of a spirituall nature as *Angels*, might have fitly beene a suffering *Saviour* for them, (which may be thought possible) is another question. But the reason of the other is onely the grace of God, who could give a hire, or a price to *Christ*, to move him to die for you, and effectually, and savingly, by gifting you with faith, and not for another? All the *Jesuits*, *Arminians*, *Papists*, *Socinians*, for their selves if provoked, shall not answer, except there bee a Fountaine-will, that solveth all, touching *Men and Angels, Hee hath mercy on whom he will, and hardens whom he will*: and *who hath given to him first, and it shall be recompenced?* And with as good reason; Because *Christ* is glorifyed at the right hand of *God*, in mans nature, common to all *Adams* sons, may they inferre, that *all, and every man, is risen againe from the dead with Christ*. As *Col.* 2. 1, 2. and *all, and every man, is set with Christ in heavenly places*, Ephes. 2. 6. and so all and every man must be glorified with *Christ*. For as *Christ* dyed, in a nature common to all men; so in a nature common to all, *he rose againe, ascended to heaven, is glorified at the right hand of God*. But the truth is, *Christ* assumed that nature that is common to all men, but not as common to all men, but *as the seed of Abraham*, Hebr. 2. 16. *as the flesh and bloud of the children*, vers. 14. *of his brethren, not according to the flesh, but according to the Spirit*, that are, or were to be borne againe.

And it is true, *Jesus* Hebr. 2. 9. *is made a little lower then the Angels*. I hope the comparison is not with all and every one of the *Angels*: he was never made a little lower then all *Angels*, even evill *Angels*. Nor (2) *hath hee tasted of death for every man*; that is, for all and every sonne of *Adam*. 1. We know no grace as common to all and every one of *Adams* sons, as nature. 2. Because the Scripture makes nature, wrath, sin, death, common to all. *Rom.* 5. 14, 15, 16, 17, 18, 19, 20, 21. *Rom.* 3. 9, 10, 11, 12, 13, 14, 15. *Job* 14. 4. *Psal.* 51. 5. *Ephes.* 2. 1, 2, 3. *Hebr.* 9. 27. But for grace, the word of the covenant, a covenant of grace, Reconciliation into grace and favour with *God*; justification, we know no such things common

The place Heb. 2. 9. He tasted death for every man opened.

mon to all, and every one of *Adams* sonnes; for then all must be borne, the covenanted, justified, reconciled, beloved with the greatest love that is, *Joh.* 15. 13. ransomed, redeemed, *in Christs bloud, a people, neere in the beloved, chosen as peculiar to God,* as well as heires of wrath. (2) That some sinnes against the first covenant are taken away in *Christ*, and not all, as 1 *Joh.* 1. 8. or some halfe-redeemed in *Christs* bloud, not wholly, we know not. (3) That *Christ* should taste death for all, it being as good, as if all in person had not onely sipped, but drunken death out to the bottome, and yet that the greatest part must drinke death to the bottome againe, is no Gospel-truth. (4) Nor is the Apostles argument of weight, to exalt *Christ*, as he entendeth, *Hebr.* 2. to say, *Christ so tasted death for all*; as all and every one, notwithstanding many never have, either saving faith, or fruit of his death, but eternally perish: whereas cleare it is, that these *wayes, all that he dyed for,* are the *many sonnes* he actually *brings to glory,* vers. 10. these who are one with him, as the Sanctifyer *Christ*, and the Sanctified, *vers.* 11. *His brethren, whom he is not ashamed to owne, vers.* 11. *the Church, vers.* 12. *the children that God hath given him, vers.* 13. *the children partakers of flesh and blond, vers.* 14. *these for whom he through death, which he tasted for all, and for whom he destroyed him that had the power of death, that is, the devill*; if the devill reigne in the sonnes of disobedience, *Ephes.* 2. 2. *If they be borne of the devill, Joh.* 8. 44. *Taken captives at his will,* 2 *Tim.* 2. 26. Let *Arminians* see how *Christ* by tasting death for them, as they phancie, *Hebr.* 2. 9. hath for them by death, *Destroyed the Devill. vers.* 14. *Loosed his works,* 1 *Joh.* 3. 8. *Triumphed over devils, Col.* 2. 15. *Judged and cast out the devil, Joh.* 12. 31. *Joh.* 14. 30. Yea, these *all, these are delivered from bondage of death, Heb.* 2. 15. *The seed of Abraham, vers.* 16. *His brethren that he is made like to in all things, except sinne. Hebr.* 2. 17. *His people, vers.* 17. *The tempted that Christ succoureth, vers.* 18. I defie any Divine to make sense of that Chapter, as *Arminians* expound, *tasting of death for all men.*

The place, Rom. 5 *discussed.*

And the *second Adam* must come short of the *first Adam,* Rom. 5. by the *Arminian* exposition; and the comparison must bee as the leggs of a cripple, both here, and 1 *Cor.* 15. for *by the*

the first Adam many bee dead. What bee these many? All and every one of mankinde, that are the naturall heires coming forth of the loynes of the *first Adam*: Then who be the πολλοι, *many* to whom the grace of God hath abounded? *vers.* 15. sure the *second Adam* is no drie tree, no *Eunuch*; the Scripture saith, *He hath a seed,* Isai. 53. 10. *many sonnes,* Heb. 2. 10. *children that God hath given him, that are for signes and wonders,* Isai. 8. 18. Heb. 2. 13. *a seed in covenant With God, Davids spirituall seed,* who shall never fall away, *Psal.* 89. 28, 29, 30, 31, 32, 33, 34, 35, 36, 37. Then as all the *first Adams* sonnes, and heires were through his offence dead; so all Christs spirituall seed, and heires, have grace communicated to them, *ver.* 15. this is farre from grace, abounding to all and every one of the heires of the first *Adam*; then as the first *Adam* killed none but heires naturally descended of him: so the second *Adam* derives grace, and the gift of life to none, but to his spirituall heirs; make an union by birth, between the *first Adam* and all his, and between the *second Adam* and all his; and stretch the comparison no farther then *Paul*, and let *Arminians* injoy their gaine by this Argument.

Compare the heires of first Adam, and the heires of the second, and the place, Rom. 5. *is for us much.*

2. *Vers.* 16. Sinne and judgement to condemnation not intended onely; but reall and efficacious came on all by the *first Adam*, for all that live, incurre sinne, and actuall condemnation by the *first Adam*; *but the free gift is of many unto justification*: then justification not intended onely, which may never fall out, but reall, not virtuall, or potentiall, or conditionall, if their forefathers have not rejected the covenant; but efficacious and actuall, came upon all the heires, and seed, of the *second Adam.*

εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι.

3. *Paul* compareth *ver.* 15. the offence τοῦ ἑνὸς of one, the *first sinne of Adam* that came on all, with the justification ἐκ πολλῶν παραπτωμάτων, from many offences. The justification spoken of here, which wee have in the *second Adam*, is not a pardon of sinne originall, and of a breach of the first covenant; so as we begin to sinne, and God reckons with us on a new score, but the *justification here is from many offences,* and the blood of *Jesus, purges us from all sinnes.* 1 *Joh.* 1. 8. This justification runnes not up from the wombe, as the offence of *Adam* doth. For, 1. Where are there two justifications in Christs blood? 2. Where is there in Scripture a righteousnesse of all and every

one, a justification in Christs blood, by nature or from the belly, and that of *Turks*, *Indians*, *Americans*, and their seed, and of all infants, in all the Scripture?

4. *Vers.* 17. By one mans offence there was a cruell King, *Death the King of terrors*, who hath a black scepter, set over all and every man without exception. Here we grant an universall King the first and second death; As when a Conqueror subdues a Land, he setteth over them a little King, a Lieutenant in his place: now the other part of the similitude, and the antitype is *so much more, they that receive abundance of grace, and of the gift of righteousnesse shall raigne*, shall bee Kings in life (eternall) *through one Jesus Christ. ver.* 17. See the heirs and sonnes of the *second Adam*, are not all and every one of the mortall flocke of *Adam*, redeemed, reconciled, saved; but οἱ λαμβανόντες τὴν περισσείαν τῆς χάριτος, these *that receive abundance of Grace, and of the gift of righteousnesse*; onely I appeale to the conscience of *Arminians*, if *Turks*, *Jews*, *Tartarians*, *Americans*, *Indians*, all *Heathen*, and all infants come in as λαμβανόντες, and as these that for the present, are under the fat drops of the *second Adam*, and *receive abundance of grace and righteousnesse*. For their universall righteousnesse is poore and thin, and may bee augmented. 2. If they receive it conditionally, so they beleeve, then its not universall. 3. Then they are not λαμβανόντες, all are not beleevers by nature, all are not by this, within the new covenant actually: They have but a farre off venture, and a cast off abundance of grace. Farther, *Paul* by this makes glory as well as grace universall, and all and every one must bee borne heires of Heaven; for *Paul* saith of the heires of the *second Adam* βασιλεύσουσιν ἐν ζωῇ: Here bee Kings for a King; there was one Catholique Tyrant Death, set over all men; But there bee here heires of the *second Adam, made Kings of life and glory through Jesus Christ. ver.* 18. If it bee said, its life conditionally, if they beleeve; consider then, if the *second Adam* bee not weaker then the first; the first indeclinably, really, without a misse transmitted death to all his; the *second Adam* cannot transmit life to the thousand part of his; but as he misseth in the farre greatest part of his heires (if all mortall men be his heires) he may misse in all, if free will so thinke good. *Arminius* saith, *constare potuit integer fructus mortis*, &c. *The fruit of the*

Arminius Antiperkins.

second

second Adams death might stand intire, through all and every one of mankinde were damned; If this bee a potentiall justification: its good, its not *Pauls* justification, *Rom.* 8. *Whom he justified, them hee also glorified*, nor speaketh the Scripture of any such justification, but of such as makes the party justified, blessed, *Rom.* 4.6,7. as hath faith joyned with it, *Rom.* 3. 26. *Rom.* 5. 1. as *cleanseth us from all our sinnes.* 1 John 1. 8. (5.) *The Reconciled shall much more be saved, Rom.* 5. 10. they are friends, not enemies, (enemies and reconciled are opposed in the text) and then they cannot bee strangers, nor farre off; but built upon the *foundation of the Prophets, and Apostles*, who of enemies are reconciled, *Ephes.* 2. *Col.* 1.19. 20. And so shall *farre more bee saved, by the life of Christ*; but all and every one of mankinde, shall not much more bee saved *by the life of Christ*, 6. There is an (*all men*) under condemnation, and an (*all men*) justified: Let any of common sense judge, if yee ought not in equity, to compare the Heires, Sonnes, Seed, of the first and second *Adam* together, and then let the two *Alls* runne on equall wheeles, and see what *Arminians* gaine by this; for if yee compare all in the loynes of the first *Adam* on the one side, with all in the loynes of the second, and yet never in the second *Adam*; but as great strangers to Christ, as those that are out of Christ, enemies, *Sonnes of the bondwoman, strangers to Christ, without God and Christ in the world*; on the other side, the sides are uncquall, and beside the holy *Ghosts* minde; except yee shew us a second birth, a communion supernaturall of justification, of free grace, of sonne-ship, of redemption of mercy, between *Jesus Christ*, and all and every one of mankinde, *Heathens, Iews, Gentiles*; This I feare must send all the *Arminians* in *Europe* to their Booke, to seeke what cannot bee found.

The place 1 Cor. 15. *in Christ all shall be made alive, cleared.*

And its as easie to answer, 1 *Cor.* 15. for as many in number as die in *Adam*, are not by that Text, made alive in the second *Adam*; for πάντες *all* noteth not equality of number. But as the heires of the *first Adam* have death in heritage by him, so the heires of the *second Adam* have life by him, and *all* in each, noteth *all* of each quality, not of each number, for the *all* quickned by Christ, 1. *Are the fallen asleep in Christ, that are not perished*, verse 18. 2. *The all, whose faith is not*

in vaine, and are not in their sins, v. 17. 3. *The* all *that have not hope in this life only, but in the life to come*, verse 19. 4. *Such as are the first fruits, of the same kind of dead with Christ*; for Christ and all his, are as one corn-field of wheat gathered into one barne, *v.* 23. 5. They are quickned with the same Spirit, that Christ was quickned withall, but in their own order, life cometh to the head first; and if *Pauls* mind be that Christ as Head and Redeemer raiseth all the Elect and Reprobate by this Text, then sure the Reprobate must be a part of the field whereof Christ is the first sheafe, else the Text shall not run; but for *Pauls* purpose it was enough to prove the resurrection of beleevers principally.

The place 1 Iohn 2, 1, 2. cleared.

The place 1 *Iohn* 2. 1. the *world* and *the whole world*, is *the world* that hath an Advocate established in heaven, for if we *sin, we have an advocate, who is a propitiation not for us Iewes only* to whom I write, but for the sins of the whole world both of *Iewes* and *Gentiles*, for the propitiation and the Advocation are of the same circumference, and sphear; else the Argument should be null; but the Advocation of our High Priest *in the holy of holiest at the right hand of God* is for the people of God, only *Hebr.* 9. 24. for us, as the High Priest carried only the iniquity of the people of *Israel*, and their names engraven on his breast, for those for whom he hath purchased an eternall Redemption, with the *sprinkling of blood to purge the conscience from dead works to serve the living God*, v. 12, 13, 14. *For those to whom he left peace in his Testament, and the promise of eternall inheritance*, v. 15, 16, 17. And for those that look *for Christs second appearing to salvation*, and for those for whose faith he prayes, *Luke* 22. 31, 32, 33. *and for whom he prayeth the Father, that he may send the holy Spirit*, *Joh.* 14. 16, 17. and 16. 7. For all these Christ doth as our High Priest *Hebr.* 9. 10. intercede.

2. It is clear the persons cannot be so changed, *if we sinne we have a propitiation*; if we confesse, the blood of *Iesus shall cleanse us from all sinnes*: And by the sinnes of the whole world, he understands all that did, or should beleeve, of *Iew* or *Gentile*, *Rom.* 11. 15. 2 *Cor.* 5. 19. *Joh.* 1. 29. and 3. 16. the whole world, loved, pardoned, reconciled, to whom sins are not imputed, and so blessed and justified, *Psal.* 32. 1, 2, 3, 4. and whereas the Apostle ascendeth, and *not for our sins only*, &c.

&c. it is not to extend propitiation, further then *advocation, confession, knowing that we know him*; that is, *petitio principii*, for *John* doth not conclude a comfort of Christs advocation, which is undeniably peculiar and proper only to those that *have fellowship with the Father and Son, and have beleeved in the Word of life, are purged from all their sins*, from a generall propitiation common to those that are eternally damned, and which may have its full and intire fruit, though all the world were eternally damned: It were a poor comfort to weak ones, who sin daily, and *are liars, if they should say they have no sin*, that there is no better salve in heaven for their sin, then such a one, as they may no lesse perish eternally having it, then *Pharaoh, Cain, Judas*, it were better for them to want it, as have it.

2 Pet. 2. 1. *Some false Teachers deny the Lord that bought them*, which is not so to be taken, as if Christ had redeemed those *from their vain conversation*, 1 Pet. 1. 18. *and from the present evill world*, Gal. 1. 4. for then he should have redeemed them from Apostacy, and the power of damnable heresies, which he did not, but in their profession *they were bought*, and so the Apostle more sharply convinceth them, for they were teachers in profession, but really *wolves that devoured the flocke*, but professed themselves to be Shepherds sent to seek the lost. 2. They were Hereticall Teachers, and brought in damnable Heresies, and therefore Christians and professed Christ to be their Lord; for if they had been without and open enemies, they could not bring in Heresies. 3. They did it covertly and privily, teaching and doing one thing, and professing another; they professed the Lord to be their Redeemer who bought them, but that they were Hypocrites is clear, verse 1. παρισάξουσι αἱρέσεις they shall *bring in heresies in the by, at a side, privily*. 2. *By reason of them the way of truth shall bee blasphemed*; enemies shall speak ill of the Gospel, because these men professe *the Redeemer who bought them*, but yet they are covetous men, *v.* 3. (3.) They buy and sell you πλαστοῖς λόγοις *with decked up and well kammed fair words*. O our Redeemer that bought us, our Saviour! O free grace! O free Redemption! as *Libertines* now doe, and yet they that deny sanctification, deny Christ who in their profession bought them; and its ordinary for Scripture to affirme things of men as they speak and professe; as the Scripture calleth wolves, Prophets, *Jer.* 23.

The place 2 Pet. 2. 1. *cleared.*

because they so professe themselves; Christ called *Judas* friend, but he was but a face friend, and a reall enemie, so *Pharises* are stiled by the Holy Ghost, *Matth.* 9. 12, 13. *whole and righteous, just persons that need no repentance, Luke* 15. 7. *such as need not the Physitian, Marke* 2. 17. because they are such only in their own conceit and vain opinion, not really; if any man say Christ bought these, in regard that by his death, he purchaseth a dominion over Elect and Reprobate, that all knees should bow to him, *Men and Angels, Rom.* 14. 8, 9, &c. *Isai.* 45. 23. *Phil.* 2. 9, 10, 11. *Joh.* 5. 27. *Acts* 17. 31. So that there is a difference between buying as conquerours, and buying from our vain conversation; I thinke it hath truth in it, Christ by his death hath acquired a dominion; but I much doubt, if in that sense Scripture say, Christ hath bought the Reprobate by his blood; for so by his blood he hath bought *Angels, Devils*, all things, and all knees in heaven and earth, and under the earth, for by his death and resurrection he hath acquired this dominion, *Rom.* 14. *God is the Saviour of all men*, 1 *Tim.* 4. 10. Its not spoken of Christ as Mediator, but of the *living God the Saviour of all men, Psal.* 106. 8. 10. *Matth.* 8. 25. *Nehem.* 9, 27. *Psal.* 36. 6. יְשׁוּעָה is here, and the living God is given indefinitely to God as one with all the three, but God in *Christ* is specially the Saviour of beleevers. Other places for Universall grace, and the Apostacy of the Saints, I passe here.

1 *Tim.* 4. 10. *opened.*

Article 5.

The *fifth Particular* is touching the Faith required of the Elect, and of the Reprobate, within the visible Church: which ere I enter in, let this one necessary doctrine clearing that point much, be observed; That if *Christ* draw all men to him.

Doct. *He must have a singular and speciall good will and liking to save sinners, in that strongly and seriously, he draweth all sorts of men to himselfe.*

Christ hath a serious good will to save and draw sinners to himself.

1. The promises and good will of Christ are not concluded or locked up, as touching the revealed damnation of any sort of persons; Christ is no ingrosser, and never loved to make a Monopoly of Grace; he sets down his will in positive comfortable positions, *Joh.* 6, 39. *This is the Fathers will which hath sent me, that*

that of all which he hath given me, I should loose nothing, but raise it up at the last day. Joh. 5. 24. *Verily, verily, I say unto you, he that heareth my word and beleeveth in him that hath sent me, hath everlasting life, and shall never come to condemnation.*

2. Christ had so good mind to save, That 1. He did not send only, but the King came in person, 1 *Tim.* 1. 15. *Luke* 19. 10. *The Son of man came to seeke and to save,* &c. 2. He cryed not afar off, but came near hand to draw, he came so neer as within the reach of his arme to save us. 3. When a rope is cast downe to prisoners in a pit, if it come not within the compasse of their reach, and if it bee too farre for a short arme, it can doe no good for the helpe of the prisoner; therefore he came below us, and under all our infirmities, to put his shoulders under the lost sheep, *Luke* 15. 5. Love must sweet, and stoop low to save. *How low and near Christ came to save.*

3. Christs good will is held forth in as large termes, saving the Lords liberty of Election and Reprobation, as can be; and that in sixe wide expressions, that no man should complaine, Oh, *I am a drie tree,* because we are inclined to forge forced quarrels against the Lambe of God, as if he loved not us; and its an answer to those that naturally complain of absolute Election; As 1. The weakest are readiest to move doubts.

Object. 1. *I am sinfull, and sinfully sicke, and I have jealousies of the Physitian.* *Doubts of those that out of weaknesse cannot believe.*

Ans. The Physitian came to force himselfe *on the sick,* Mat. 9. 12, 13. sick of body, are often sick of mind, and passions of the soule rise with humours of the body; the sick are soon angry and jealous. Christ saith, he hath a tender soule for a sick sinner.

Object. 2. *But I have little grace or goodnesse?*

Ans. I, can ye have lesse (saith Christ) then a reed? its far below a Tree and a Cedar; and I will not break a reed, but a broken reed is out of hope, it cannot doe any more good, a reed is weak, but a broken reed, sure, can never grow: yea, but he cannot breake the bruised reed, but powres in oyle at the root of the broken reed, and makes it green and causeth it to blossome. So the fire or light in flaxe must be lesse then the fire in timber or wood; but he will not throw water on flaxe that hath fire, yea, nor on smoaking flaxe that seems to have fire, and hath but smoak.

Object. 3.

Object. 3. *A broken bone in a living man may be splinted and cured; but the heart is,* ultimum moriens, *the last thing of life; if it be broken, the man is gone; he dyes, when the last seat of life the heart is broken.* Yea but saith Christ, *I can bind up the broken in heart,* Esai. 61. 1. *Psal.* 147. 3.

Object. 4. *If the man be dead and buried, then farewell he, there is an end, no more of him.* Yea, but Christ 2 *Cor.* 1. 9. *Ioh.* 5. 25. *raiseth the dead, and giveth life to drie bones, Ezech.* 37.

To be amongst visible professors gives a faire hint of laying hold on Christ by faith.

2. Some feare they have nothing but an empty profession.

Answ. Then the Scripture holdeth forth the promises to visible Saints, 2 *Cor.* 7. 1. Can ye come in among the crowd of visible Saints? this is preached to all within the wide Gospel-Nett, and Christs visible court; *Whosoever beleeveth, shall be saved,* Joh. 3. 16. *Rom.* 10. 9. *Ioh.* 5. 24.

3. Say thou canst not come so neere as visible Professors, but thou art nothing but a Publican and a sinner, and that may be thought to be without *Christs* line of mercy. Yet 1. Tim. 1. 15. *This is a faithfull saying, and worthy of all acceptance, that Christ Jesus came into the world to save Sinners.* Bee what thou wilt, as unbeliefe estrangeth a sinner farre enough from *Christ,* thou maist claime bloud and kinne to a sinner; then *Christ* came to call sinners, and to save sinners, canst thou deny thy selfe to be a sinner.

How low down and to what generall tearmes, to take all in, the Gospel defendeth. 1. To indefinite termes of beleevers. 2. To larger, to sinners. 3 To visible Saints. 4. To men. 5. To most comprehensive of all. 6. To the world.

4. Canst thou crowd in amongst the (*We*) that are the godly party; there is here roome for thee, not to call off *Christ,* but that thou maist let out a warme looke, and halfe an hope thou maist bee one of his; the Gospel-grammar, is faire and sweet; art not thou amongst an (*Us*) that there may be hope. 1 *Ioh.* 4. 9. *In this was the love of God* toward us, *because* God *sent his onely begotten Sonne into the world, that* wee *might live through him.*

5. The Scripture casts out a longer rope yet, that thou mayest reach to *Christ*; art thou not a *Man*; if thou be not a sinner, nor a visible Saint, nor a bruised Reed; thou art one of mankinde; see the Gospel will not have thee to dispaire, or to foment and harbour strange, and far-off thoughts of *Christ,* *Tit.* 3. 4. *But after that the kindnesse and love of God our Saviour, to man appeared——he saved us.* 1 Tim. 2. 3. *God our*

our Saviour will have πάντας ἀνθρώπους σωθῆναι, *all men to be saved.*

6. The fartheſt from *Chriſt*, muſt be creatures that are nothing, but bits of the world ; now the name *World*, is a frameder and a farther-off word, then the name of *Man*, or *Sinners*, its the fareſt off-word ; for fallen *Angels* are members and citizens of the *World*, therefore the Goſpel is preached to the *World*, Chriſt is brought in in the Goſpel, as a *World-lover* ; as if he were a whole *World-Saviour*, *he takes away the ſinnes of the world*, *Ioh.* 1. 29. *He ſo loves the world*, Joh. 3. 16. *He giveth his fleſh for the life of the world*, Joh. 6. 51. 6.

In this Grammar of the Holy Ghoſt, obſerve wee, by the way, for reſoluton, the wiſdome of *God*, in framing the words of the *Goſpel*. It cannot be ſaid that God loved all the world in *Chriſt*, his beloved, and all, and every ſinner, and all the race of mankinde. Yet laying downe this ground, that God keepeth up in his minde, the ſecrets of Election and Reprobation, till he, in his owne time, be pleaſed to reveale them, the Lord hath framed the Goſpel-offer of Chriſt in ſuch indefinite words, and ſo generall (yet without all double dealing, lying, or equivocating, for his owne good pleaſure is a rule both of his doings and ſpeaches,) As 1. ſeldome doth the Lord open Election and Reprobation to men, till they, by grace, or in the order of his juſtice, open both the one and the other, in their owne waies ; and therefore he holdeth out the offer of Chriſt, ſo as none may cavell at the Goſpel, or begin a plea with Chriſt. 2. Seldome doth the Goſpel ſpeake, who they be that are Elect, who Reprobate ; yet doth the Goſpel offer no ground of preſuming on the one hand, or of deſpairing on the other. For if thou bee not a beleever, nor a weake reed, nor a Saint, yet thou art a ſinner, if not that, thou art a man, if not that, thou art one of the world ; and though the Affirmative conclude not ; *I am a ſinner*, *I am a man*, *I am one of the world*, but it followeth not, *therefore I am elected to glory*, *or*, Ergo, *I am ranſomed of the Lord.* Yet the Negative, touching Reprobation, holdeth. *I am a Sinner*, *I am of the World*, *I am a man* ; hence it followeth not, *therefore I am a reprobate*, *and therefore I have warrant to refuſe the promiſe*, *and Chriſt offered in the Goſpel.* It followeth well

How wiſely the Goſpel is contrived in giving to none ground to deſpaire, and taking in many in Chriſts boſome.

Nota.

therefore, I must be humbled for sinne, and beleeve in Christ, there is roome left for all the Elect, that they have no ground of standing aloofe from Christ, (and the rest never come, and most willingly refuse to come) nor have the Reprobate ground to quarrell at the decrees of *God*, though they bee not chosen, yet they are called, as if they were chosen, and they have no cause to quarrell at conjectures, they have as faire a revealed warrant to beleeve, as the Elect have; they are men, sinners of the world, to whom Christ is offered, why refuse they him upon an unrevealed warrant?

Grace goeth along with the most desperate sinners

4. The fourth ground of Christs good will to draw all men, is that Christ goeth as farre in the dispensation of free grace, as sinners, as the chiefe of sinners; Grace journies all a long, and can goe no farther then *Hell* and *Damnation*, Luk. 9 10. *The Sonne of man came to seeke, and to save that which is lost*; as if Christ would say, is any man a sinner; (and who are not) and a lost sinner; see and behold, I am a Saviour for that man. Christ went as low downe to *Hell*, in the freedome of grace, to save, as *Zacheus*, in evill doing, to destroy: *Mary Magdalen*, went as farre on toward *Hell*, as *seven Devils*. Grace in Christ went as farre on, as to redeeme from seven Devils. *Manasseh*, as if he had intended to make sure worke of *Hell*, runnes on to empawnd soule and salvation, and gives himselfe to witchcraft, observing of times, to cause the *streets of Hierusalem*, runne with bloud, to all abominable idolatry: mercy in the Lord went as neere *hell* to save him. *Paul* goeth so farre on the mouth of the furnace, as to waste the *Church of God*, and λυμαίνειν, *Act.* 8.3. to make heapes of dead men in the Church, and there came nothing out of his nostrils for breathing and respiration, *Act.* 9. 1. but threatnings, that is ripe purposes of bloud; yea, murthering of the Saints came out of his mouth, with every word hee spoke, but Christs free grace pursues him hard, and out-runnes him. *Christs* grace came as it were a step below *Paul* and saved him. 1 *Tim.* 1. 14. *And the grace of our Lord* (saith he) *was more, or over-abundant in me through faith and love.* Jer. 3. 1. *And thou hast played the harlot with many companions, or lovers, yet returne to me, saith the Lord.* Its here, as if Christs rich grace; and our extreme wickednesse should strive, who should descend to the lowest roome in *Hell*, the latter to destroy, the former to save; and here Christ defies the

ὑπερεπλεόνασε ἡ χάρις τοῦ κυρίου ἡμῶν.

the sinner, to be more wicked, then he can be gracious.

5. *Christ* in the Gospel, as a great Conquerour, sends out Writs signed under his Excellencies hand, come and meet me, who will, and be saved, as farre as graced will can goe, as farre goeth the good will of the conquering Prince, *Revel.* 22. 17. Its much worthy of observation, how that sweet Evangelicke invitation is conceived, *Esai.* 55. 1. *Ho, every one that thirsts,* הוֹי *is alas, or ah, every one that thirsts, come to the waters, and he that hath no silver, come buy, and eat:* as if the Lord were grieved, and said, woe is me, alas that thirsty soules should die in their thirst, and will not come to the water of life, Christ, and drink *gratis*, freely, and live. For the Interjection, הוֹי *Ho,* is a marke of sorrowing; as *Ah,* or *wo*; every one that thirsts, *Esai.* 1. 4. *Ah sinnefull nation, or wo,* הוֹי *to the sinnefull nation.* Vers. 24. *Ah, I will ease me, or alas,* הוֹי *I will ease me of my adversaries,* Jer. 22. 18. *They shall not say of Jehojachim, ho, or alas, or woe to my brother, ah, Sister;* It expresseth two things, 1. A vehemencie, and a serious and unfained ardencie of desire, that we doe what is our duty, and the concatenation of these two, extreamely desired of God, our comming to Christ, and our salvation: this morall connexion betweene faith and salvation, is desired of God with his will of approbation, complacency, and morall liking, without all dissimulation, most unfainedly; and whereas *Arminians* say, we make counterfeit, famed, and hypocriticall desires in God, they calumniate and cavill egregiously, as their custome is. 2. The other thing expressed in these invitations, is a sort of dislike, griefe, or sorrow; (its a speach borrowed from man, for there is no disapointing of the Lords will, nor sorrow in him for the not fulfilling of it) or an earnest willing and hating dislike, that these two should not goe along, as approved effectiously by us, to wit, the creatures obedience of Faith, and life eternall. God loveth, approveth the beleeving of *Hierusalem,* and of her children, as a morall duty, as the

The sorrow of Christs love that we come not to him.

חוֹי כל צמח לכי

Ah omnis sitiens ite.

הוי אחי

והו אחות

What the revealed will of God is.

henne doth love to warme and nourish her chickens; and he hateth, with an exceeding and unfained dislike of improbation and hatred, their rebellious disobedience, and refusing to bee gathered: but there is no purpose, intention, or decree of God holden forth in these invitations called his revealed will, by which he saith, he intendeth and willeth that all he maketh the offer unto, shall obey and be saved. But its to bee observed, that the revealed will of God, holden forth to all, called *voluntas signi*, doth not hold forth formally, that God intendeth, decreeth, or purposeth in his eternall counsell, that any man shall actually obey, either elect or reprobate; it formally is the expression onely of the good liking of that morall and duty-conjunction betweene the obedience of the creature, and the reward, but holdeth forth not any intention or decree of God, that any shall obey, or that all shall obey, or that none at all shall obey; and what *Arminians* say of Christs *intention to die for all, and every one; and of the Lords intention and Catholike good will, to save all and every one*; to wit, that these desires may be in God, though not any be saved at all, but all eternally perish, which maketh the Lords desires irrationall, unwise, and frustraneous, that we say with good reason of Gods good will, called *voluntas signi*, it might have its compleat and intire end and effect, though not any one of men or Angell obey, if there were not going along with this will of God, another will, and eternall decree and purpose in God, of working by free grace in some chosen ones, what the Lord willeth in his approving will; and another decree in the which the Lord purposeth to deny his saving grace, upon his absolute liberty to others, that being left to the hardnesse of their own hearts, they may freely disobey, and bee the sole Authors of their owne damnation. Now because *Arminians* deny any such two decrees in *God*, but assert onely such as depend wholly in their fulfilling, on the free will of *Men* and *Angels*, and all the decrees of *God* may be frustrated and disappointed by *Men* and *Angels*; as if the poore short-sighted creature, not the *Soveraigne Creator* were carver, and Lord of the decrees, and Master of worke in fulfilling of these counsels. Wee reject their Catholike intentions and decrees, to save and redeeme

N 1a.

A will to save all, that comes short of the salvation of all, is contrary to the Lords attributes.

deeme all and every one, which they vainely fancy to bee in *God*, as repugnant to his will, which is irrisistible, and cannot misse its end. 2. To his immutability, which cannot be compelled to take a second port, whereas hee cannot saile the first. 3. To his Omnipotencie, who cannot be resisted, 4. To his happinesse, who cannot come short *of what his soule desires.* 5. To his wisdome, who cannot ayme at an end, and desire it with his soule, and goe about it, by such meanes, as hee seeth shall bee utterly uneffectuall, and never produce his end, and not use these meanes, which hee knoweth may, and infallibly doth, produce the same end in others. Now this desire of approbation is an abundantly sufficient closing of the mouth, *of such as stumble at the Gospel, being appointed thereunto,* and an expression of *Christs* good liking to save sinners. Expressed in his borrowed wishes, *Deut.* 5. 29. *O that there were such a heart in them, that they would feare me, and keepe my commandements.* Psal. 81. 13. *O that my people had hearkened unto me, and Israel walked in my waies.* Which wish, as relating to disobeying *Israel*, is a Figure, or Metaphore borrowed from men, but otherwise sheweth how acceptable the duty is to *God*, how obligatory to the creature. 2. *By the Lords expostulations*, Ezek. 18. 31. *Why will yee dye, O house of Israel.* Verse 32. *For I have no pleasure in the death of him that dyes.* 3. In the Lords crying to sinners. *Prov.* 1. 20. *Wisdome cries, shee uttereth her voice in the streets.* The *Word* is to cry with strong shouting, either for ioy, *Psalm.* 81. 2. or sorrow, *Lament.* 2. 19. Which expresseth *Christs* desire to save sinners.

The Lords wishes, expostulations and crying, hold forth, how earnest hee is in drawing sinners to himselfe.

6. For the ground and warrant of Christs willingnesse to save and draw sinners, doe but consider. 1. The words of the text, *I will draw all men to mee*; It is as if he would say, I will baulk no Nation, nor any man, upon a nationall respect; the first covenant to the *Jews*, suffered a mighty exception. What is *God, the God of the Jews onely?* Have all the Nations of the earth done with their part of Heaven, and salvation; but onely the narrow trinket, and bit of the earth, in poore little *Judea*? This made the *Gospel* despised, and liable, to sad and

6.

How Christ draweth All.

heavie calumnies. Christ must have narrow bowels, and must bee ebbe, short, and thin, in free grace; if the matter bee so. Nay but, Christ hath mercy for all men; *I will draw all men*, that is, multitudes of *Iews* and *Gentiles*: for that Christ draweth all and every one without exception, and that by his death, is against *Scripture*, and experience; but hee hath an *all* that he drawes, *Tit.* 2. 11. *The grace of God hath appeared to all men* πᾶσιν ἀνθρώποις what grace? the teaching grace of God, *that teacheth us to waite for the blessed hope, and the appearance of the glory, and of our Saviour Iesus Christ*: sure, this must bee the preached *Gospel*; now the *Gospel* by Scripture experience, consent of *Arminians* never appeared, in the least sound, to all and every sonne of *Adam*; then Christ must have another *all*, a faire and numerous multitude, whom he saves and drawes, and this saith hee, had a good will to save all, and that his elect ones beleeve, *Revel.* 5. 11. *And I beheld, and I heard the voice of many Angels round about the Throne, and the beasts, and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands*, v. 12. *Saying worthy is the Lambe.* Revel. 7. 9. *After this, I beheld, and loe, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lambe, cloathed in white robes, and palmes in their hands.* It is true in civill assemblies, and judicatures, Christ hath a few number; yet hee hath a faire and numerous offspring of children, and when they are gathered together, they are a faire beloved world: In the Hebrew *many* and *great*, are often one and the same. As one *Rubie* is worth ten hundreth, one *Saphir* worth thousands of common stones; so one Saint, is more then ten thousand wicked men; then all together they must be an *All*, a *world*, a *whole world of ransomed ones, hidden ones*, Psal. 83. 4. *of the Lords Jewels*, Mal. 3. 17. and of *Christs precious ones*, *Isai.* 43. 4. they are the floure, and the choise of mankinde.

Christ hath an all which he saveth.

Christ removeth all exceptions that men have against their owne beleeving.

2. Christ is willing to take away all heart-exceptions of unbeliefe from men. As. 1. *Can God bee borne of a woman to save men, not Angels?* Beleeve it, saith the *Lords Spirit*, with

with a sort of oath, *Heb.* 2. 16. *Verily hee tooke on him the seede of Abraham, not the nature of Angels.* Halt not at *Christs man-kindnesse*, and not *Angel-love*, to the excellenter childe by nature, the *Angel* when he fell: and its to remove our doubts, that God is brought in promising, and swearing the covenant; Christ is a sworne covenanter, *Heb.* 6. 13. When God made promise to *Abraham*; *because hee could sweare by no greater, he sware by himselfe. Ezech.* 33. The people slandred the *Lord*, he delighted so to have the people pine away in their iniquities, that hee would punish them for no fault; *but the childrens teeth should be set on edge, for the sinnes of the father, and the grapes that they eate not themselves.* The Lord answers that calumnie, *Ezech.* 18. And here, as *I live, I delight not so* (so as you slanderously, and blasphemously say) *in the death of a sinner, by my life, I desire you may repent and live*, nor have I pleasure to punish innocent men, for no sinne at all.

The place Ezech 33. 11. and c. 18. explained.

And the second Exception is, *But Christs heart is not ingaged with a heart-burning purpose, or desire to save man; the purpose of saving came upon him but yesterday*; yea, but (saith Christ) it was not a yesterdayes businesse, but was contrived from eternity, *Proverb.* 8. before the *Lord* made Sea, or Land, *verse.* 30. *I was by him as one brought up* (as a sonne nourished with him) *I was daily* (when there was neither night nor day) *his delights rejoycing in the habitable earth, and my delights were with the sonnes of men.* Two words expresse Christ old, and eternall love to men, his delights was with the sonnes of men, as Christ was his Fathers delight, from eternitie; so was Christ feasting himselfe on the thoughts of love, delight, and free grace to men; sure not to *Pharoah*, *Judas*, and all the race of the wicked, and with such a love as (if free will please) should never injoy one sonne of *Adam*. 2. I was (saith Christ) *playing, and sporting, in the habitable earth*, the *word* שחק *is to play in a dance*, it is, 2 *Sam.* 6. 21. spoken of *Davids dancing before the Ark*, and 1 Sam. 18. 7. *The women in Israel playing, answered one another in their songs.* It holds forth-

The exception that it was not forethought love in Christ, to save, removed.

The place Prov. 8. 30. I was by him as one brought up with him, &c. opened.

forth this, that it resolves the question, that *Augustine* looſed to a curious head, asking what the Lord was doing before the world was, he was delighting in his ſonne Chriſt, and the thoughts *of the Lord Ieſus*, in that long and endleſſe age, were ſolacing him; and they were skipping, and paſſing time, in loving and longing for the fellowſhip of loſt men, and ſince God was God (O boundleſſe duration) the *Lord Ieſus*, in a manner, was loving, and longing, for the dawning of the day of Creation, and his ſecond coming againe to judgement; the marriage day of union with ſinners. Chriſt was (as it were) from eternity with childe of infinite love to man, and in time in the fulneſſe of time, it bloſſomed forth, and the birth came out, in a high expreſſion of love; the man-childe, the love of Chriſt was borne, and ſaw the light, *Gal.* 4. 4. *Tit.* 3. 4. when Chriſt was ripe of love, to bring forth free ſalvation; glory, glory to the Wombe and the Birth.

Chriſt moſt willing to die for ſinners.

And a third Exception is, *But ſinners diſ-obliged Chriſt, and provoked him as his enemies, can it be that in time, ſeeing how undeſerving we were, he could heartily and ſeriouſly die for man, offer himſelfe to all? God may have mercy on the work of his hand, but he cannot have mercy on ſinners?*

The difficulty of beleeving the Goſpel.

Anſw. 1. Its true the Goſpel is contrary to nature, and not one Article more thwarteth and croſſeth carnall wiſedome, then that of imputed righteouſneſſe; That croſſeth Morall Phyloſophy ſo much, as we can more eaſily beleeve the riſing of the dead, or any the greateſt miracle, the drying up of the red Sea, then beleeve the Goſpel; for we beleeve the Goſpel for miracles as motives, not as cauſes of Faith, not Miracles for the Goſpel, and if at the firſt we beleeve the Goſpel for Miracles; then we naturally rather beleeve Miracles, and the dividing of the Red Sea, and the raiſing of the dead, then we can beleeve that Chriſt came to die for ſinners.

Τὸ πρόσωπον αὐτοῦ ἐστήριξε, Piſcator. Obfirmavit faciem ſuam.

2.

Chriſt had a ſtrong good will to die for ſinners.

2. Conſider with what a ſtrong good will Chriſt died, *Luke* 9. 51. *And it came to paſſe when his time was come that he ſhould be received up, he ſtedfaſtly ſet his face to goe to Jeruſalem.*

Item. He hardned his face, he emboldned himself to goe to *Jerusalem* to suffer, he mended his pace, and went more swiftly with a strong fire of love to expend his blood. *Luke* 12. 50. *I have a baptisme to be baptized with* καὶ πῶς συνέχομαι *how am I fettered or besieged* (as the word is used *Luke* 19 43.) *till it be perfected?*

3. What could move Christ to lie and fancie? were his weeping and tears counterfeit? were his dying, bleeding, sweating, pain, sorrow, shame, but all shewes for the market, and to take the people, *Isai.* 53. 44. *Surely, really, he bare our sorrowes.*

4. His offer must be reall, *Joh.* 7. 37. for with vehemency he speaks εἱστήκει καὶ ἔκραξε *He stood and shouted in the Temple, if any man thirst, let him come to me and drinke.* Here is a dear fountain to all thirsty soules and most free: Christ thirsteth and longeth to have thirsty sinners come *gratis* and drink.

The last and speciall doubt, Doth Christ love me by name?

But I doubt he beares not me in particular at good will, are the promises made for me? Did he love me before the world was? Did Christ dying intend salvation for me?

This doubt draweth us to the fift particular, (that so I may hasten to the uses) which is what sort of Faith it is that God requireth of all within the visible Church, for the want whereof Reprobates are condemned.

Antinomians dreame that faith is an apprehension of the eternall love of election. Saltmarsh part. 2 §. 52. p. 191, 192.

Assertion 1. Saving Faith required of all within the visible Church, is not as *Antinomians* conceive, the apprehension of Gods everlasting love of Election to glory of all and every one that are charged to beleeve. *Saltmarsh* in an ignorant, and confused Treatise tells us, *To beleeve now is the only worke of the Gospel,—that is, that ye be perswaded of such a thing that Christ was crucified for sins and for your sins,—so as salvation is not a businesse of our working and doing, it was done by Christ with the Father,—all our work is no work of salvation, but in salvation we receive all, not doing any thing, that we may receive more; but doing because we receive so much, and because we are saved, and yet we are to work as much, as if we were to be saved by what we doe, because we should doe as much by what is done already for us, and to our hands, as if we were to re-*

ceive it, for what we did our ſelves : So here *is ſhort worke* (ſaith the man) *Beleeve and be ſaved---- there are yet theſe grounds why ſalvation is ſo ſoon done.* 1. *Becauſe it was done before by Chriſt, but not beleeved on before, by thee till now.* 2. *Becauſe it is the Goſpel-way of diſpenſation, to aſſure and paſſe over ſalvation in Chriſt, to any that will beleeve it.* 3. *There needs no more on our ſides to worke or warrant ſalvation to us, but to be perſwaded that Ieſus Chriſt died for us, becauſe Chriſt hath ſuffered, and God is ſatisfied, now ſuffering and ſatisfaction is that great worke of ſalvation.* And the man taking on him to determine controverſies of *Arminians* touching the extent of free Grace, whether Chriſt died for all, (in which queſtions I dare make Apology for his innocency, that he is not guilty of wading too deep in them) he would father on the Reformed *Churches* of *Proteſtant Divines*, that we make this a rationall way of juſtice, *That God will meerly and arbitrarily damne men, becauſe he will, ſo as God hath put every one under a ſtate of Redemption and power of ſalvation; and they are damned not from their own will, but from Gods.* The opinion by *Arminians* is fathered upon that Apoſtolick light of the Church of Chriſt, Eminent and divine *Calvine*, and *Saltmarſh* will but ſecond them, that he may appear a ſtar in the Firmament, with others of ſome great magnitude.

Page 193, 194

Page 199, 200, 201, 202.

But (ſaith he) the other way is, *Chriſt died only for his, but is offered to all, that* his *who are amongſt this* all *might beleeve, and though he died not for all, yet none are exeepted* (that is as he ſaith, all and every one to whom Chriſt is preached, elect or reprobate, are to be perſwaded that Chriſt died for them in particular) *and yet none are accepted but they that beleeve, and none beleeve, but they to whom it is given* : And having ſhown ſome dreames of his owne touching theſe controverſies, hee concludeth with a Truth I beleeve eaſily. *Thus have I opened, though weakly the myſtery* : Weakly, but wilfully and daringly.

Page 202, 203

But Faith is formally no ſuch perſwaſion, as to be perſwaded, *Every man is loved with an everlaſting love*, choſen and redeemed in Chriſt; for it changeth the whole Goſpel in a lie,

Chriſt

Christ obligeth no man to beleeve an untruth: Now all are charged to beleeve in the Son of God, and Elect and Reprobate (as there be of both sorts within the net of the Kingdome) are not loved with an everlasting love, nor did Christ die for them all.

The Gospel obligeth none to beleeve an untruth.

2. Its meer presumption, not Faith, that all Hypocrites, fleshly men, slaves to their lusts, idolaters, covetous men, remaining such, never broken with any Law-work; should immediately beleeve Christ is their Saviour, died for them, and the Father loved them to salvation, *before the world was*. True it is, before a sinner beleeve, he is an unpardoned, an ungodly and guilty sinner; but that he is unbroken, yea, or unconverted before he beleeve; (I speak of order of Nature) its as unpossible, as that a thristle can bring forth figs, for then he should beleeve having no new heart in him, which is the only principle of Faith.

3. Its a more ingenuous opinion that Christ died for all and every one, though it have no truth in it selfe, then to hold that he died for the Elect only, and yet oblige men (as *Antinomians* doe) against their conscience to beleeve he died for all and every one that are ingaged in the practise of beleeving.

4. *He that beleeveth not, maketh God a liar*, then that which is to be beleeved must be an Evangelike truth.

5. Faith layeth bands on all within the visible Church, to *be knit together in love, unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ*; Col. 2. 1, 2. to be perswaded that *nothing can separate us from the love of God in Christ*, Rom. 8. 37, 38, 39. *To full assurance*, Heb. 10. *without wavering or declining, or bowing like a tottering wall*. Now sure all and every one within the visible Church, to whom the command of beleeving comes, Reprobate or Elect; are not holden to have a full assurance that they are chosen in Christ to salvation, and redeemed in his blood.

τῆς ὁμολογίας τῆς ἐλπίδος ἀκλινῆ.

Assertion 2. The object of saving Faith, required of all within

The faithfulnesse of God in saving, one of the objects of saving faith.

within the visible Church is, 1. Christs faithfulnesse to save beleevers, *Heb.* 10. 23. *Let us hold fast the profession of our faith without wavering*; and the Apostle backs it with an Argument, that saving faith must lean upon, (*for he is faithfull that hath promised*) And *Paul* 1 *Cor.* 1. 9. presseth the same, *God is faithfull; by whom yee were called, unto the fellowship of his Son Jesus Christ our Lord.*

The second object of faith is Gods mercy in saving all that beleeve.

2. We doe not read in the Old or New Testament, that the decree, purpose, or intention of God to save, and redeem persons in particular is the object of that saving Faith required in the Gospel. For the second object of this Faith is the truth and goodnesse of that Mother promise of the Gospel, *Ioh.* 3. 16. and 5. 25. that *Gospel-record* 1 Iohn 5. 10, 11, 12. *He that beleeveth hath life eternall, and Jesus Christ came into the world to save sinners*, 1 Tim. 1. 15. *To seek and to save the lost*, *Luke* 19. 10. that he came to save me in particular is apprehended by sense, not by faith; for the Election of me by name to glory, and the Lords intention to die for me, is neither promise, nor precept, nor threatning; if it be a History that I must beleeve, its good, shew me Histories of particular men; now to be beleeved, except of the *Antichrist*, the second comming of Jesus Christ to judge the world. Election to glory is not held forth as a promise; *If yee doe this, yee shall be elected to glory*, nor is the contrary holden forth as a threatning; *If ye beleeve not, ye shall be reprobated*, nor does the Lord command me to be *chosen in Christ to salvation, before the foundation of the world*, nor doth he command all men within the visible Church to beleeve they are chosen to salvation, or that any one Elect person, should beleeve a thing as revealed, which is not revealed; when he is pleased to give to any Elect person *the white stone, and the new name*, and to give him Faith, by which he chuseth Christ for his portion, he is then, and never till then to beleeve; or rather by spiritual sense to apprehend that he is chosen to salvation from eternity, so Election is neither precept, nor promise, but a truth of Gods gracious good will and pleasure hid in Gods mind, till he be pleased to reveal it, by the fruits thereof.

Election of some persons to glory is a divine truth, but its neither precept, promise, nor threatning of the Gospel.

There

There can bee no such imaginable double dealing in the world, as *Arminians* lay upon *God*: For they make the Lord to say thus, as imagine a King should speak to twenty thousand captives, *I have a good will, purpose, hearty intention, and earnest desire to make you all and every one free Princes; and pray, wish, obtest, and beseech you subscribe such a Writ of grace for that end, but I only can lead your hand at the Pen, and give you eyes to see, and a willing heart to consent to your own happinesse, and if you refuse to signe the Bill of grace, you shall be tormented for ever and ever in a river of fire and brimstone: Again, I have a like good will to my own justice, and purpose so to carry on the designe as that sixteen thousand of you shall not have the benefit of my hand, or of one finger to lead your hand at the pen, nor any efficacious motion to act upon your will, to obtain your consent to subscribe the Writ, yea by the contrary though I of exceeding great free love, will, intend, decree, and purpose you bee all Princes of glory; yet I purpose that these sixteen thousand whose salvation and happinesse I extreamly desire shall for their former rebellion, which I with the like desire of spirit could, and I only might have removed, never be movod to consent to this Bill of grace.* Now were not this the outside of a good will, and should not this Prince bee said rather to will and desire the destruction of these sixteen thousand, and not their honour and happinesse?

Arminians lay double dealing on God by the faith they enjoyn to all.

Asser. 3. This is the mystery of the Gospel, in which I must professe ignorance, and that the *Lords thoughts are not as our thoughts, nor his wayes as our wayes*: he hath by the preaching of the gospel ingaged thousand thousands within the visible Church, to the duty of their fiduciall adherence and heart resting on Christ, as they would be saved; and yet hath the Lord never purposed to work their hearts (and he only can do it) to this heart-resting on Christ by faith, nor hath he purchased either remission of sinnes, or pardon for them. If any object, how can Christ in equitie judge and condemne them for not beleeving pardon and salvation in his blood, when as neither pardon nor salvation are purchased in this blood to them, nor purposeth he to give them faith? Yet we may plead for the Lord: we conceive of the decree of God as of a deep policie and a stratagem and snare laid for us: whereas the Lord lies not in wait for our ruine, nor carries he on a secret designe in

God may oblige all to rest on Christ as their Saviour though salvation be not purchased to all.

the gospel to destroy men: If Christ should say in the Gospel-precepts, promises, or threatnings, *I decree purpose and intend to redeeme all and every man, but I purpose to carry on the designe so, as the far greatest part of mankinde inevitably shall be lost*, it should be a stratagem; but the gospel as the gospel revealeth not any decree or intention of God, touching the salvation or damnation of men intended from eternitie: Indeed the gospel as obeyed or disobeyed, reveals Gods intentions and decrees, the gospel revealeth nothing but the Lords complacencie, approbation, and good-liking of the sweet connexion between faith and salvation; the just concatenation between unbeliefe, disobedience, and eternall damnation: so the gospel reveals duties, but not the persons saved, or damned; the Lords working with the gospel or the efficacie of the gospel (which is a far other thing) reveals the persons.

The Gospel as the Gospel revealeth not Gods intention touching the salvation and damnation of certaine men from eternitie; the Gospel as finally obeyed or refused revealeth such intentions.

Now the difficulty is, how the Lord can command the reprobate to beleeve life and salvation in Christ, when there is no life and salvation either intended to them, or purchased for them.

To which I answer, 1. God gave a law to all the angels created in the truth, *If ye abide in the truth, ye shall be eternally happy*: ye cannot say that the devils in that instant were to beleeve that God intended and decreed them for eternall happines, and to give them efficacious grace, by which they should abide in the truth, as their fellow-Angels did: Gods command and promise did reveal no such intention of God. So the Lord said to *Adam* and to all his seed, If ye keep the law perfectly, ye shall have life eternall; according to that *Do this and live*: yet was not *Adam* then, far lesse these that are now under the Law, to beleeve that God ordained them from eternitie, to eternall life, legally purchased; or that any flesh should be justified by the works of the Law.

All in the visible Church are obliged to rest on Christ as the Saviour of all that beleeve, but they are not al obliged to beleeve that he intendeth salvation to them proved by cleare instances.

Arminians tell us that there be numbers judicially blinded and hardned within the visible Church, who cannot beleeve, and whom the Lord hath destined for destruction, yet the word is preached to them, they hear and read the promises of the gospel, and the precepts; Whither are they to beleeve that God intended from eternitie to them salvation and grace to beleeve? I think not, For they teach that Christ neither prayeth for, nor intendeth to die for the unbeleeving and obstinate

world

world as such, nor decreed their salvation, and except men may fancie sences on the words of Gods Spirit: where learned they to expound the word *World*, (when it makes for them) for all and every one of mankinde; and when it makes against them, for the least part of mankinde, and that either within the visible Church only, or yet without the visible Church? for in both, Satans world of disobedient ones is the far greatest part, seeing *the whole world lyes in sinne*, as *John* saith. Let it be also remembred when *Arminians* say, *the Lamb of God taketh away the sinnes of the world*, that is of all and every mortall man, they mean Christ takes not away, nor sheddeth he his blood for the sinnes of the rebellious world; so the worlds rebellion, contumacie and infidelitie against Christ must be pardoned without shedding of blood, and if Christ did bear all the sinnes of the world on the crosse conditionally, and none of them absolutely: then our act of beleeving must be the onely neerest cause of satisfaction for sinnes: but why then, if Christ satisfied on the crosse for the finall impenitencie and unbelief of the rebellious world conditionally, so they beleeve and be not rebellious; but *Arminians* should say right downe Christ died for the rebellious and contumatious world, and he prayes for the contumacious world as such, but conditionally; for he prays and dieth for the not rebellious world of all mortall men, not absolutelie, but conditionally, so they beleeve in Christ; if they beleeve not, neither the prayers of Christ nor his death, are more effectuall for them, then for Devils.

Arminians expound the word *world* as fitteth most for their owne ends in contrary senses.

How Christ dies for the world, and the rebellious world conditionally.

To all these wee may adde, that the Lord in commanding reprobates to rest on *Christ* for salvation, though no salvation be purchased for them, deals sincerely & candidly with them: for first he commands them to beleeve no intention in God to save them by the death of his Son, nor saith he any such thing to them, but only commandeth them to rely on *Christ* as an allsufficient Saviour. Secondly, *God* commands all the reprobate, even by their way, to beleeve that *Christ* in his death intended their salvation, justification, conversion, and yet whereas *God* taketh wayes effectuall, and such as he foreseeth shall be effectuall for the efficacious working of justification and conversion, and actuall glorification of some few, yet he taketh wayes which he knoweth shall be utterly ineffectuall for the salvation, justification, and conversion of all these re-

How God dealeth sincerly with all whom he commandeth to believe.

probates, and yet commandeth them to beleeve that he decree: and intendeth their salvation and conversion with no lesse ardency and vehemency of serious affection then he doth intend the salvation and conversion of all that shall bee glorified. Sure this we would call double dealing in men, and the Scripture saith he is *a God of truth*, Deut. 32. *and the Lord who cannot lie.*

Gospel invitations o en no intentions of God to us.

Object. *If a rich Inne-keeper should dig a Fountain in his Field for all passengers, thirsty and diseased, which were able to cure them, and quench their thirst; and invite them all to come and drink and be cured, upon condition they come and beleeve the vertue of the water to be such; and yet should intend and decree absolutely and irresistibly the tenth man invited, should never be cured, this Innekeeper should not deal sincerely with them. So you make God to deal with sinners in the Gospel. He doth all, in inviting ck sinners to come and drink life and salvation at Christ the Fountain of life, which expresseth with men who speak as they think, their sincere intention, but he intendeth no such thing.*

Answ. Make the comparison runne as it should doe, and it maketh more against *Arminians*; say that this Inne-keeper had dominion over the heart and will, as the *Lord* hath, *Prov.* 21. 1. *Psal.* 119. 36, 37. *Hebr.* 13. 20, 21. *Matth.* 6. 13. and that he could and doth without straining of the heart, work in all the passengers, a sense of their disease, grace actually to come and drink, and yet hee taketh a dealing with the soules of some few, and causeth them come to the waters and drink, and healeth them, and he useth such meanes and so acts upon the will of the farre most part that they shall never come, never be sensible of their disease, and yet he invites them to come to the waters and drink; its clear this Inne-keeper never intended the health of all and every one of the passengers, but only of these few that come and drink; nor doth invitations with men upon condition, which the party invited is obliged to perform, but doth never perform, and which the inviter only of grace can work in the invited, but doth not work them, as being *not obliged thereunto*, speak any such intention.

Gods wise framing of the Gospel invitations in not expressing the names of any.

Again, let it be considered, that here 1 *God* lies in wait for no mans destruction. 2 *God* is not obliged to reveal his eternall purpose and intentions touching mens salvation and damnation, but in the way and manner seemes best to him. 3 *God* never

never faith in all the *Gospel*, that from eternity he hath passed a resolve to save all mankinde, if they will, and to yeeld them the bridle on their own necks, that they may bee indifferent and absolute Lords of Heaven and Hell. 4 Nor should the *Gospel* be framed in such wisdome, if the *Lord* had set down particularly the names of all the Elect and Reprobate in the world, and have proponed salvation upon condition of obedience and faith to some few, it should evidently have raysed a hard opinion in the mindes of thousands touching *Christ*.

Asser. 4. The third object of Faith is the sufficiency and power of *Christ* to save. 1 The *Scripture* maketh the object of comming which is beleeving, *Ioh.*5.40. *Ioh.*6.35. *Matth.*11.27. to be Christs ability and power, *Hebr.*7.25. *to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* What the Scripture presseth us to beleeve savingly, that we must be inclined to misbeleeve, and for the misbeleeving thereof, the reprobates are condemned, and not because they beleeve not the *Lords* intention to save all, or his decrees of election and reprobation. But the Scripture presseth faith in the power of mercy, *Rom.*4.21. *Abraham staggered not, but was strong in the faith, giving glory to God, being fully perswaded that what he had promised, he was able also to perform.* Now *Abraham* is commended for that he savingly and for his justification, beleeved the power of *God* in the Gospell promise that *God* was able of his mercy to give him the sonne of promise in his old age; otherwise to beleeve simply the power of *God* to give a child to a mother who is passed the naturall date of bearing children, is but the faith of miracles, which of it selfe is not saving, and may bee in workers of iniquity, *Matth.*7.21,22. so this power then is the power of saving conjoyned with the mercy and good will of *Christ*. 2 The Scripture holds forth to our faith the power of God *to graffe in the Jewes again in Christ*, Rom.11.23. to make a weak beleever *stand*, Rom.14.4. *to keep the Saints from falling, and to present them faultles before the presence of his glory with exceeding joy*, Iude v.24. 3 The good Land was a type of the heavenly rest, *Heb* 4.1. and *Heb.*3.19. *some entred not in through unbeleefe*: why, what unbeleefe? the Story sheweth us, *Psal.*93.7. *Num* 14.9. *Num.*13.28. they doubted of the power of *God*, and beleeved the report of the unbeleeving Spies,

The sufficiency of power in Christ to save, is the object of that faith for the want of which Reprobates within the visible Church are damned.

Spies, who said, *The people be strong that dwell in the Land, the Cities are walled, and very great, and moreover we saw the children of Anak there. Joshua* and *Caleb* chap. 14. 9. said *they should not be bread for them, and their strength was gone*; then the question was, whether *God* was able to give them that good Land. So then *men enter not* into the heavenly rest because they beleeve not *that Iesus is able to save to the uttermost those that come through him to God*, Heb. 7. 23. 4 The Scripture is as much in proving the allsufficiency, power, and perfection of *Christ* our Saviour, to save, as in demonstrating his tenderness of mercy and goodwill to save; as in the Epistle to the Hebrewes the Apostle laboureth much for to prove the *Godhead* of *Christ*, his excellency above Angels, and that the Angels were to adore him, his dignity and greatness above *Moses* and all the mortall and dying Priests, the vertue of his blood above all the bloods of *Buls* and Goats, *to purge the conscience from dead works*, to expiate sinne, *to sanctifie his people, to open a way, a new and living way to the holy of holiest, by his blood, that we with full assurance may draw near to God*, that he with one Sacrifice, never to bee repeated, did that which all the thousands of reiterated Sacrifices were never able to doe; that he is no dying Priest, but *lives for ever to intercede for us at the right hand of God*. And for what is all this, but that we should beleeve the allsufficiency of *Christ* to save? and because wee have too low thoughts of *Christ*, as conceiving him to bee but a man, or lesse then an Angel, or a common Priest that can do no more by his blood as touching remission of sinnes, then dying Priests could do with the blood of beasts, and that he is dead, and now when we sinne, he cannot advocate for us at the right hand of God, that his redemption he brings in is not eternall, yea all this saith that saving faith rests upon *Christ* as *God*, as able and compleatly perfect and sufficient to save, though sinners doe not in the formall act of faith beleeve his good will, decree, and intention to redeem and save them by name. 5 I should think that these who have high and precious thoughts of the grace, tender mercy, perfection and sufficiency of *Christ* to save all that beleeve, and fiducially rely on *Christ* as a Saviour sealed for the work of Redemption, though they know not Gods minde touching their own salvation in particular, have such a faith as the Gos-

pell

pell speaks of, and doe savingly beleeve that *Christ* came to *seek, and to save that which is lost, to save sinners*, that *Christ* is the Son of the living God, *the Saviour of mankind*; and this no Divell, no temporary believer, no hypocrite can attaine unto.

The object of fiducial resting on Christ.

Obj. 1. *But I believe not then that I am in particular redeemed, and without that I am a stranger to Christ; for Devils and Reprobates may believe all the generall promises of the Gospel.*

Answ. 1. Its true, in that act formally you believe not you are redeemed in particular; yet virtually and by good consequence you believe your own redemption in particular, and so you are not a stranger to *Christ*. 2. Its true, Devils and Reprobates may yeeld an assent of mind to the generall promises, as true, but its denyed that they can rest on them as good, *as worthy by all meanes to be embraced*; or that in heart and affections they can intrust the waight and burthen of their soule on these generall promises, or that there is any taste of the honey and sweetnesse of Christ in these promises to their soule, as it is with the soules that fiducially rest upon Christ in these promises.

Object. 2. *Suppose I know of a ship offering to carry all to a land of life, where people are never sick, never die, have Summer and day light, and peace and plenty for ever, upon condition, I should believe the good will of the Ship-master to carry me to that land; if I know nothing of his good will to me in particular, I have no ground to believe I shall ever enjoy that good land; so here if I know nothing of Christs good will to me, how can I believe he shall carry me to the heavenly Canaan?*

Answ. Yea suppose, what is in question, that to be perswaded of the good will of *Christ* the owner of the ship to carry you in particular is the condition upon which he must carry you, but that is to be proved; there is no other condition, but that you rest on his good will to carry all who so rest on him, and that is all.

Object. 3. *But I cannot believe.*

Answ. You are to believe you cannot believe of your self, and of your own strength; but you are not farther from *Christ*, that you are farre from your self.

Object. 4. *Its comfortable that Christ the Physitian came to heal the sick; but what is that to me, who am not sick, nor of the*

number

number of these sick, that Christ came to heal for any thing I know?

That I am sinfull and not excluded by name, is a good warrant to me to believe indefinite promises, and to rest on Christ for salvation.

Ans. Its true, its nothing to you that *Christ* came to heal the sick, cure the distemper of sin is on you; you want nothing but that the *Spirit* working with the Law, let you see your lost condition, and the Gospel-offer be considered, and compared with your estate. But whether you be of the number of these sick that Christ came to heal, is no lawfull doubt and comes not from God; for what that number is, or whether you be one of that number or no, is a secret of the hid counsell of election to glory, a negative certainty, that for any thing yee know you are not of the contrary number, nor are ye excluded out of that number, is enough for you to father kindnesse upon *Christ*, though he should say, from heaven, thou art not a Son.

The *Arminian* argument against particular redemption, from the hope, assurance and comfort of all, proposed with all its nerves and strength.

Object. 5. *I shall never have ground of assurance to believe Christs good will, nor either hope or comfort in the Gospel, covenant or promises, if Christ dyed for a few elected and chosen absolutely to glory, for all must be resolved on doubtsome, hopelesse, sad and comfortlesse grounds by your way thus.*

These for whom Christ laid down his life, and have ground of assurance of hope, and comfort in Christs death and in the Gospel promises, are not all men and all sinners but only some few handfull of chosen ones, by name, such as Abraham, David, Peter, Mary, Hannah, &c. *and not one more, not any other.*

But I am one of these few handfull of chosen ours by name, I am, Abraham, David, Peter, Mary, Hanna, *&c. and of no other number; therefore I have ground of assurance of hope, and comfort in Christs death and in the Gospel-promises.*

Now the Proposition is poore, comfortlesse, and a very hopelesse field to all within the visible Church; and the assumption to the greatest part of mankind evidently false, because many are called but few are chosen, and so the syllogism shall suggest a field of comfortlesse, and hopelesse unbelief and doubting, yea, of despairing to the farre largest part of mankind, whereas the doctrine of the Lords good will to save all and every one of mankinde, and of redeeming all, and covenanting in Christ with all, removes all ground of unbeliefe and doubting, from any; offereth grounds of faith, hope, and comfort in the Gospel, of peace to all.

Answ. 1. We shall consider what certaintie and assurance of

of faith *Arminians* furnish to all and every on from the Gospel.

Universall Redemption furnisheth no grounds of assurance, hope & comfort to all.

2. What the Scripture speaks of the assurance, hope and comfort of al and every one; and

3. The argument shortly shall be answered: as for the first, that *Arminians* may make their syllogism of assurance, hope, and comfort in Christs death as large as Christs death, they must extend the Gospel-comfort and hope to the *heathen* who never heard of these comforts; now how this can be, let us judge; a very learned and eminent Divine, (*a*) sheweth from the matter it self, and confession of *Amayrald* an *Arminian*, that twelve Apostle could not in so short a time have gone through the whole world, yea, they must have passed many particular Nations who never by any sound heard of the *Gospel*; and *Arminians* yeeld to us that this was done *arcana Dei dispensatione, by the secret and unsearchable providence of God*; they would say, if they would speak truth, by the Lords absolute, highest, independent and unsearchable good pleasure in his decrees of absolute election and reprobation. 2. Again, they are made unexcusable and freed from all guiltinesse of unbelief, and hopelessnesse of comfort or ground of comfort in the Gospel promises, who never heard of the Gospel; yea, even these who heard the Gospel as the *Athenians*, Act. 17. *who judged* Paul *to be a babler*, and *Festus who thought him mad*, and the *Grecians who esteemed the preaching of the Gospel foolishnesse*, 1 Cor. 1. And so must have heard the Gospel, yet are not condemned so much for doubting of the sufficiency of Christs death, seeing they believed Christ to be a false Prophet, as for their not hearing men sent of God, Christ and the Apostles, speaking with the power of God, and endued with the power of working Miracles.

(*a*) *Freder. Spanhemius* a Professor in *Leyden* to 3. part. 70. anst. tothes 3 quere. (*b*) *Amayrald.* de *Relig. Sect. 4. de decr. de Reprobat.*

The Title of *Thomas Moores* book, heathenish, and suggests comfort and hope of salvation in Christs death to all *Tartarians Indians*, *Turks* and *Pagans*, who never heard of Christs death.

3. But what assurance, hope and comfort of salvation doe *Arminians* give? One *Thomas Moore* has written a book intituled, *The Universality of Gods free grace in Christ to mankinde: that all might be comforted, encouraged, every one confirmed and assured of the propitiation and death of Christ for the whole race of mankind, and so for himself in particular*: Hear then what *Arminius*, and Mr *Moore* saith, *Comfort ye, comfort ye my people saith the Lord comfort and encourage with the joy of the holy Ghost, with the lively hope of eternall life, with the comforts of the Scripture*, Scipio, Aristotle, Cato, Regulus, Seneca, *all the Turks*,

Turks, Americans, Indians, Virginians, such as worship the Devils, the Sunne and Moone; such as have no hope, and are without God, and without Christ in the world; bid them be assured Christ dyed for them, prayes and intercedes for them, intends and wils their salvation upon good condition, no lesse then the salvation of his chosen people.

But 1. The object of this *faith, hope, and comfort*, may stand and consist, though all and every one of the race of mankinde should belive it, with no lesse certainty of eternall damnation then *Indians*, all the reprobate and condemned Devils are under; now saving faith removeth all hazard of damnation, *Joh.*3.16. *Joh.*5.25. *Joh.*11.26. 1 *Tim.*1.15.16. *Gal* 2.10. but thousands believe, yea, the damned Devils who assent to the letter of the Gospel, and gave testimony that Iesus is the Sonne of the living God, by the judgement of the *Arminians* believe that Christ dyed for all and every one of the race of mankinde. *Ergo*, all the Reprobates may have this *faith, assurance, comfort and hope*, 2. Saving faith bringing peace, justification, rejoycing in tribulation, purifieth the heart: But I am not a whit nearer peace that I believe that Christ intendeth to redeemn, save, justifie all and every one of mankinde, upon condition they believe; for this remaineth ever a hole in the heart; God either efficaciously intendeth to save all, or inefficaciously committing the event to the good guiding of free-will which once lost all mankinde; now the former neither can be known to any living; its a doubt to *Arminians*, if it be known to God himselfe: *Arminius* saith, *Deum posse excidere fine suo, quia non semper intendit finem secundum præscientiam; God may faile and come short of his end, because he doth not, especially in events that fall out freely, and may not fall out, intend the end according to fore-knowledge*; See then here the *Arminian courage, hope and comfort*; God intendeth to redeem and save me in Christ; but ah it is as the blind man casteth his club, or shoots his arrow, he winks and drawes the string, it may come up to the white, but it runs a hazard to fall short and wide; Againe, its false that God intendeth efficaciously to save all; therefore *Bellarmine* and *Arminius* say, the Lord doth here as Polititians, who have two strings in their bow; for God (say they) lyeth at the wait between two ends, and intendeth either the obedience, conversion and salvation

The hope of assurance and comfort flowing from universal redemption vain and fruitlesse and false.

Anti-*Perkins*. God intends not his ends ever according to certaine knowledge say *Arminians*.

Arminians fancy God to hang pendulous, uncertain between two ends.

salvation of all, or if he misse, he has another string in his bow, and intends the declaration of the glory of his justice; if free-will shall thwart and crosse the former intention of God, and this is the latter intention, all and every man is to believe that God intends his conversion and salvation ineffectually: but ah this is cold *comfort* and dubious, hazardsome and farre off hope; the poore man is here between hope to be saved, (if the *fortune* or loose *contingency* of free-will be lucky) and feare to be eternally thrice more miserable then if God had never born him any good will (if free-will miscarry as it doth in the far greatest part of mankinde) for *Arminians* doe not say, one man is more saved by their pendulous and venturous good wishes and doubtsome intentions to save all and every one, then we doe by the Lords most wise, staid, poysed, fixed, and absolute decrees; so it is but a toome and an empty spoon, they thrust in the mouths of the whole race of mankinde, when they will them thus to *hope for salvation.*

Arminians hope and comfort is that all mankinde must hang between hope and dispaire.

2. By this meanes God intending two ends, either the salvation or damnation of all and every one, he puts all mankinde upon large as great fear and dispair, as upon *comfort and hope*, and hee intends and wils the destruction of all mankinde more efficaciously and with farre greater successe, then he wills their salvation; only here is a comfort men may take to Hell with them, and an East-winde hope they may feed on; God primarily, antecedently, and first wils my salvation, but secundarily and with better certainty of the black event, he wils in justice, my damnation and the eternall destruction of the farre greatest part of mankinde; and this is the *Arminian* comfort, and white hopes that the Tenent of *Arminian* universall grace, liberally bestowes on all, much good doe it them.

3. They stand not to make God to fluctuate between two ends; either this or this, *justice* or *mercy*; mercy is the port God desires to sail to, and to carry all to heaven; but because he cannot be master of ryde and winde, and free-will bloweth out of the East, when God expecteth a faire West wind, the Lord is compelled to arrive with a second wind as a crossed Sea-man must doe, and to land his Vessell in the sad port of revenging justice, and make such a Sea-voyage, as against the heart of God (what will ye say of the destiny of

Arminians fancy God to be expelled from his farbest end, and compelled against his will to a worse end, in the farre largest part of mankinde.

free-wils ill luck?) must cast the far greatest part of mankind, as ship-broken men into eternall damnation, and except God would have strangled free-will and destroyed the nature of that obedience which is obnoxious to threatnings and rewards, he could not for his soule mend the matter; and here good Reader, you have the *Arminian hope and consolations*, if you list to harken to the *Arminians* of *England* now risen to comfort all mankinde in these sad times. 3. Saving faith layeth hold on salvation, righteousnesse and everlasting redemption as proper heritage, faith being a supernaturall instinct, that layeth a peculiar claime to Christ, as the naturall instinct in the lamb claimeth the mother; its property that faith pursueth; let experience speak, if there be not a peculiar warmnesse of heart in a believer at the sight of Christ; now to believe a common salvation hanging in the aire, the heaven of *Turks* and *Armenians*, and the righteousnesse and redemption of *Indians*, of *Seneca*, and *Catiline*, *Clodius*, and *Camillus*, I confesse must be farre from such a property.

Faith cannot rest on a common generall good.

4. Saving faith is the first dawning, the morning sky and the first day light of the appearance of election to glory, *Act.* 13.48. The man never hath a fair venture of heaven, nor commeth in handy-gripes with eternall love revealed till he believe, because the poore mans believing is his act of chusing God for his portion, and so cannot be an assent to a common good, generall to all men, *Heathens*, *Pagans*, *Iewes*, *Turks*, and believers; faith makes him say, *I have now found a ransome*, I have found a pearl of great price, I make no other choyse, my lot is well fallen upon Christ; whether Christ cast his love or his lot on me from eternity, I cannot dispute; but sure, I have chosen him in time. Now for the second, The Scripture shewes us of *an hope of righteousnesse by faith*, this we *wait for through the Spirit*, Gal.5.5. and *of the hope laid up for the Saints in heaven*, Col.1.15. and *Christ in the Saints the hope of glory*, v.27. *and of the hope of the appearing of our life Christ*, Tit.2.13. Which *hope makes a man to purge himself & to be holy*, 1 Joh.3.3. and *of a rejoycing in hope in the glory of God*, Rom.5.2 Rom 12.12. *the hope to come, for the which the Twelve Tribes of Israel serve God instantly*, Act.26.7. and *that lively hope, unto which we are regenerated by the resurrection of Jesus Christ from the dead*, 1 Pet.1,5. and *the hope that we have through patience & comfort*

Saving Faith the first dawning of election to glory.

The *Arminian* hope and comfort not in Scripture.

comfort of the Scripture, Rom. 15.4. and the *hope* which is not confined within the narrow sphear and Region of time and this corruptible *life*, 1 Cor. 15.19. *the hope which experience bringeth forth*, Heb. 5.4. Now whether we take hope for the object of hope, the thing hoped for, or the supernaturall or gracious faculty of hoping, in neither respects have *Seneca*, *Scipio*, *Regulus*, *Jewes*, *Turks*, *Americans*, and such as never by any rumour heard of Christ any *hope* from Scripture; *Paul* saith of them, and of the *Ephesians* in their condition, *Ephes.* 2.12. *At that time ye were without Christ, being Aliens from the Common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world*; and for the grace of *hope* the Scripture saith, its *an Anchor cast in heaven by these who upon life and death make Jesus their City of refuge*, Heb. 6.19.20. it is a *fruit of the Spirit*, Gal. 5.5. where ever it is, it *makes a man purifie himselfe*, 1 Joh. 3.2. its a *lively hope* and a fruit of *predestination and of the sprinkling of the blood of Jesus*, 1 Pet. 1.3,4,5. Now such a *hope* as *Arminians* allow to *Heathen* and *Indians*, to *Reprobates*, who believe that Christ dyed for all and every one, and such as perish eternally, we gladly leave to themselves; and if our doctrine of particular redemption furnish ground of dispaire as opposite to this hope, we professe it: But let *Arminians* answer this of their own way; so God must speak to the most part of the Christian world. *Be of good courage, hope for salvation in Christ, be comforted in this that Christ dyed for you all without exception, and be fully assured and believe there is a perfect ransome given for you, and salvation and righteousnesse purchased to you in Christs blood*; *but I have decreed so to act upon the wils of the farre greatest part of you, that you shall have no more share in that redemption and purchased salvation then the damned Devils, whereas if I had so drawn you as I have done others, as sinfull by nature as you are, you should certainly have been eternally saved in Christs blood*; and the like and farre more I could say, of the dreame of the middle science and knowledge of God; for *Arminians* spoyle the Almighty of all grace, compassion, mercy, or power to save; for this is the Gospel and no other, that God must utter by their doctrine: *I have chosen out of grace and mercy all to salvation, who shall believe, and have given my Son, to give his life and blood a ran-*

The *Arminian* Divinity, their faith & hope, &c.

some for all and every one; and I will desire and wish, that all mankinde were with me in eternall glory, and that my revenging justice had never been experimentally known to Men or Angel, and that death, hell, sin, had never had being in the world; but the farre greatest part of mankinde were to sin, and finally and obstinately to resist, both my generall universall grace given to all, and my speciall and Evangelick calling, and that they were to doe before any act of my knowledge, free decree, strong grace, or tender mercy; and I cannot bow their wills indeclinably to finall obedience, nor could I so powerfully by morall swasion, draw them to constant faith and perseverance, except I would act against that which is decent and convenient for a Law-Giver to doe, and destroy the nature of that free obedience that lyeth under the sweet droppings of free reward, which must be earned by sweating, and under the lash and hazard of eternall punishments to be inflicted, (which I will not doe) yea, though in all things even done by free agents, as translations of Kingdoms from one Prince to another, and bringing enemies against a land, which are done by free agents, I doe what ever I will, and my decree stands and cannot be recalled Dan. 4. 35. Esa. 14. 24, 25, 26, 27. chap. 46. 10. 11. Psal. 115. 3. Psal. 135. 6. *Yet in maters of salvation or damnation, or of turning the hearts and free actions of men and Angels that most highly concerne my glory above all; I cannot but bring all the arrows of my Decrees, to the bow of that slippery contingent indifferency of the up and down free-will of Men and Angels; and here am fast fettered, that I can but dance as free-will pipeth and say amen to created will in all things good or bad. I cannot out of the abundance of my rich grace and free mercy (though earnestly and vehemently I desire it) save one person more then are saved, or damn one more then are damned, or write one man more in the book of life, and bestow on them the fruits of my dear Sons death, then such as in order of nature, were finally to believe before any act of my middle science, or my conditionall free Decree, or drawing grace; therefore am I compelled, as a Merchant who against his will casts his goods in the Sea, to save his own life, because the winds and stormes over-master his desire, to take a second course, contrary to my naturall desire, and gracious and mild inclination to mercy, to decree and ordain that all who before the acts also of my middle science, free decree, and just will were finally to resist my calling shall eternally*

nally perish, and to will that Pharoah should not at the first or second command obey my will, and let my people goe: and therefore with a consequent or constrained will to suffer sinne to be, to appoint death and hell, and the eternall destruction of the greatest part of mankinde, to be in the world, for the declaration of my revenging justice, because I could not hinder the entrance of sin into the world, nor Master free will as free, if my dispensation of the first covenant made with Adam in Paradise should stand: Whereupon I was compelled to take a second herbrie, and a second winde, like a Sea-man, who is with a stronger crosse winde, driven from his first wished port; and to send my Sonne Iesus Christ into the world, to die for sinners, for that I could not better doe, and out of love to save all, offer him to all, one way or other, though I did foresee my desire and naturall kindnesse to save all, should be far more thwarted and crossed by this way; because force my consequent will must needs prepare a far hotter furnance in hell, for the greatest part of mankinde, since thousands of them, must reject Christ, in resisting the light of nature, and the universall sufficient grace, given to all; which if free will should use well, would have procured to them more grace, and the benefit of the preached Gospel. But a heavier plague of hardnes of heart, and farre greater torments of fire, then these, I foresee must be the doome of such, within the visible Church, as resist my calling, or having once obeyed, may according to the liberty of independent free-will persevere if they will; & notwithstanding of the power of God, by which they are kept to salvation, the promises of the eternall covenant, the efficacie of Christs perpetuall intercession, of the in-dwelling of the holy Ghost, that everlasting fountain of life, &c. may fully and finally fall away, and turne Apostats; and therefore all their hope of eternall life, their assurance of glory, their joy, their consolation and comforts in any claim to life eternall, and the state of adoption is not bottomed on my power to keep them, my eternall covenant, my Sons intercession. I can do no more then I can, but upon their own free will, if they please (and its too pleasant to many) they may all fall away, and perish eternally, and leave my Son a widdow, without a wife, a head without members, a king without subjects.

Collat. Piscat. & Vorstius *non tam sui iuris fortasse Deus voluit Pharaonem populum dimittere.*

And if *Arminians* will be so liberall or lavish of the comforts of God proper to the lords people, *Esa.* 40. 1. c. 49. 13. the proper work of the *holy Ghost the comforter. Ioh.* 14. 16. c. 15. 26. c. 16. 7. the *consolations of Christ, Phil.* 2. 1. *the everlasting*

verlasting, the strong consolations 2. Thess. 2. 16. Heb. 6. 18. *the heart comforts*, Col. 2. 2. *wherewith the Apostles and Saints are comforted*, 2. Cor. 1. 4. 6. 7 *coming from the God of all comfort, the Lord that comforteth Zion*, Esai. 51. 3. 2. Cor. 1. 3. Esai. 51. 12. *blessing promised to the mourners*, Matth. 5. 4. We desire Mr. *Moore*, and other *Arminians* to injoy them; but for us, we allow neither assurance, courage hope, nor comforts in Christ or his death, but on the regenerate and beleevers; and this makes the doctrine of universall redemption more suspitious to us as not coming from God, that they allow to all, (even dogs and swine) the holy Ghost and the precious priviledge of the Saints. Therefore thirdly, we answer, that the assumption is not ours, but theirs, let the assumption be; But I beleeve, and the proposition be corrected thus. *These for whom Christ laid down his life, are some few chosen beleevers. But I am chosen and a beleever*: Ergo &c. and we grant all, so the assumption be made sure.

The comforts of *Arminians* not in Scripture.

The generall good will of God to save all comfortlesse.

But I have no assurance, hope, nor comfort to rest on a generall good will that God beareth to all, to *Judas*, *Pharaoh*, *Cain*, and to all mankinde, no lesse then to me. For I am of the same very mettall, and by nature am heir of wrath, as well as they.

2. That far-off Good will, that all be saved, and that all obey: the Lord from eternity did bear it to the fallen devils, as well as to me. O cold comfort! and it works nothing in order to my actuall salvation, more then to the actuall salvation of *Judas the Traitor*: it sets on moving no wheels, no causes, no effectuall means to procure the powerfull application of the purchased Redemption to me more then to all that are now spitting out blasphemie against eternall justice, and are in fire chains of wrath, cursing this Lord, and his generall good will to save them.

The fountain Good will of God separated elected persons from others.

But the fountain good will of God, to save the elect, runneth in another channel of free grace, that separates person from person, *Iacob* from *Esau*, and sets the heart of God from eternitie, and the tender bowels of Christ, both from everlasting: and as touching the execution of this good will, and in time, upon this man, not this man, without hire money or price. 1. because Angels or Men, can never answer that of Rom. 9. 13. 14. 15. as it is written, *I have loved Iacob, and have hated Esau, and that*

that before the one, or the other had done good or evil. Then the naturall Arminian objecteth, what our Arminian does this day, *that must be unrighteousnesse to hate men absolutely, and cast them off when they are not born, and have neither done good nor evill.* *Paul* answereth, it followeth in no sort that *there is unrighteousnesse with God*, because verse 15. all is resolved on the will of God, because it is his will; for hee saith to *Moses*, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion:* and upon this hee inferres then the businesse of separating *Iaakob* from *Esau*, runnes not upon such wheeles as running and willing, sweating and hunting by good endeavours; *Iaakob* did here lesse, and *Esau* more; but all goes on this, on Gods free goodnesse and mercy; all the difference between person and person, is, *God has mercy, because he will, not because men will.* Now because Arminians say, this is not meant of election and reprobation, but of temporary favours bestowed on *Iaakob*, not on *Esau*, he alleadgeth the example of *Pharaoh* a cruell Atheist and a Tyrant, who never *sought justification by the works of the Law*; the reason why *Pharaoh* obtained not the mercy that others obtained: *I*, *saith the Lord*, verse 17. told *Pharaoh* to his face, *for this purpose I raised thee up, that I might make an example of the glory of my power, and name, that is, the glory of justice in thee*, to all the world who heares of thee: and then *verse* 18. hee returnes to the Lords free will, and unhired and absolute liberty, in differencing person from person. Why has hee mercy upon this man, and not on this man, if there had been such a conceit as a generall catholick good will in God, to *Pharoah*, to *Esau*, the Apostle should now have denyed any absolute will in God, to separate one person from another. *Arminians* can instruct the spirit of the Lord, and the Apostle to say, he has an equall generall good will and desire to save all and every one; *Esau* as well as *Iaakob*; *Ishmael* as *Isaac*, the son of promise, *Pharoah* as *Moses*, or any other man; but then two great doubts should remain: How then hated he *Esau*, when he was not yet born, and had not done good or evill? All the *Arminians* on earth, answer that. 2. But the doubt is not removed: How is it, that God loves *Iaacob*, blesseth, and hath mercy on him, and hateth *Esau*, and yet *Esau* has neither done good nor ill? *Ar-*

ἐλεήσω ὃν ἂν ἐλεῶ

minians anſwer, in an antecedent generall good will, God indeed loved *Eſau*, as well as *Jaakob*, *Pharoah* as well as another man: but here is the thing that makes the ſeparation, *Iacob runneth, and willeth, Eſau* is a wicked man; *Pharoah* and others like him, bloody tyrants; and God ſheweth mercy with another poſterior, and conſequent will on *Iacobs*, becauſe *he runs, and wils*, and has mercy on him, becauſe hee pays well for mercy; and has not mercy on *Eſau*, becauſe he *neither runs, nor wills*. Now this is to contradict God; therefore we muſt bear with it, that *men of corrupt mindes, deſtitute of the truth, riſing up to plead for univerſall atonement, contradict us*. But *Paul* reſolves all the mercy beſtowed on this man, not on this man, v. 18. on this ſaying Θέλει, *he will, Therefore hath he mercy on whom he will have mercy, and hardeneth whom he will.* (2) unpoſſible it is that converſion ſhould be grace and matter of the praiſe of the glory of the Lords grace, to *Peter* rather then to *Iudas*, except the grace of God ſeparate *Peter* from *Iudas*, by moving effectually the one to beleeve, and not moving the other. All the wit of men cannot ſay, but I may glory in my own free will, that I am efficaciouſly redeemed and ſaved, rather then another; except grace efficaciouſly move me in a way of ſeparating me from another, if hee had alike good will to ſave me, and *Iudas* and all the world; but he committed the caſting of the ballance in differencing the one from the other, to free will, ſo as the creatures free-will made the conſequent will of God different toward the one, and toward the other.

Arminians reſolve all one mans will.

Λέγω οὖν ὅτι θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.

We cannot chooſe but glory in our ſelves and not in the Lord, if free grace ſeparate not the believing man from the not believing.

3. *The God who is willing to ſhow his wrath, and to make his power known, in enduring with much long ſuffering the veſſels of wrath fitted to deſtruction, that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared to glory*, Rom. 9. 22, 23, is alſo willing becauſe hee is willing to declare theſe two ends equally; in ſome becauſe he will; the glory of power juſtice and long ſuffering; in others the glory of grace and mercy, becauſe he will; nor did I ever ſee a reaſon wherefore God ſhould carry on the two great ſtate deſigns of *juſtice* and *mercy*, in ſuch an order as he ſhould incline more to declare and bring to paſſe the deſign of mercy then the deſign of juſtice; for out of the freedom of high and deep ſoveraignty he moſt freely intended both

God equally intended his two great ends in men and Angels.

theſe

these glorious ends. Now as the attaining of his freely intended end of manifested mercy in some, both Angels and Men, makes visible in an eminent manner the glory of justice in other some, so the attaining of his freely intended end of pure grace in the Elect, doth highly indeare Jesus Christ that we should prize the blood of the Covenant, the riches of free-grace to us whom he hath freely chosen, leaving others as good as we to perish everlastingly. And as *Arminians* cannot deny, but that the Lord might so have contrived the businesse, as all that are saved, and to prayse the *Lord that sits one the Thron in heaven*, might have been damned and should blaspheme eternally *in hell the holy just Iudge of the world*: as he can make a revolution of all things in heaven and in earth, to a providence contrary to that which is now; so they cannot deny an eminent soveraignty, deliberate and fixed free-will in God before any of the Elect and Reprobate were placed in such a condition of providence in which hee foresaw all that are saved or damned, should bee saved or damned, and that this will was the prime fountaine cause of election and reprobation.

4. *Paul* shewing, *Rom.* 11. That God *concludes all in unbeliefe that he might have mercy on all*, and shewing a reason why the Lord was pleased to cast off his ancient people for a time, and to *engraffe the Gentiles, the wilde Olive*, in their place, saith *O the depth*; and another reason he cannot find, but bottomlesse and unsearchable freedome of grace and free dispensation to some people and persons, and not to others. I confesse it had been no such depth, if the Lord from eternity had equally loved all to salvation, but through the running & willing, or not running & not willing of the creature had been put upon later, wiser and riper thoughts and a consequent will to save or not save, as Men and Angels in the high and indifferent court of their free-will shall think good; there had been no other depth then is in earthly Iudges, who reward well doers, and punish ill doers, or in a Lord of a Vine-yard, who gives wages to him that labours, and no wages to him that stands idle and doth nothing; this is the Law of nature, of Nations, and no depth, its but God *rewarding men according to their works*, and God shewing mercy in such as co-operate with, and improve well the benefit of Gods

The ground of *Pauls* crying out, *O the depth*, &c.

antecedent will, and not shewing mercy on such as doe not co-operate therewith, but out of the absoluteness of indifferent free-will are wanting thereunto. But the great and unsearchable depth, is, how God should so carry on the great designes of the declaration of the glory of pardoning mercy and punishing justice, as their should be some *persons* and *Nations*, the *Jewes* first and not the *Gentiles*, as of old, and now the *Gentiles* taken into Christ, and the *Jewes* cast off; and again, the *Jewes* with the riches of the world of Elect both *Jewes* and *Gentiles* who are chosen and must obey the Gospel, and be called without any respect to works, but of grace, *Rom.* 11.5.6.7. and when the children had neither done good nor evill and were not born, *Rom.* 9.11 and these who were neareſt to Christ, and did work more for the attaining righteousnesse and life, then other strangers to Christ and *Gentiles*, *Rom.* 9.30,31,32,33. *Rom.* 10. 1,2,3,4. *Rom.* 11. 1.2,3,4,5, 6,7,8, &c. rejected, and there should be others as good as these by nature, that the Lord should have mercy on; now in both these; first, God is free in his grace; secondly, just in his judgements, though he neither call, nor chuse according to works; thirdly, the damned creature most guilty: and fourthly, the Lord both justly severe, and graciously merciful; fifthly, none have cause to complaine or quarrell with God; and yet God might have carried the matter a farre other way; sixthly, the head cause of this various administration, with Nations and persons, is the deep, high, soveraign, innocent, holy, independent will of the great Potter and Former of all things who *has mercy on whom he will, & hardneth whom he will*, and this is the depth without a bottom; no creature Angel or Men can so behave themselves to their fellow-creatures, & yet be free, just, holy, wise, &c. but sure one creature can deal with his fellow creature according to the rules and road-way of an antecedent & consequent will; so may the King deal with his people, the Governour with those he governes, the Father with his children, the Commander with his souldiers, *the Lord of a Vine-yard* with his hired servants, all these may order their goodnesse, mercy, rewards, punishments in a way levill with the use, industry improvement of free-will, or the rebelion, unjustice, wickednesse and slothfulnesse of their underlings; but no Master nor Lord can call Labourers to his Vine-yard, and exhort,

exhort, obtest, beseech them all to labour and promise them hire, and yet keep from the greatest part of them the power of stirring armes or legs, of free consenting to labour, and suspend his so acting on the greatest part of them, as they shall willingly be carried on to wilfull disobedience, and to be the passive objects of his revenging justice according to the determinate counsell of the Lord of this Vine-yard, because so he willed out of his absolute soveraignty to deal with some, and deale a just contrary way with the least part of the labourers, because hee purposed to declare the glory of his grace on them; either there is here an unsearchable depth, or *Paul* knew nothing, and this calmes my minde and answereth all that reason can say for universall atonement: and the

1. *Use.* I aym at, is, that no Doctrine so endeareth Christ to a soule, as this of particular redemption and free-grace separating one from another, *Psal.* 147. 12. *Prayse the Lord, O Ierusalem*; and amongst many ground, here is one, vers. 19. *he sheweth his word unto* Iacob, *his Statutes and his judgements to* Israel, ver. 20. *he hath not dealt so with any Nation*; and he speaketh not of the measure, as if God had revealed the same grace in nature, but in an inferiour degree to other *Nations*; for hee saith, *as for his judgements they have not known them*; and then being full of God, for this separating mercy, he addeth, *prayse yee the Lord*; Christ esteems this the floure of grace, the grace, of grace and blesseth his Father for it; *Matth.* 11. 25. *I blesse thee O Father Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes*; now because *Arminians* say, the pride of the self-wise, and the humility of babes, are the causes separating the one from the other, and so *free will* is to share with the *Father* in the praise of the revealed glory of the *Gospel*, and the discovered excellency of Christ to babes, rather then to wise men; a literall revelation no doubt was common to all babes and prudent, the swelled Pharisees, and humbled sinners; Christ praiseth the eminency, the blossom of grace, the bloom of free-love in that the free-will of the humble and the proud made not the separation, but the good pleasure of God, ver. 27. *No man knowes the Son but the Father, and he to whom the Son will reveale him.*

Its grace and free grace only that maketh one differ from another.

Καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

2. That which is common to all, shall never leave an im-

Grace falleth on pronowns such as (*I*) and (*we*).

pression of wonder and thankfull admiration. (*I*) and (*we*) are swelled, lofty and proud things, and the Spirit of God commends grace highly in that it falls upon pronowns and persons, and not on others, 1 *Cor.* 15. 9. ἐγω *I am the least of of the Apostles*—vers. 10. *By the grace of God, I am that I am, and his grace* εἰς ἐμὲ *toward me was not in vaine; but I laboured more abundantly then they all* οὐκ ἐγω δὲ, *but not I, but the grace of God,* ἡ σὺν ἐμοὶ *in me*, Tit. 3. 3. ἡμεῖς *for we our selves also were sometime out of our wits, disobedient, &c.* ver. 4. *but when the kindnesse and man-love of God our Saviour appeared*, ver. 5. —ἔσωσεν ἡμᾶς *he saved us*, 1 Tim. 1. 15. ἐγω *I am the chief of sinners*, ver. 16. *but for this cause I obtained mercy,* ἵνα ἐν ἐμοὶ πρώτῳ, *that in me first Iesus Christ might shew forth all long suffering*, Gal. 2. 20. *I am crucified with Christ, but I live,* οὐκ ἔτι ἐγὼ *yet not I, but Christ lives in me* ἐν ἐμοὶ. *and the life that I now live in the flesh, I live by the faith of the Son of God, who has loved me, and given himself for me;* μὲ καὶ ἐμὲ, Ephes. 2. 1. ὑμᾶς *and you who were dead in sins and trespasses, hath he quickned*, ver. 4. *for his great love wherewith he loved us* ἡμᾶς, v. 5. *even when we were dead in sins and trespasses he hath quickened us*, ἡμᾶς *together with Christ*, ver. 13. *But now in Christ Iesus, yee who somtimes were farre off, are made neare by the blood of Christ*; the passing by my Father and mother, and brother and sister, neighbour and friend; and taking me, is a most indearing favour.

How indearing is separating grace.

3. Of all in *Scotland* and *England*, all in *Europe*, all *Adams* seed, that ever were masters of a living soule in the womb or out of it; the Lord passed by so many thousands and millions, and the lot of free-grace fell upon me precisely by name, and upon us, and not upon thousands, besides no lesse eligible then I was; what thoughts will you have of the free lot of love that fell upon you ever since God was God, when Christ shall lay such a load of love, such a high weight and masse of love on you; ye shall then think, O how came I hither to sit in heavenly places with Christ! that body that is trimmed, cloathed, and doubly embroydered with pure and unmixed glory, is just made of the same lump of earth, with the body of *Judas* or *Cain*, that are now flaming and sinking to the bottom of the black and sad river of brimstone; the Lord saith, *Ezek.* 18. 4. *behold all souls are mine*; and when your soule shall be loaden

loaden with glory and thousands of souls blowing and spitting out blasphemies on the Majesty of God, out of the sense of the torment of the gnawing worm that never dies; and yee consider the soule of *Iudas* might have been in my soules stead, and my soule in the same place of torment that his is now in, what wonder then *Iohn* cry out, *behold what love!*

4. How much love for extention, and intention: for one man, and every one in covenant, Psal, 106. 45. *multitudes of mercies*, and Ps. 130. 7. *plenteous redemption*; one *David* must have *multitude of tender mercies* Psal. 51. 1. Psal. 69. 13. 16. Its not one love, but loves, *many loves*, Ezech. 16. 8. Cant. 1. 2. He gives many salvations to one, as if one heaven, and one crown of glory, were not enough; Ephes. 2. 4. he is rich in mercy: *and he quickned us when we were dead in sinnes* διὰ πολλὴν ἀγάπην *For his multiplyed love*: every man has a particular act of love, a particular act of atonement bestowed on him: can ye multiply figures with a pen, and write from the east to the west, and then begin again, and make the heaven of heavens, all circular lines, of figures; it should wearie the arm of Angels to write the multiplyed *loves* of Christ. Christs love desires to engage many; how many millions be there of elect Angels and men? every one of them, for his own part, must have a heaven of love; and Christ thinks it little enough that the first-bornes love, be on them all, and that they all be first-borne: Col. 1. 20. *It pleased the Father by Christ to reconcile all things in heaven, and in earth, to himself*: All the Angels are Christs vassals, and he is their head; Col. 2. 10. then Christ must have two eyes; you seven eyes, to see for every one, and two legs for every Angel to walk withall; Christ must have a huge hoast, and numerous troups in his familie. (2) Who then can number the sums of all the debts of free grace, that Angels and men owe Christ, and when they shall be paid? though sinnes shall be acquitted, yet debts of undeserved love shall stand for ever and ever. O how unsearchable is the riches of Christs grace! Know ye, O Angels, O glorified Spirits, where is the Brim, or where is the bottom of free grace? Yet not one sinner can have lesse grace then hee has, hee has need of all, he has no oyl to spare, to lend to his neighbour: Matth. 25. Our deep diseases, and festered wounds could have no lesse to cure them, then infinite love, and free grace, *passing*

What aboundance of grace bestowed on single persons and yet nothing of it can be wanting.

all

all knowledge. It was a broad wound, that required a plaister as long and broad, as infinite Iesus Christ.

Καταλαμβάνειν. *Paul* bows his knee to the Master of the families of heaven and earth, for this act of grace, to weigh the love of Christ: Ephes. 3. 18. *I pray* (saith he) *that ye may comprehend, or overtake the love of God.*

Σὺν πᾶσι τοῖς ἁγίοις τί τὸ πλατος. 2. How many are set on work to compasse that love? as if one man could not be able to do it: Yet I pray, that ye with all the Saints may comprehend what is the bredth; its broader then the Sea, or the earth: and what is the length of it? its longer then between East and West; though ye could measure between the extremity of the higest circle of the heaven of heavens, and then it hath depth and heigth more then from the center of the earth to the circle of the Moon and up through all the orbes of the seven Planets, and to the orbe of Starres, and highest heavens: who can comprehend either the diameter or circumference of so great a love? Love is an Element that all the Elect, Men and Angels, swim in; the the banks of the river swell above the circle of the Sunne, to the highest of the highest heavens.

How active love is. Christs love in the Gospel takes all alive, as a mighty Conqueror; his seed for multitude is like the *drops of dew that come out of the womb of the morning*, Psal. 110. and they are the dew of the youth of Christ; for Christ as a strong and vigorous young man full of strength, who never fails through old age, brings in the forces of the Gentiles like the flocks of *Kedar*, Esai. 60. 5, 6.

5 Christs love outworks Hell and Devils. Can yee scale up the Sunne that it cannot rise? or can ye hinder the flowing of the Sea? or lay a Law upon the Windes that they blow not? farre lesse can ye hinder *Christs wilderneſſe to blossom as a Rose*, or his grace to blow, to flow over banks, or to flee with Eagles wings. O how strong an agent is Christs love, that beares the sinnes of the world! *Joh.* 1. 29. It works as fire doth by nature, rather then by will, and none can bind up Christs heart or restraine his bowels, but he must work all to heaven that he has loved.

No lip-love, nor any empty love in God, but that which is effectuall and reall to worke the good he desireth to the party loved. *Use* 2. We are hence taught to acknowledge no love to be in God, which is not effectuall in doing good to the creature; there is no lip-love, no raw-wel-wishing to the creature which God

God doth not make good: we know but three sorts of love, that God has to the creature, all the three are like the fruitfull womb; there is no miscarrying, no barrennesse in the womb of divine love; he loves all that he has made; so farre as to give them a being, to conserve them in being as long as he pleaseth: hee had a desire to have Sunne, Moone, Starres, Earth, Heaven, Sea, Clouds, Ayr; hee created them out of the womb of love and out of goodnesse, and keeps them in being; hee can hate nothing that hee made, now according to *Arminians*, he wish d a being to many things in their seed and causes, as he wished the earth to be more fruitfull before the fall then now it is, so that against Gods will, and his good will to the creatures, he comes short of that naturall antecedent love, that he beareth to creatures; he could have wished death never to be, nor sickneſſe, nor old age, (say *Arminians*) nor barrennesse of the earth, nor corruption. Nay, but though these have causes by rule of justice, in the sins of men, yet we have no cause to say God falls short of his love, and wished and desired such and such a good to the creature; but things miscarried in his hand; his love was like a mother that conceiveth with many children, but they die in the womb; so God willed and loved the being of many things; but they could not be, the love of God was like the miscarrying womb that parts with the dead child, we cannot acknowledge any such love in God.

A threefold love in God effectuall.

2. There is a second love, and mercy in God, by which he loves all Men and Angels; yea, even his enemies, makes the Sun to shine on the unjust man, as well as the just, and causeth dew and raine to fall on the orchard and fields of the bloody and deceitfull man, *whom the Lord abhors*; as Christ teacheth us, *Matth.* 5.43,44,45,46,47,48. nor doth God miscarry in this love, he desires the eternall being of damned Angels and Men; he sends the Gospel to many Reprobates, and invites them to repentance and with longanimity and forebearance, suffereth pieces of froward dust to fill the measure of their iniquity, yet does not the Lords generall love fall short of what he willeth to them.

3. There is a love of speciall election to glory; far lesse can God come short in the end of this love: For 1. the work of redemption prospereth in the hands of Christ, even to the satisfaction

Christs love of election cannot miscarry.

satisfaction of his soule; saving of sinners, (all glory to the Lamb) is a thriving work and successefull in Christs hands, Esa. 53. 10, 11. *He shall see of the travell of his soule and be satisfied.* 2. Christ cannot shoot at the rovers and misse his marke: I should desire no more, but to be once in Christs chariot paved with love, *Cant.* 3. Were I once assured I am within the circle and compasse of that love of Election; I should not be affrayd that the chariot can be broken or turned off its Wheels; Christs chariot can goe through the red Sea, though not dryed up: hee shoots arrows of love and cannot misse, he rides through hell and the grave, and makes the dead his living captives and prisoners 3. This love is natively of it self active; *Ezechiah* saith in his song, Esai. 38. 17. חשקת נפשי משחת בלי *Behold for peace I had bitternesse, but thou hast in love to my soule (delivered) me from the pit of corruption,* but in hebrew it is, *thou hast loved my soule out off the pit of corruption, because thou hast cast all my sinnes behind thy back:* he speaketh of Gods love, as if it were a living man with flesh and bones, armes, hands, and feet, went down to the pit, and lifted up *Ezechiahs* soul out of the pit; so has the love of Christ loved us out of hell, or loved hell away to hell, and loved death down to the grave, and loved sinne away, and loved us out of the armes of the Devill; Christs love is a persuing and a conquering thing; I shall never believe that this love of redemption stands so many hundreth miles aloof on the shoare; and the bank of the river, and lake of fire and brimstone, and eyes afar off and wisheth all mankinde may come to land & shoar, and calleth to them, being so many hundreth miles from them, words of milk, wine and honey, out of the Gospel, and cryeth that *Christ loveth all and every one to salvation*; and if wishes could make men happy, Christ earnestly wishes and desires, if all men were alike well minded to their own salvation, that all and every one might be saved, that there were not a *Hell*; but he will not put the top of his little finger in their heart to bow and incline their will, and Christ cryeth to the whole world perishing in sin, I have shed my blood for you all, and wish you much happinesse; but if ye will not come to me to believe: I purpose not to passe over the line of *Arminian* decency or Iesuiticall congruity, nor can I come to you to draw your hearts, by way of efficacious determination,

Christs love active.

determination, if yee will do for your selves and your own salvation, the greatest part of the work, which is to apply redemption, by your own free-will (though I know you cannot be masters of your selves, of one good thought, and are dead in sinnes) as I have done the other lesser part, purchased salvation for you, or made you all reconciliable and savable, its well; otherwise I love the salvations of you and every one; but I will not procure it, but leave that to your free-will; chose fire or water, heaven or hell as the counsels of your own heart shall lead you; and I have done with you; Oh such a love as this could never save me! If the young heire had wisedom, he should pray that the wise Tutor lay not the falling or the standing of the house on his green head and raw glassie and weather-cock free will; we shall cast down our crowns at the feet of him that sitteth on the Throne, because he has redeemed us out of all nations, tongues and languages and left these nations to perish in their own wicked way: sure in heaven I shal have no *Arminian* thoughts as now I have, through corruption of nature. I shall not then divide the song of free Redemption between the Lamb and free-will: and give the largest share to free-will; my soule enter not into their counsels or secrets, who thus black Christ, and shame that faire spotlesse and excellent grace of God.

Use 3. Here is excellent ground of encouragements to the Elect to the believe; for the feare of reprobation from eternity is no ground that thou shouldst not believe.

Object. 1. *I fear that I am a reprobate.*

Answ. If thou wilt know the neede that a Reprobate man has of that saving Saviour Iesus Christ, thou wouldst upon any termes, cast thy soule upon Christ; which if thou doe, now thou hast answered the question and removed the fear that thou art a reprobate; for a reprobate cannot believe.

Object. 2. *But sinne and unworthinesse inclines more to reprobation, then to be loved eternally of God.*

Sin proveth not reprobation.

Answ. Not a whit, except the Lord had revealed reprobation to thee; sinfull clay, nothing but the great Potter may wash the clay, and frame thee a vessell of honour.

Object. 3. *But sinne continued in, such as my sinne is, is the first morning dawning of reprobation, as faith and sorrow for sin is the first opening of election to glory.*

Sin continued is no argument why I should not believe.

Answ. Sinne finally and obstinately continued in is a sign of reprobation; but say you had obstinately gone on in sinne (as I love not to cure spirituall wounds by smoothing and lessening them) yet your duty lies on you in a sence of your need of Christ, to come to Christ; the event is Christs, you may say; Its fitting, Lord, I be a reprobate, but many thousands of bad deserving as I am, are singing the praises of free-grace before the Throne.

Obj. 4. *But if my sinne evidence to me reprobation, its a cold comfort to goe to Christ and believe; for sure I have obstinately gone on against Christ, and resisted his call.*

Finall obstinacy and fear, sorrow and nipping care of minde to believe seldom fall in one person.

Answ. Though we are not to lessen the sins of any, yet a Physitian may say, its not so desperate a disease as yee say it is; so may we say, its a strong disease that overcomes the art of Christ; though it falls seldom out never to my observing, that any finally obstinate can attaine to wide, broad and auxious wishes to enjoy Christ, with some seene and acknowledged need of Christ.

Obj. 5. *But what encouraging comfort have I to believe, since I have gone farther on in obstinacy then any?*

No unconverted one capable of such are courragements to believe as a believer.

Answ. There cannot be such an encouraging comfort in a non-convert as is satisfactory; no work can be in a non-convert of that straine with such as are in converts; ye are not to look for so much in your selfe as in others; but he is farre behind, who may not follow.

Obj. 6. *Nay, I finde nothing in me that may qualifie mee for Christ.*

No hire fits us to believe, yet the proud as proud cannot believe.

Answ. Fit and sufficient qualifications for Christ is the hire of merit, that we naturally seek in our selves. *Antinomians* doe not a little injure us, because we teach that obstinate sinners as obstinate and proud are not immediately to believe; not that it is not their duty to believe, but because believing is physically incompatible with these persons that are to believe; since believing is the going of the sinner out off himself to Christ; and a proud obstinate and rebellious sinner never broken, nor in no sort humbled under that reduplication, stayes in himself. But we are farre from exhorting any to stand aloof and afarre off from Christ, because they cannot be prepared sufficiently for him, or because they have not a present to bring the King. Yea come, as yee are bidden, kisse

the

the sonne, but tremble and stoop, faith is a lowly thing; merrit or hire sufficient, in halfe or in whole, penny, or penny worth, to give to Christ, before a sinner come to Christ, or after, we utterly disclaim.

Ob. 7. *But I have low thoughts of Christ, and am affraid he will cast mee away; how then can I have low thoughts of my self, and be humbled, ere I beleeve?*

Answ. There be not any of us who teach that saving humility goeth before faith. It is one thing to be broken, and plowed, another to be humble and harrowed: the law must break the rockie ground, ere we beleeve. But Christ must break the clods, and harrow, and soften the soule; true humiliation followeth faith.

No saving humilitie before faith.

Ob. 8. *But base thoughts of Christ, which I finde in my selfe are most contrarie to faith: I think Christ not so meek a lamb, as to put a Wolfe, a Tyger, or a Leopard in his bosome.*

Answ. Not any, but they have too low thoughts of Christ, ere they can come to him; for the Gospel in whole and in part, is medicine. Christ has a healing tongue; medicine is relative to sickneſſe: Christ would never have said to unbeleevers, Iohn. 6. 39. *him that commeth, I will in no wise cast away*: If men had not naturally had such thoughts of Christ, as hee is rough, and strange, and Lordly, and so far from meekneſſe that he casteth thousands of poore sinners out that come to him: so Christs tongue in speaking these words, is good phisick: all of us have jealous and strange thoughts of Christ; Ye may know the disease by the physick: *contraria contrarijs curantur*. The wearie and loaden sinners take Christ to bee rough, and not meek: therefore saith Christ, *come unto me, all ye that are wearie, and loaden; and I will ease you*: If hee bee a shepherd, we naturally think, if wee cannot goe on our owne feet, he has a club to beat us; Therefore *Esai.* 40. 11. The Lord saith, Not so, he will not beat those that want legs of their own, to follow him: *but he shall carry the Lambs in his bosome, and gently lead those that are with young*: yea, if converts and weak ones had not jealousies, Ah, Christ is above us, and so lordly, so just, that if wee bee not as strong as others, he will break us, it had not been prophecied of him, Esai. 42. *a bruised reed shall he not break, a smoaking flax shall he not quench*: Now precious thoughts of Christ ye cannot have, till ye come to Christ,

All the Gospel expressions of the meekness of Christ argue a disease in us to conceive Christ to bee rough, lordly, cruel, to have a heart like the nether millstone.

and buy from him a new minde, and new thoughts, without money.

Ob. 9. *But beleeving is fruitlesse, and unpossible, if I be excluded from the number of those that Christ died for; for then I am to beleeve remission of sinnes without shedding of blood; and Christ shed no blood for me.*

Answ. You are neither to lay such a supposition down, that either you are excluded from the number of those that Christ died for, or included in that number: neither of the two are revealed to you, and *secret things belong to the Lord.* It is enough to you, that (1.) you are not excluded, for any thing that is revealed to you. 2. That thou hast need of Christ, and art a guilty sinner. 3. That thou art commanded to beleeve: As for Christs not shedding of his blood for thee; say it were so: its no more absurd that you are obliged to beleeve on Christ, as an al sufficient Redeemer for remission of sinnes, (though remission be not purchased to you in Christs blood) then that you are obliged to beleeve that God will infallibly save you, when as God has peremptorily reprobated you, upon foreseen finall impenitencie; and has decreed not to work in you to beleeve, and has not purchased by his blood, the grace of beleeving; without the which, hee seeth beleeving is unpossible. Let *Arminians* answer the one doubt, and we can answer the other; onely, their way maketh God to say, he willeth the salvation of reprobats; which in very truth, hee willeth not; for its *protestatio facto contraria*: a will contrary to his dispensation toward them, and so no will; whereas wee ackuowledge God in his promises, commands, charges to be most sincere, and that the promises belong onely to the *children of the promise*, not to the rebrobate.

How all are to beleeve, though salvation be not purchased for all.

Ob. 10. *But its unpossible I can be fitted with sorrow for sinne or repentance, before I beleeve in Christ.* Answ. We teach not that you must first repent, then beleeve; or first beleeve, then repent; but that some legal acts of sorrow, and bruisings of Spirit, and self dispair go before faith, then acts of beleeving, and then evangelick repentance, in seeing by faith, *him whom ye have pierced with your sinnes*, and the mourning for piercing of him. Zach. 12. 10. But your neede, beggarlinesse, sinfulnesse may well be a spur to chase you to Christ; seeing Christ heigh-

Neither is faith before all Repentance, nor every Repentance before all faith.

heighteneth his fair grace by occasion of your black sins, Rom. 3. 5. 20. 2. Rom. 3. 24. 25.

If Christ have such a good will to draw all men; ah! shall he draw all men, and such a fair number of all ranks, and not draw me? Lord Iesus, what ails thee at me? when offices of estate are distributed, and livings and pensions given to men, there be some male-contents; this man is preferred, not I: It were good there were spirituall male-contentednesse, with self-discontent, at our own rebellion, and no envying of others: O that Christ who drawes all men, would draw me, and hee that has love for so many, would out of his love cause me say, *Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside, that we may seek him with thee?* say there were a free gold myne in *India*, that loadeth with gold all ships, and enriches multitudes that goe thither, and it has never drawn thee to make a journey thither, blame thy self, if thou be poor, when many are enriched. 1. Hath not Christ knocked at the doore of thy soule, with a rainie head, and frozen locks, and thou hadst rather he should fall into a swoone, in the streets, as open to him, and lodge him; and hast had open back doores for harlot lovers: O bee ashamed of sleighting free love. 2 Dispised love turneth into a flame of Gospel-vengeance: a Gospel-hell is a hotter furnance, then a law-hell.

If Christ draw all, we should be drawn.

No man spinn hell to himself, out of the wool of unbeleeving dispair; If Christ be so willing to redeeme and draw his own all, and can goe as neer hell as seven devils: Have noble and broad thoughts of the sufficiency of Iesus to save. 1. Consider and say with feeling and warmnesse of bowels to Christ, all the redeemed familie that are standing up before the throne, now in white, and are fair and clean and without spot, were once as Black-mores on earth, as I am now: some of them were stables of uncleannesse to Sathan; now they are chast virgins, who defiled not themselves with women, before the Lamb; the mouths that sometimes blasphemed, are now singing the *new song of the Lamb, of Moses the servant of the Lord.* 2 What love is that, that there is a hole in the rock, for ravens of hell to fly into as doves of heaven; and a chalmer of love in the heart of Christ, for pieces of sinfull clay? 3. Fair Iesus Christ can love the black daughter of Pharoah; he has found in his heart.

Christ can draw as guilty as thou art.

heart to melt in love and tender compassion, toward a forlorne *Amorite*, a poluted *Hittite*; it breaks his heart to see the naked foundling cast out into the open fields, dying in goared blood: Christ can love, where all do loath; Its much hee can love a sinner, thou art but a sinner; hee has not blotted thy name out of the *New Testament*; imagine thou heard him say, *sinner come to me: Lost man, suffer me to love thee, and to cast my skirt of love over thee:* Doe but give him an hearty (ay Lord) consent, and take him at his word; Never rest, till thou be at such a nick of the way to heaven, as no backslider can attaine to: We are too soon satisfied with our own Godlinesse, and goe not one steppe beyond these that has cast out of themselves, one Devil, and the next day take in seven new fresh devils, and *the end of these men is worse then their beginning*; they are redemned, and bought and washen in profession, and righteous in themselves; those that have no more, must fall away: a Sheep in the eyes of men, and a Sow at the heart, must to the mire again, sit not down, till ye come (1.) to bee willing to sell all, and buy the pearle: 2. Till ye attain to some reall and personall mortification: that is a subduing of lusts, a bringing under the body of sinne, a heart-deadnesse to the world, (from this) because your Lord died for you, and has crucified the old man; I mean not a morall mortification of *Antinomians*, to beleeve Christ has crucified your lusts for you, as if you were obliged by command of the letter of Law and Gospel, to no personall mortification, that ye may be saved: never think ye are redeemed, till yee bee redeemed from the walking in the wayes of the *present evil world from al iniquitie, from your vain conversation*: draw not breath, rest not, till ye come to this, as ye would not turne *back sliders in heart.*

Vse 6.

Be not satisfied till you come to such a nick of Christian walking, as is attainable by no hypocrite.

Vse 7.

Redemption beleeved, maketh men crown Christ as their King; and such to whom Christ is made redemption, must assert and confesse Christ a perfect Redremer, the King of his Church: Those that are unpatient of his yoak of Government, would set another king over Christ, a Magistrate who by office ruleth, not by the word, but by civil Laws, testifie they are unwilling to have Christ their Lord, in their life, who will not have him their Lord in the Church, and his ordinances: the great controversie that God has with *England*, is sleighting of Religion, the not building the Temple, the increase of blasphemies

phemies and heresies; fear that Christ reigne over them, 33. *If I be lifted up from the earth, I will draw all men unto me.*

The fourth considerable article in the drawing, is the *terminus ad quem*, the person to whom all men are drawn. It is (saith Christ) πρὸς ἐμαυτόν, to me: This is not a word which might have been spared, as there is no redundancie, nothing more then enough in the Gospel, so Christ is no person who may bee spared; but who ever bee one, Christ must be the first person; take away Christ out of the Gospel, and there remaineth nothing but words, and remove him from the work of redemption, it is but an empty shadow; Yea, remove Christ out of heaven, I should not seek to be there; this is a noble and divine (*to me*) *I will draw all men to mee.* 1. It concerneth us much what wee leave. If wee leave the earth, it is but a clay foot-stool, and a mortall perishing stage, and the house of sorrow, and my dying fellow-creature: if we leave sinne we leave hell, the worm that never dieth; vengeance and eternall vengeance is in the womb of sinne; to leave father and mother, and all the idols of a fancied happinesse is nothing; But to whom we go; to Christ, or not, to such an one as God, the substantiall and eternall delight of God, O that is of high concernment.

Christ cannot be spared as not necessary in the work of redemption.

Doct.
It is a matter of great concernment hat sinners come to Christ, and to Christ only.

2. This (*to me*) coming out of the mouth of Iesus Christ, is all and all, its heaven, its glory, its salvation, its new paradise, its the new city, its the new life, its the new precious elect stone laid on *Zion*, the new glory, the new kingdome: There is a greater emphasis, an edge and marrow of words and things, in this (*to me*) then in all the scripture, in all earth and heaven, and all possible and imaginable heavens. 1. Why is *Israel* loosed? hear the cause, Psal. 81.11. *Israel would none of mee.* Why drink they rotten waters, and Cisterns of hell? Oh here is the cause, Ier. 2.12. *Be astonished O heavens*, why? *for my people have committed two evils*: (Ah, these two are hundreds, and millions) *they have forsaken me, the fountain of living waters.* Is not Christ crying in all the Gospel, *who will have me? who will receive me?* Is not this the Gospel-quarrell, Iohn 5.40? *Ye will not come to me, that yee might have life*; its no sport to die in sinne, its a sad fall to fall into hell, Ioh. 8.21. *Then said Iesus again unto them, I go my way, and ye shall seek me, and shall die in your sinnes: whither I goe ye cannot come.*

Grounds of the excellency of being drawn to Christ only.

3. If ye look to any other, it cannot save you, but one look on him would make you eternally happy, and you have it, *Esa.* 45.22. *Look unto me, and be saved, all the ends of the Earth, for I am God, and there is none else*; come and have heaven for one look, for one turning of your eye; and when destruction commeth, that the Church shall be like *two or three olive berries* left, and all the rest destroyed; what shall save the remnant? *Esa.* 17.7. *At that day shall a man look to his maker*, and when *Ierusalem* is saved, and the Spirit of grace and supplication is poured on the house of *David*, *Zach.* 12.10. *And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son.*

4. You are poore and naked; then saith Christ, leane and hungry, and ye that want bread, and ye that sweat, and give out money, *Esa.* 55.2. *Hearken diligently unto me, and eat ye that which is good, and let your soule delight it self in fatnesse*, ver. 3. *Incline your eare to me, and hear, and your soule shall live, and I will make an everlasting Covenant with you even the sure mercies of David*; Then a soule dies a soules death, hee is leane, hee eateth dirt, hee has no bread, while he comes to Christ, *Revel.* 3.18. *I counsell thee to buy of me.* O this noble *me!* this brave, celebrious, this glorious *me*; *I counsell thee to buy of me* (and not of others who are but cousening huckesters) gold tryed in the fire; gold buyeth all things, and is not bought; but this is not a common Merchant; *and buy of me white rayment that thou mayest be cloathed.* But thou mayst have a burthen on thee heavier then thy back or bones canst stand under; then hear him, Matth. 11.28. *Come unto me, all yee that labour and are laden, and I will give you rest*: and because all are thirsty for some happinesse, the desires are gaping for some heaven, Christ cryeth at *Ierusalem* with a loud voyce, with a good will to save, *Ioh.* 7.37. *If any man thirst let him come to me, and drink*, Ioh. 11.26. *He that liveth and believeth in me, shall never die.*

5. What greater reason then to heare this, *Cant.* 5.2. *Open to me, my sister, my dove, my love, my undefiled*; and wisdomes voyce is sweet, Prov. 7.14. *Hearken unto me therefore, O yee children, and attend to the words of my mouth*, Esa. 49.1. *Listen O isles to me*, so he speaketh to his redeemed, *Esa.* 48.16. *Come yee neare to me*: and

6. There is nothing more fitting then that his oath stand, that

that the knee that will not bow to him shall break, Esa. 45. 23 *I have sworn by my self,* Rom. 14. 11. *For it is written, as I live (saith the Lord) every knee shall bow to me, and every tongue shall confesse to God.*

7. What greater honour can be then such alliance? then that Christ speak so to his bride, *Hos.* 3. 3. *And I said unto her, thou shalt abide for me many dayes, thou shalt not play the harlot, and thou shalt not be for another man, so will I be for thee:* and Hos. 2. 19. *And I will betroth thee unto me for ever; yea I will betroth thee unto me,* ver. 20. *I will even betroth thee unto me in faithfulnesse.*

8. In him is that which may be ground of faith and confidence, *Luk.* 10. 22. *All things are delivered to me of my Father,* Math. 28. 19. *All power is given to me in Heaven and in earth;* there is a great truft put upon Christ, *Ioh.* 17. 6. *Thine they were, and thou gavest them me, Heb.* 2. 13. *Behold I and the children that God hath given me.* Luk. 22. 29. *The father has appointed a Kingdome* to me.

This, *to me* hath yet a greater edge and fulnesse of Christs soul-taking and drawing expressions: 1. To Christ, we are drawn as to a friend; approaching to Christ is expressed by comming to him; 1. We come to him as to our home, the man that commeth to Christ is in a friends house; Christ will not cast him out, *Ioh.* 6. 39. The man may throw down his loads and burthens, and cast him selfe and his burthen on him, and *finde rest for his soule;* he doth not stand, nor runne any more, but sit down under the shadow of the tree of life, *Cant.* 2. 3. *I sate down under his shaddow with great delight;* Heb. *I lusted or desired him, and sate down and his fruit was sweet in my mouth.* And how did Christ take with the soul? O most kindly! v. 4. *He led me into a house of wine.* What do you think of a house of joy? every stone, every rafter, every piece of covering, wall, and floore is the cheering consolation of the *holy Ghost*, and what futher? his banner over me is love, the collours and ensigne of this Chieftaine, is the love of Christ. 6. And what love-rest is here? *his left hand is under my head, and his right hand doth embrace me.* What a bed of love must that be, to lye in a corner, in a circle infolded in the two everlasting armes? the left arme is neare the heart, such a soule must lie with heart and head upon the

Christ an home and a house of rest and of love.

breast and heart of Iesus Christ; and above, and underneath for pillow, for covering, for curtaines, arms of everlasting love: an house all made, within and without, of eternall joy and consolations, is incomparable: such a chamber of a King, such cullours and hangings as love, such a bed as the embracings of Christ, you never heard of.

A noble life in Christ which cannot be brought.

2. Life is the sweetest floure of any being, its a taking thing now, 1 *Joh.* 5.12. He that hath the Son hath life; all out of Christ are dead men; so we come to Christ as our life, 1 Pet. 2.4. *To whom comming as to a living stone, disallowed indeed of men*; but thats no matter; *chosen of God, and pretious*: where read we, but here, of a stone with life, and so noble a life as an intellectuall life, and then the life of God? O death come to thy life, that *is hid with Christ in God, Col.* 3.3. Here a breathing living stone, and then a chosen one, of great price; should all the crowned Kings, since *Adam* to the dissolving of this world sell themselves, their Globe of the earth, and all their pretious stones, they should not buy a dayes glory in heaven; but say that they should sell the earth and the heavens, and oppignorate or lay in pledge Sun and Moone and Starres, if they were their moveable inheritance, and sell them all millions of times, they should be farre from any comparable buying of the elect pretious stone that is digged out of *Mount Sion*, *Iob* 28.13. *Man knoweth not the price of wisedome, of this wisdome*, v. 18. *no mention shall be made of coralls, or of pearls*: *for the price of wisdome is above Rubies*, ver. 19. *The Topaz of Ethiopia shall not equall it, neither shall it be valued with pure Gold*; ther's no talking, no bidding in this market so pretious is the stone, but its the stone living, and breathing but heaven, and God, infinitely more excellent then heaven.

What excellency is Christ.

3. *To me* (saith Christ) because no excellency can be comparable to him, who only can give God to the sinner, *Joh.* 14.6. *No man commeth to the Father but by me*; it must be an incomparable priviledge to come by Iesus Christ, to God; God, God is all in all, I cannot savingly be drawn to any but to him, who can reveale God to me. Christ is the bosome, the heart, the only new and living way and door to God; all creatures, Angels, Men, Saints are strangers to God. The substantiall, the essentiall, the living intellectuall Image, and being God must reveale God; Christ saith to *Philip*, Ioh. 14.9. *He that*

that hath seen me, hath seen the Father: open Christ and you open God; enjoy Christ, and you enjoy God; come into Christ and you come to a new world, to a new all, to an new infinite Ocean, and you fall in the bosome of a Godhead.

4. *To me*] as to all perfection and compleatnesse of fulnesse; they are but all streames and shaddows, and emptinesse while you come to Christ, poore nothing is an empty bottome to a sinner, *Ioh.* 1. 16. *Out of his fulnesse have all we received even grace for grace*; this is fountain fulnesse, Gods fulnesse, *Col.* 2. 9. For in Christ is fulnesse it selfe: 2. Not fulnesse going and comming; there a fulnesse in the Sea, but it is ebbing and flowing; a fulnesse in the Moon, but decreasing and growing; an fulnesse in the creature, but going and comming up and and down; but in Christ there dwelleth a fulnesse; it is with Christ new Moon and full Moon, and da vning and noon-day all at once: 3. All fulnesse dwelleth in Christ, there is fulnesse of beauty in *Absolom*, but not of truth and sincerity; fulnesse of wisdome in *Salomon*, but not fulnesse of constancy; he gave his heart to pleasure and folly; fulnesse of policy in *Achitophel*, but not fulnesse of holinesse and faithfulnesse to his Prince; yea, it was fulnesse of folly to hang himself; fulnesse of strength in *Sampson*, but not fulnesse of faith & soundnesse & courage of minde, he was strong in body, but soft and impotent in minde and was overcome by an woman; there is an hiatus, a hole, and some emptinesse in every creature: an Angels fulnesse sitteth neighbour to pure nothing, the Angel may be turned into nothing, and is by nature capable of folly: But in Christ there is all fulnesse; 4 But as every fulnesse is not all fulnesse, so every fulnesse is not the fulnesse of the Godhead; then, *to me*] its as much as the Elect are drawn to Christ as the choycest, the rarest amongst all.

Three parts of Christs compleatnesse, 1. integrity or fulnesse, 2. primacy, 3. excellency.

What fulnesse is in Christ.

2. So amongst all choise things and all relations, he is the first and most eminent and glorious, among Kings, Revel. 1. 5. *The Prince of the kings of the earth*, Revel. 19. 16. *The King of kings, the Lord of lords*; Among *Prophets*, the *Prophet, raised out of the inward part of the Brethren*, Deut. 18. 18. among *Priests*, the highest and great, the e ernall *Priest after the order of Melchizedech*: Heb. . 1. Heb. 7. 17. among *gods*, he stands, he's alone *the onely wise God*; 1 Tim. 1. 17. Among *Angels*, *the An-*

Christ the first and principall of all things.

gel of the Lords substanciall presence, the *Arch-angel*, the *head of Angels*: Esai. 63. 9. 1. Thes. 4. 16. Col. 2. 10. Among beautifull things, *the flowre of Jesse, the rose of Sharon, the lily of the valleys, fairer then the children of men*; Isai. 11. 11. Cant. 2. 1. Psal. 45. 2. there is such grace created in no lips, yea uncreated grace is in no face, but in his only: among shepherds, *the chief shepherd*, 1 Pet. 5. 4. among Armies the *standard-bearer, and Chief amongst ten thousand*, Cant. 5. 10. amongst Creatures, *the first-borne of every creature*, Col. 1. 15. among Heirs, *the Heir of all things*, Heb. 1. 2. among *those that were dead, and is alive* againe, and the fruit that groweth out of death; *Christ is the first-born from the dead*, Col. 1. 18. and *the first fruits of them that sleep*, 1 Cor. 15. 20. among sonnes he is Gods *first begotten sonne*, Heb. 1. 6. *his only begotten sonne*, 1 Iohn 4. 9. among Saviours none to bee named a Saviour under heaven but he only, *Acts* 4. 12. *neither is there salvation in any other*: the first among brethren, *Rom.* 8. 29. *the first born among many brethren.* In a word, hee is the choise and the first of the flock, the flower, the first glory, the standerd-bearer of heaven, the heart, the rose, the prime delight of heaven, the choisest of heaven and earth, the none-such, the chiefe of all beloveds. Some have one single excellency, some another; *Abraham* was excellent in faith, *Moses* in his choise of Christ above all the *treasures of Egypt*; *David* in his sincerity, having a heart like Gods heart. But Christ hath all eminency of grace in one. Some are *Gods that shal die as men*. Christ the Prince of life was dead, but can die no more. Some are wise, but he is wisdome it selfe; some are faire, but Christ is the beauty and brightnesse of the Fathers glory. Wee are apt to have low and creeping thoughts of Iesus Christ, and to undervalue Christ.

The singular excellency of Christ.

None can write or speak of Christ as he is.

3. There's need of an Angel-engine framed in heaven, of a tongue immediately created by God, and by the infinite Art of omnipotency, above other tongues to speak of the praises of Christ; and that Pen must be moulded of God, and the Ink made of the river of the water of life, and the Paper fairer then the body of the Sunne, and the heart as pure, as innocent and sinlesse Angels, who should write a Book of the vertue and supereminent excellency of Iesus Christ: All words even uttered by Prophets and Apostles, come short of Christ.

Imagine

Imagine that Angels and Men, and millions of created heavens of more then now are should build a Temple and a high Seat or Throne of Glory, rayſed from the earth to the higheſt circumference of the heaven of heavens, and millions of miles above that higheſt of heavens, and let the timber not be Cedar or Almugge trees, nor the inſide Gold of *Ophir* ſeven times refined, but ſuch trees as ſhould grow out of the banks of the pure *River of water of Life*, that runneth through the ſtreet of the *New Ieruſalem*, and overlayd with a new ſort of Gold that was found above the Suune and Starres, many degrees above the *Gold of Ophir*; and let the ſtones not bee Marble, nor Saphires, nor Rubies, nor digged out of the excellenteſt earth imaginable, but more refined then elementary nature can furniſh; let every ſtone be a ſtarre, or a peece of the body of the Sunne, and let the whole fabrick of the Houſe exceed the glory of *Solomons Temple* as farre as all precious ſtones exceed the mire in the ſtreets, and let Ieſus Chriſt ſit above in the higheſt Seat of Glory in this *Temple*, as hee dwelt in *Solomons Temple*, the chair ſhould bee but a created ſhadow, too low and to baſe for him. This is not yet like the Lords expreſſion by the Apoſtle, ſhewing how eminent and high Chriſt is, *Phil.* 2.9. *Wherefore God alſo hath more then exalted him*; hee ſaith not ὁ Θεὸς ἀὐ'ὸν ὑ'ψωσε. God hath highted or exalted Chriſt; but God hath ὑπερύ'ψωσε over-highted and ſuper-exalted him, and hath gifted to him ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, *a name above all names* that is reall honour, above all expreſſion, above all thoughts; if ſuch a temple and ſeat of Majeſty might be named, it ſhould not be above every name, nor a glory above every glory that can be named *either in this world, or in the world to come.*

To me] Converſion is the drawing of a ſinner to Chriſt, its a ſupernaturall journey, its not a common way; to come to this eternall wiſdome of God, as ſaith *Iob* 28.7. *A path which no fowle knoweth and the vultures eye hath not ſeen*; *where is the place of underſtanding*, ver. 21. *ſeeing it is hid from all living, and kept cloſe from the fowls of the aire*, v. 22. *deſtruction and death ſay we, have heard the fame thereof with our eares*, ver. 23. *where is it then?* Natures dark candle cannot ſhow it, ver. 23. *God underſtandeth the way thereof, and he knoweth the place thereof*, Prov. 15.24. *The way of life is on high*;

high; the way of the life of all excellent lives is an high and an exalted way, every man knows it not.

To be drawen to Christ, is a high work.

2. Christ saith, by way of exclusion, that hee getteth not one soule to him, but by strong hand and violence; never man comes to Christ on his owne clay-leggs, and with the strength of his owne good-will, Ioh. 6. 44. *No man can come to me, except the Father, which hath sent me, draw him.*

The Father gives us to the Sonne, not by alienation.

3. There be other acts of God, of an high reach, in these that come to Christ, as there must be resigning over, a making over of the Father to the Sonne, v. 39. *All that the Father giveth me, shall come*; The Fathers making over of any soule, or his giving one to Christ, is not by way of alienation, as if the man belonged no more to the Father, or were no more under the tutorie, and guidance of the *Father*, but under the Sonne. *Familists* teach us (a) *That there be distinct seasons of the working of the severall persons of the Trinitie, so as the soule may bee said to be so long under the fathers, and not the Sonnes, and so long under the Sonnes work, and not the Spirits.*

(a) Story of the rise, reign and ruine, of the *Antinomians* error. 41. 8 p. *Libertines* teach that we are several seasons under the working of every person of the Trinity.

Wee know no such distinct posts to heaven, nor such shifting from hand to hand; the Saints have many bouts, in their way to glory, but all the three joyntly at the same season help at the lifting of the dead out of the graves, Ioh. 6. 39. 44. 45. Ioh. 5. 24. 25. All the three in one dead lift, openeth blinde eyes, and converteth lost sinners, Matth. 11. 25. 26. 27. Eph. 1. 17. 18. Mat. 16. 17. Ioh. 12. 32. 2 Cor. 3. 14. 15. 16. 17. Ioh. 14. 23. Ioh. 16. 7. 8. 9. 10. Ioh. 14. 16. Eph. 2. 1. 2. 3. 4. 1 Ioh. 2. 27. 1 Ioh. 5. 6. 7. *Grace, mercy and peace*, cometh that the same season, to the *seven Churches*, from all the three: *From him which is, and which was, and which is to come, and from the seven spirits that is before the throne, and from Iesus Christ, who is the faithfull witnesse*, &c. 2 Cor. 13. 14. Revel. 1. 4. 5. Then the *Father* so giveth the elect to the sonne, as I should not desire to be out from under the care and tutory of the *Father*; the *Father* maketh them over, and keepeth them in his own bowels, and in the truth, Ioh. 17. 2. to 11. So there is the *Fathers* teaching, and the hearing and learning from the Father, Ioh. 6. 45. *It is written in the Prophets, and they shall all be taught of God, Every man therefore that hath heard, and hath learned of the Father, cometh to mee.*

In the uses of the doctrine, I have three things to speak of;

1. What

1. What a sinne they bee under, who resist the right arm of the Father. 2. What free-will and morall honestie can do, or how nothing they are to work a communion with God. 3. These are to be refuted, who think we are neither to pray, nor to doe, nor to *work out our salvation in fear and trembling*, but when the Lord by saving Grace acteth in us, and draweth irresistibly. Now to the end that this common Gospel-sinne may be the better seene in all its spots, consider, 1. What is in Christ the drawer. 2. What is in Grace, by which sinners are drawn.

What a sin it is to resist Christs drawing.

1. In Christ the drawer: There bee many drawers suiting us: the world is the *taile of the great red Dragon*, and *his taile drew the third part of the starres of heaven and did cast them downe to the earth*, Revel. 12. 4. Glorious professours like glistering starres up in heaven, are drawn away, after the dirty world: should there bee more power in *Sathans* taile to draw down stars from heaven, then there is beauty and sweetnesse in Christs face to ravish hearts? and Deut. 30. 17. Some turn away their hearts, *and are drawn away, and worship other gods, and serve them*; yet they are but bastard gods: Christ has a true, reall God-head in himselfe. Why will you not be drawne after the smell of his precious ointments? and Act. 5. 37. *Judas of Galilee arose, and drew away much people after him*, and they were destroyed, and Iam. 1. 14. *every* tempted *man* (and who is not tempted?) *is drawn away of his own lust*; and this is a mother with child of death and hell: supposed goodnesse is an angle, a vast net, that drawes millions of souls to eternall perdition; every man has a soule-drawer about him, divels, and false teachers are pulling at, and hailing soules. O bee drawn by Christ; he is the rose without a thorne, the Sunne without a cloud, the beauty of the Godhead without a spot; he drawes his Fathers heart to love him, and delight in him: Christs love and the art of free grace, are good at drawing of soules; there is not a soule-drawer comparable to him: Ah our hearts are as heavy as hell; suppose that hell were of the bigness of ten worlds, all of Sand, yron, or the heaviest stones in the world, nay, all fancies that pretend lovelinesse are but lyes, and Christ true: every peece of fair clay is hell, and Christ heaven; every beauty blackenesse, and he all loves, Cant. 5. 16.

None so good at drawing of sinners as Christ.

2. For alluring souls in a morall way, nothing like

Nothing like Christ to allure soules.

Christ in the Gospel; *David* is called by the holy Ghost, *the sweet singer of Israel*; when Christ speaketh to hearts, he sings like heaven, and like the glory of a new unseen world, *Deut.* 33. 16. *Joseph* was blessed of the Lord, *for the good will of him that dwelt in the bush*; Its most alluring in Christ that he is the bird in the bush, the bird of Paradise, the Turtle in our Land, *Can.* 2, 12. that singeth the sweet Gospel-hymnes, and Psalms of good tidings from Sion, peace, peace from heaven to the broken-hearted mourners in Sion; all the Gospel is a love-song of Christ dying for love to enjoy sinners of clay, and to have them with him in heaven; are not these love-songs of the bird whose nest was in the bush? *If any man thirst* (saith Christ) *let him come to me and drink*; *and whosoever will, let him take of the water of life freely*; if this cannot draw to Christ: the law, curses, rewards, cannot draw; Christ pipeth a spring of joyfull newes, but few dance, *Matth.* 11. 16.

Christ the sweet singer of Israel.

The lower Christ is in his love, he is the more drawing.

3. The lower that high love discendeth, the sweeter and the more drawing, and the greatest guiltinesse not to be drawn. Christ came down from a Godhead, and *emptied himself* for us *to be a worme, and no man*, Psal. 22. 6. *The last of men*, Esa. 53. 3. a doubt it was, if he were in the number of men, so the word importeth; and *he dwelt in the bush*; he made not his nest amongst Cedars, but in the bush סנה a bush, whence commeth *Sinah*, or a desert and wildernesse, such as was in *Arabia*; Christ taketh it hard, and weepeth for it, *Matth.* 23. 37. *Luk.* 19. 42. that he came down as a hen in the bush; (O but Christ has broad wings, farre above the Eagle) and would have made sinners in *Jerusalem* his young ones, to nourish them with heat, from his own bosome and heart; but they would not be drawn: And when he appeareth in a time of captivity, *Zach.* 1. to save his people out of captivity, many would not be saved; he is seene, *ver.* 8. *amongst the myrtle trees in the bottome*. It is true, the myrtle tree is farre above the bryar and the thorn, *Esai.* 55. 13. yet its as much, as Christ dwels amongst the bushes, and came down to the lowest plants, for the Myrtle is a bush rather then a tree, and growes in Vallies, Deserts, in the Sea-shoar: Christ is a young low Plant, and *a root out of a dry ground*; its a matter of challenge that *none believed his report*, and few were drawn by

by the Lord Iesus, who is Gods arm, all the strength of God and the drawing power of grace being in Christ, and in Christ who came down so low in his love to us; low-stooping love refused is a great deal of guiltinesse; salvation it selfe cannot save, when love submitting it selfe to hell, to death, to shame, to the grave, cannot save: you think little to let a love song of the Gospel foure times a week passe by you; but you know not what a guiltinesse it is.

4. The greater the happinesse you are drawn to, the higher is the sinne, should Christ draw you to the Mount burning with fire, to the Law-curses, to the terrible sight of the fiery indignation of God, men would say it were lesse sinne to refuse him; but he drawes you, *Heb.* 12. 22. *To Mount Sion, to the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the generall assembly and Church of the first born which are written in Heaven, and to God the Iudge of all, and to the spirits of just men made perfect; And to Iesus the Mediator of the new Covenant, and to the blood of sprinkling*; and he addeth, *dispise not this*; he is a Speaker from heaven: Its but one house, one family, which is in earth and heaven; they differ but as elder and younger brethren. *Paul, Rom.* 16. 7. putteth a note of respect on *Andronicus* and *Junia, who* (saith he) *also were in Christ before me.* There is more honour put on them that are in glory before us, then on us, as the first born of nature and grace; so the first born of glory are honoured before us (we should not weep for our friends crown and honour, when they die) yet they be all one house; then to be drawn to Christ is to be drawn to heaven; he should deservedly weep for ever, and gnash his teeth in hell, who in right down termes refuseth to be drawn to heaven.

Heaven and the Church on earth but one house.

It's an honour to die in the Lord young.

There is another ground of shewing what a high provocation it is, to resist the Gospel-drawings of Christs arme, and it is the way of resisting the operation of grace Interpreters say on the Text that Christ's drawing, when he is lifted upon the crosse, is a clear allusion to the manner of Christs crucifying, for he with his two armes stretched out, holdeth out his breast, openeth his bosome and heart, & cryeth who will come and lodge in Christ's heart; And againe, favours profered by a great friend in his death, ought not to be refused; and the

Christ dying and drawing sinners in his death-bed commends his love to us.

ſoure tree of the Croſſe was Chriſts dead bed; here he made his laſt will and which no dying friend doth, Chriſt dying left his heart, and bowels of tender love to his dear friends, he dyed drawing and pulling in ſinners to his heart; What a ſinne muſt it be to meet his love with hatred and diſdaine? 2. Grace moveth in a circle of life, the ſpring and fountaine is the heart of Chriſt, and it reflecteth back to Chriſts heart; he reſteth not with ſtretched out-armes, to pull, while he have his friends and Church in at his heart. 3. The motion of free-grace is a ſubduing, and a conquering thing, and ſtrong to captivate our love; when yee ſee Chriſt dying and leaping for joy to die for you, and when yee ſee him ſet to his head a cup of thick wrath, of death and hell, and ſee him ſmile and ſing, and ſigh and drink hell and death for you, it layeth bands of love on the heart. What yron bowels muſt he have who would break the cup on his face, and deſpiſe his love? Grace applyed to the heart maketh it ingenúous, free, thankfull; how can the ſinner with-hold his love without the greateſt guiltineſſe, that ever Devils committed? for they cannot reſiſt Chriſts drawing love: O what ſweetneſſe of ſtrongeſt and captivating love to ſee Chriſt and the tear in his eye, and his *face foule with weeping*, and his *viſage more marred then any of the ſonnes of men*, *Eſai.* 52.14. and a flood of blood on his body, *Luk.* 22.44. and yet good-will, and joy, and delight to doe and ſuffer Gods will for us, ſitting on his browes, *Pſal.* 40.6.7,8. Heb. 10. 5, 6, 7. Now when Chriſt is burnt up with love, and ſick of tender kindneſſe; to caſt water on this love by reſiſting it, is the higheſt Goſpel-ſinne that can be, except deſpiting of the holy Ghoſt; and a third ground of aggravating to the full, this ſinne of reſiſting Chriſts drawing, I take from the judgement and the plague and Goſpel-vengeance on ſuch as Chriſt draweth, and they will not be drawn, and is the ſinne of the times; I referre theſe to two heads.

Reſiſting of Chriſts drawing of ſinners, neer to the ſin againſt the holy Ghoſt.

1. This Goſpel deſpiſing of Chriſt now reigning in the Age and Kingdoms that we live in, commeth neare to the borders of the ſin againſt the holy Ghoſt: for the more men be convinced and enlightned, if they be not drawn to Chriſt, they are the nearer to this ſinne, *Heb.* 6.4.5. chap. 10.26.27. now may we not think hardly of theſe who are convinced of many

many Gospel-truths, and yet oppose them? doth not Christs love come neare them, and they flye from it? now but to neighbour or border on the coasts of a sinne, like to the sin against the holy Ghost, may cost men as deare as the losse of their soule and the next furnace for torment and paine, to these that sinne against the holy Ghost.

2. The temporall plague that commeth neareſt to eternall, is the judgement of God on the Iewes that refused and resisted Christ; see what expression is put on the last judgement, that same is on the judgement of *Ierusalems* destruction for resisting Christ: For 1. its hell-like, when mothers shall wish their children had never been born; and when they shall as damned in the day of judgement, pray, *Mountaines fall on us, and Hils cover us*, Luk. 23.29.30.

Use 2. If Christ draw all men to him, then they are farre wide who think that free-will and morall honesty can bring men to heaven; there be no *Moralists* in heaven who were pure Moralists on Earth, and had nothing of the Gospel-drawing and of supernaturall work in them; civill Saints can never be glorified Saints; thousands are deceived with this; they think their lamp can shew them light to know the Bridegrooms chamber-doore; but take these for marks of deluded men.

1. Such men will shoot and cry at adultery, as he that took *Abrahams* Wife from him; and a *Cain* may be madded with murthering his brother; but was *Cain* touched for Gospel sins? is *Judas* wakened in conscience for that which is the speciall condemning gospel-sinne, the cause of condemnation and dying in sin, *Ioh.* 3.36. *Ioh.* 16.9. chap. 8.24. No, but for murthering his Master; its the light of the Spirit that seeth spirituall sins spiritually. Marks of meer Moralists never drawn to Christ.

2. Profession looketh like Paradise and the raine-Bow; its big in its own eyes, and the faireſt for variety of coulors; but its a self-plague and doth carry millions of souls to hell without din and noise of feet, its Christ acting judicially on the hypocrite within pistoll shot of a besieged soule, making fire-works under the earth; and when all within are sleeping, Christ springeth a powder-Mine, and burneth up all forward: Gospel-fire-works maketh more then ordinary fury in the soule; open, open to Christ; multiplyed fastings, and Naked profession a vaine thing.

taking Christs crown from him are dreadfull.

3. They had never a sick-night for the want of Christ; Gospel profession is a light to let men see to sinne, a candle to let men see to goe to hell, and lye down in sorrow with art. Ah what comfort is it that I goe to hell, no man seeing me, and by stealth, and my back to the Pit? What a poore comfort to goe to eternall perdition, fasting and praying monthly, multiplying dayes of thanksgiving, and withall plundering Christ of his Royall Crown, following the sinnes of Prelates whom God cast out before us, exercising rapine, and unjustice, giving new lawes to Christ, and planting plants, which God will root out? The manner of perishing is a poor accident of death. O but heart-boyling of love, a faint pulse, a pale and a lean sinner dying for the absence of Christ, no man but the Spirit and Physitian knowing what ails him, are sweet diseases; let the love of Christ absent be in the mans soule a deep river: how sweet were it to be drowned in that river, and to die an hundreth deaths in one day, because he whom the soule loves, is gone away? O watchmen know you not where he is? O daughters of *Ierusalem, can you tell him that I am sick of love?* O shepheards, where is Christs Tent? where dwels he? what is profession to this? a shadow, a straw, nothing, vanity.

4. What a deceitfull thing is it make free-will the great Idoll, and to hire an house in heaven, for the income and rent of merit? can it be imagined that the love of Christ can be hired? so much as it should have of hire, so much it should want of free-love; how can the heart of God be taken with the merit of man? grace is the floure, and the freenesse of grace like the beautifull bloome of the floure; and this freenesse is so taking that it layes bands and chaines on the heart; were there a good deserving in the man to buy grace, the cord should be as a single and untwisted thred.

Errors of *Libertins* touching free-will.

Vse 3. Christ so drawes all men to him, that drawn mans will is not forced, as we have seene; and therefore *Libertines erre fouly*, who make the drawn partie, blocks, and stones, and meere patients; hence these positions of *Familists and Libertines.*

(4) A short Story of the rise, reign and ruine of the *Antinomians*, &c. error. 1. pag. 1.

(a) 1. *In the saving and gracious conversion of a sinner the faculties of the soule and working thereof, in things pertaining*

to

to God, are destroyed, and made to cease.

(b) 2. *And instead of these the holy Ghost doth come and take place, and doth all the works of these naturall faculties, as the faculties of the humane nature of Christ doe.*

3. *The* (c) *new creature, or the new man mentioned in scripture, is not meant of grace, but of Christ.*

4. *Christ* (d) *worketh in the regenerate, as in those that are dead and not as in those that are alive; or, the regenerate after conversion, are altogether dead to spirituall acts.*

5. *There* (e) *is no inherent righteousnesse in the Saints, or grace, or graces are not in the soules of beleevers, but grace is Christ himselfe working in us*; who are meere patients in all supernaturall works.

6. *Faith, repentance* (f) *new obedience, are gifts, not graces —all the elect are saved, and receive the Kingdome as little children doe their fathers inheritance passively. Mr* Towne *saith in Sanctification as well as in justification, we are meere patients, and can doe nothing at all. Assertion of grace,* p. 11, 68.

7. *The Spirit* (g) *doth not work in Hypocrites by gifts and graces, but in Gods children immediatly.*

8. *We may not* (h) *pray for gifts and graces, but onely for Christ.*

9. *The efficacy* (i) *of Christs death is to kill all activity of Graces in his members, that he might act all in all.*

10. *All the activity of a* (k) *beleever. is to act sinne.*

11. *We are not bound* (l) *to keep a constant course of prayer in our families, or privately, unlesse the Spirit stirre us thereunto.*

12. *If Christ will* (m) *let me sinne, let him look to it, upon his honour be it.*

13. *The new heart and the walking in* (n) *Gods commandements are no conditions of the Covenant of Grace; where is there one word, that God saith to man thou shall doe this? if God had put man upon these things, then they were conditions indeed: but when God takes all upon himselfe, where are then the conditions on mans part? —If there be a condition, he that undertaketh all things in the covenant must needs be in the fault;* if the Lord work not in us a cleane heart, and cause us not walk in his commandements, its then the Lords fault (*absit blasphemia*) if we sinne against the covenant.

14. *The*

(b) Rise, reign, error 2. p. 1.
(c) Rise reign, error. 7. p. 2.
(d) Rise, reign, error, 14. p. 3.
(e) Rise, reign, error, 15. p. 5.
(f) *Mr* Towne *of Grace,* p. 11. 12.
(g) Rise, reign &c. error 18. p. 4.
(h) Rise, reign, error, 23. p. 5.
(i) Rise, error, 35 p. 7.
(k) Rise, reign, &c. error. 36. p. 7.
(l) Rise, reign, error, 49. p. 9.
(m) Rise and reign, unsavory speech, 4. p. 19.
(n) D. *Crisps* Christ alone exalted, ser. 6. of the N. Covenant, pag. 163. 164. The life and light of man, ch. 1. pag. 4. *The will minde and end of the internall operative Spirit and life is to be a living active Lord God in a dead passive creature; as I live, yet not I but Christ lives in me.*

(o) Ro. Towne assertion of Grace, against D. Taylor pag. 47. 48. 49.

14. *The* (o) *blessednesse of a man, is onely passive, not active in his holy, and unblameable walking.*

To the end that these errors may the more fully bee discovered, we are to enquire in these Assertions, what activitie wee have in works of grace.

What activity we have in our conversion.

Asser. 1. In the first moment of our conversion, called *actus primus conversionis*, we are meer patients.

In our first conversion we are meer patients.

1. Because the infusion of the new heart, Ezech. 36. 26. the pouring of the *Spirit of Grace* and supplication on the familie of *David*, Zach. 12. 10. and of *the Spirit on the thirsty ground*, Esai. 44. 3. is a work of creation, Ephes. 2. 10. Psal. 51. 10. a *quickning of the dead*, Ephes. 2. 1. 2. 3. 4. Ioh. 5. 25. 2 Cor. 4. 6. and the wildernesse is not here a coagent for the causing roses to blossome out of the earth.

2. The effect is not wholly denyed of the collaterall cause, and ascribed wholly to another. If *Peter* and *Iohn* draw a ship between them, with joynt strength, you cannot say, the one drew the ship, not the other: But Christ said, *flesh and blood* maketh no revelations of Christ, *but his father* only, Mat. 16. 17. Mat. 11. 25. 26. 27. Iam. 1. 18. Ioh. 1. 18. Then *neither blood, nor the will of man* contribute any active influence to the first framing of the new birth; nor can clay divide the glory of regeneration, with the God of grace, *who maketh all things new.*

The naturall powers in our conversion are not destroyed.

Asser. 2. The soule or its faculties are not destroyed in conversion: *Peters* will which he had when he was young, was the same when converted, but renewed, Ioh. 21. 18. the Saints that *Peter* writeth to, are *not to runne to the same excesse of ryot* as of old *they wrought the will of the Gentiles*, 1 Pet. 4. 3. 4. *Paul* and *Titus* were the same men, when *disobedient and serving divers lusts*, and when converted, and now washen, regenerated, and justified heirs, Tit. 3. 1. 2. 3. 4. *Paul* the same man, a persecuter, and an Apostle, but Grace made a change, 1 Cor. 15. 9. 10. the same minde and spirit remaineth in nature; but they *are renewed in the spirit of the minde*, Rom. 12. 2. Eph. 4. 23. It is the same heart, but *turned to the Lord*, 2 Cor. 3. 15. 16. Christ but removeth the scum, and the drosse, and the false metall, and frames the man a new vessell of mercy.

The Grace in us inherent is not the person of the holy Ghost.

Asser. 3. The person of the holy Ghost is not united to the soul of a beleever, nor are there two persons here united or made one Spirit by union of person with person; but the person is said

to

to come to the Saints, and to dwell with them, and *to be in them*, Ioh. 14. 16. 17. and *God hath ſent the Spirit of his ſon in our hearts, crying, Abba Father*, not that the holy Ghoſt in propper perſon, doth in us formally, and immediately beleeve, pray, love, repent, &c. We being meer patients, in underſtanding, will, affections, memory, as *Libertines* teach. But the holy Ghoſt cometh to the Saints and dwelleth in them, in the ſpirituall gifts, and ſaving graces, and ſupernaturall qualities created in us, by the holy ſpirit, and acted, excited, and moved, as ſupernaturall and heavenly habits, to act with the vitall influence of our underſtanding, will, and affections.

I prove the former part: 1. Becauſe ſuch a union of the perſon of the holy Ghoſt in us, beleeving, loving, joying, praying, and immediately in us, were that blaſphemous deifying and Goding of the Saints, ſo as beleeving, loving, praying, were not our works, but the immediate acts of the holy Ghoſt, and either the faint manner of beleeving, or the cold ſlacked loving, and praying of Saints, or their not beleeving, and ſinfull omiſſion of the acts of faith, love, praying rejoycing, could not be more imputed to Saints, as their ſinfull defects, and tranſgreſſions, (but muſt be laid on the holy Ghoſts ſcore) then we can impute the ſplitting of a ſhip, to the ſhip it ſelf and not to the negligent and willfull pilot who of purpoſe daſhed the veſſell on a rock; but we muſt not in reaſon blame the ſhip, but the Pilot; for the loſſe of the ſhip, is the onely and proper fault of the man that ſtirred the ſhip, and the ſhip is innocent and harmleſſe timber: Now what ſinne can be in the Saints in theſe ſupernaturall acts, if the holy Ghoſt immediately in his owne perſon, ſtirre the helme, and only, without us, act theſe in us? we might with as good reaſon ſay, the ſhop that a man worketh in doth make the portrait, which is a great untruth, ſince the artificer in the ſhop doth it, as ſay that the Saints doe pray, beleeve, rejoyce, if the holy Ghoſt immediately doe all theſe in them, as in a ſhop.

Henry Nicholas a German, a blaſphemous Libertine, ſaith, c. 34 ſent. 10. God hath raiſed up mee, H. N. the leaſt among the the Holy ones of God, which lay altogether dead, and without breath, and life among the dead, from the death, and made me alive through Chriſt, as alſo annonied me with his godly being manned himſelf with me, and Godded me with him, &c. The holy ghoſt in perſon immediately worketh not in the Saints.

2. Vpon the ſame ground the Lords coming down and filling *Iohn Baptiſt from his mothers womb*, and the *Apoſtles* and *Steven* full of the holy Ghoſt, ſhould be the holy Ghoſts perſonall filling of them, and his immediate acting in them, without any action of them, in preaching, praying, and their heavenly bold confeſſing of Chriſt before men; and there ſhould

be no difference betweene the Ark and Temple of *Ierusalem*, filled with the immediate presence of God, in the Lords manifestation of his glory there, and these Saints filled with God, in these works of free grace. I shall not beleeve that the person of God, can be said to be united to either Ark, Temple, Apostle, or Martyr; all the union is in the effects and manifestations of graces, or tokens of Divine presence, which are creatures rising and falling with time.

3. That *excellent and living Ark, the most glorious and admirable thing* that heaven hath, the Lord *Iesus*, is God and man, two natures united in one person. But both the word of God making that He, that same Holy thing, *borne of the virgin Mary, the Son of God*, Luke 1. 35. and that same He, and person who came of the Iewes, *according to the flesh, to be God blessed for ever*. Rom. 9. 5. Hebr. 7. 3. Matth. 16. 13. 16, and the third generall Councell, called that of *Ephesus*, and after the counsell of *Chalcedone*, ver. 4. and 5. doe evidence to us that *Christ cannot be two persons* as *Nestorius* dreamed, and one person. *Paul* spread the Gospel from *Ierusalem* to *Illiricum*, about ten hundreth miles. I know not he, *but the Grace of God that was with him*, 1 Cor. 15. 9. 10. not hee, but the Lord: True, but the question now is whether *Paul* and the *holy Ghost* in all these works of grace, were two persons become one Spirit by union, as some dreamers affirme; because both did the work; I beleeve not: God and clouds rained down *Manna* to *Israel*; O but Christs father, Ioh. 6. *gave the Manna*, but the question is if the *person of God* were united with the clouds or any second causes producing *Manna*; so the Lord *maketh rich and poore, killeth, and maketh alive, maketh snow, froast, fair weather*, drouth, and raine, the Sunne to rise, and go downe, and that in his owne person, Father, Sonne, and Spirit; *He, he* onely made Heaven, Earth, Sea, and all creatures, and the world; *αὐτὸς* Acts 17. 25. and הוּא Psal. 33. 9. doe prove him to be a person who doth all these. But we cannot say that the person of God must be united with Clouds, Ship, Sea, Sunne, Heavens, Men fighting, and Men Saving, and Killing; and that God personally filleth all creatures, only God in the immensitie of his nature, is all these and every where, and is in them by his operation, so the holy Ghost is with the Saints, and dwelleth in them, not by union of his person to them or the immensitie of his

his essence, which is, as *David* saith, every where, Ps. 139. 7. *Whither shall I go from thy Spirit?* but so he is in Heaven, in Hell, in the Sea. 2. But he dwelleth in the Saints, in regard of the works, operations, gifts, and graces of the holy Ghost.

Reasons proving that the person of the Holy Ghost is not united to our soules, but hee is in us in his operations and his effects of graces and gifts.

1. Because the holy Spirit is in them, in that they have in them the fruits of the Spirit, Gal. 5. 22. such as love, joy, peace, long suffering, gentlenesse, goodnesse, faith; now these are not the holy Ghost, who is eternall, and God uncreated, but are created in time, out of meer nothing, not out of the potency of the subject, but ere God produce grace, so knotty and so rocky are we, and so contrary to grace, that he must fall upon a new and second creation, Ephes. 2. 10. Col. 2. 10. Psal. 51. 10. the same word that is used for *creating heaven and earth*, Gen. 1. 1. is here used; it is not like the repairing of a fallen house, where the same timber and stones may doe the work, or the repairing of decayed nature, when a healthy body recovereth out of a feaver, Grace is a rare and curious workmanship.

2. We are said *to grow in grace*, 2 Pet. 3. 18. and *by grace to increase to the edifying of the body in love*, Ephes. 4. 16. and to *the measure of the stature of the fullnesse of Christ*, 13. and *to add grace to grace*, 2 Pet. 1. 5. 6. 7. *and to goe on to perfection*, Heb. 6. 1. Phil. 3. 12. But the person of the holy Ghost, is not capable of growing, or addition, nor like the morning light, or the New Moone, that can grow and advance in perfection, being *God blessed for ever.*

3. If there be an union of the person of the Holy Ghost with the soule, and not an in-dwelling by graces, the beleever as a beleever, must live by the uncreated and eternall life of the Holy Ghost, or a created life. *Creatum vel increatum dividunt omne ens immediatè, sicut finitum & infinitum:* Not the former, neither any man, nor the man Christ can in any capacity be elevated so above it selfe, as to partake of the infinite life of God; how the manhood of Christ partaketh of the personall subsistence of the Godhead, is incomprehensible to me, except that it is not by such a union as my singular nature standeth under personality created, and is by assumption rather then union, how ever if there be an union of the person of the Holy Ghost to our soules, it cannot be conceived, nor doth Scripture speak of it; if the Saints live the life of God, it must be by created Graces, and this is that we conceive.

4 The person of the Holy Ghost immediatly acting in the Saints, without them or any active and vitall influence of the naturall faculties, cannot be guilty of sinne, because *David* and Christ are absolved of sinne in this. *They layd to my charge things that I knew not*, that is, things I never acted, crimes in which I had no action or hand: but we are blamed in the word, for all the omissions of holy duties; and the Holy Ghost cannot be blamed, for he bloweth when, and where he listeth, and is under no Law, in his motions of free grace; then he who cannot be blamed in not acting, cannot bee united as one spirit, person with person, with him who is justly to bee blamed in not acting.

Christ and the inherent grace of Christ in us are two different things.

Asser. 4. It must evidently follow that there is in the Saints a grace created that is neither Christ, nor the Holy Ghost in person; for what reason any hath to phancy an union of the person of Christ or the Holy Ghost in the Saints, the same reason have they to say that all the three are united to the person of the beleever in all supernaturall actions, for the *Father* is said *to draw men to the Sonne*, Iohn 6.44. and *Christ to reveal the Father*, and to draw men, *John* 1.18. *John* 12.32 and the Holy Ghost *to reveal the deep things of God*, 1 Cor. 2.10,11. now all the three in person doe these, but all the three persons are not united to beleevers in person; this were a mystery greater then *God manifested in the flesh*, and unknown to Scripture.

2. If Christ be all the grace of beleevers, faith in Christ, and the love of Christ, should be Christ.

3. Then should a beleever having a new heart, and a new Spirit, be Christed, or Godded; and God should bee incarnate in every beleever, and how many Christs should there be? and the new heart in one Saint, and the grace given to *Paul*, should be the new heart given to *Peter*, whereas God hath given grace to every man, according to his measure, and *there are diversity of gifts*, *but one Spirit*, 2 Pet. 3.15. Phil. 1.9. Eph. 3.3. 4.5. 1 Cor. 12.3,4.5.6. Eph. 4.16.

Grace and our free will are said to act together in a foure-fold sense.

Asser. 5. The Grace of God and our free will in a four-fold sense may be said to concurre in the same works of Grace.

1. When free-will receiveth no more from Grace and the Lords drawing, but only literall instruction, and if by our industry an habite of the knowledge of the letter of the word be-

be acquired, its necessary only to the easier believing, as *Pelagius* said, I may believe without Preaching the Gospel, by Reading, but more easily by faire and powerfull preaching, and by grace helping and assisting preaching, but yet without grace, but with greater difficulty, as I may goe a journey on foot, but more easily on horse-back; then a horse is not simply necessary for the journey; and a ship may sail more easily and expeditely with sailes, yet also without sailes with the help of Oars though with more difficulty; thus Christ and his Grace may be spared, we may sail to heaven by natures sweating and free-wils industry, though the sails of grace could more expeditely promove our journey. Now we think not that Christ draweth when men speak, but the bare letter of the Gospel; and softly requests the dead with only sound of words and syllabls to live, and Orators with golden words doe pray and perswade the blind to see, and the creeples to walk; but its long erre words fetch a soule to dry bones that they may live, or tye the broken eye-strings, or adde vitall power and life to eyes and ankle-bones.

Grace is simply necessary in all supernaturall actions.

Golden words and morall swasion cannot give life.

2. Grace and free-will (as *Bellarmaine* and the rest of the Iesuites with *Arminians* teach) may be thought to be two joynt causes, the one not depending on the other, as two carrying one stone or burthen, neither he helpeth him, nor he him, but both joyn their independent strength to one common effect, *Bellarmine* and *Grevinchovius* with the like comparisons do prove that we may storm heaven, by the strength of free-will, without dependence on Christ; for three untruths are here taught: 1. That Grace determineth not free-will; a saying destructive to providence; if God determine not all second causes, he is not Master of all events, nor hath he a dominion of providence in all things that fall out, good and evill: 2. Grace doth not begin in all things that concerne salvation, nor doth the *Lord work in us to will and to doe*; if we will not doe without any prior dependence on the influence of the grace of God, we as much work in our selves willing and doing, as the Lord doth, and the Lord in his grace shall follow, and not lead our will, 3. Grace doth not conferre any help on the will to actuate it, and to strengthen it in doing good, in believing, repenting, loving God, hoping, (as *Grevinchovius* saith) but will and grace doe both joyntly

Grace and free-will are not two collaterall, and independent causes in the same supernaturall act, as two men drawing a boat.

meet in one and the same effect, in which 4 Free-will divideth the spoyl with Christ; and what need we say, *worthy is the Lamb who has redeemed us*, if free-will in the application of redemption share equally with the Grace of Christ?

Free-will in supernaturall actions is not a meer patient, but an Agent.

3. The third way is that free-will is said to believe, repent, love God, by a meer extrinsecall denomination, because it carieth that grace which formally and only doth perform all these supernaturall actions; so Grace doth all, and free-will is a meer patient that conferreth no vitall subordinate and active influence in these acts; as we say, the Apothecaries glasse healeth the wound, because the oyl in the glasse worketh the cure; when the glasse doth actively contribute nothing to the cure; or the Asse maketh rich, when it carieth the gold that enricheth only; this sense *Antinomians* hold forth, and make us meer patients, and blocks in the way to heaven, and this sense *Jesuites*, especially *Martinez de Ripalda* falsly chargeth upon *Luther* and *Calvin*; and the *Councell of Trent*, inspired with the same lying Spirit saith the same.

Martinez de Ripalda de ente supernatu. tom. 1. disp. 29. sect. 1. n. 3. 4. Concil. Tridenti. sess. 6. c. 5. c. 4.

4. The fourth sense is that Grace and free-will doth work so as Grace is the principall, first inspiring and fountane cause: 1. It being a new supernaturall disposition and habite in the soule, *Joh.* 14. 23. 1 *Joh.* 2. 27. 1 *Ioh.* 3. 9. *Ioh.* 4. 14. *Esai.* 44. 3. 4. *Ezech.* 36. 26. 27. *Deut.* 30. 6. A good treasure or stock of grace, *Matth.* 12. 35 *Luk.* 6. 45. And also actually it determineth, sweetly encline th and stirreth the will to these acts; yet so as free-will moveth actively, freely, and conferreth a radicall, vitall, & subordinate influence & is not a meer patient in all these, as *Antinomians* dream, *Psal.* 119. 32. *I will run the way of thy Commandements, when thou shall enlarge my heart*, Ioh. 14. 12. *he that believeth in me, the works that I doe, he shall doe, and greater then these*, Matth. 12. 50. *He that doth the will of my heavenly Father, the same is my brother. &c.* 1 Cor. 9. 24. *So runne, that ye may obtaine*, Revel. 2. 2. *I know thy works and thy labour*, 1 Thess. 1. 3. *Remembring without ceasing your work of faith, and labour of love, and patience of Hope*: 2. We are not dead in supernaturall works, and meer blocks, *Rom.* 6. 11. *Wee are alive unto God in Iesus Christ*, Ephes. 2. 1. *He hath quickned us*, Revel. 2. 3. *For my names sake thou hast laboured, and had not fainted*, 1 Cor. 15. 58. *Be ye stead-*

Free-will an agent acting by the strength of grace in supernaturall actions, and not a patient *Antinomians* dreame.

fast

fast, unmoveable, alwayes aboundant in the work of the Lord; there is activity in the Spirit to lust against the flesh, Gal. 5.17. *Rom.*7.15. Nor is the blessednesse of the Saints only passive in receiving: though to be justified and receive Christs righteousnesse, be the fountain blessednesse, *Psal.*32.1. *Rom.*4.6.7. *Gal.* 3.13. But the Scripture speaketh of a true and solide blessednesse in action, *Psal.*119.1. *Blessed are the undefiled in the way*, Esai. 56.2. *Blessed is the man that doth this*, Iam.1.12. *Blessed is the man that endureth temptation*, Psal. 119.2. *Blessed are they that keep his testimonies*, Psal. 106.3. *Blessed are they that keep judgement*, Revel. 22.14. *Blessed are they that doe his Commandements*, Math. 5. *Blessed are they that mourn, that hunger and thirst*; Then there must be a part of blessednesse in sanctification, as in justification; though the one be the cause, the other the effect.

The blessednesse of the Saints active and not passive only as *Antinamians* say.

*Asser.*6. The Lords working in us the condition of the Covenant of Grace, such as faith is, by his efficacious grace, doth not free us from sinne, when we believe not, nor involve God in the fault, when he worketh not in us to believe, as *Crispe* imagineth; Here let me by the way remove the arguments of Dr *Crispe* by the which he imagineth, that there is no condition at all in the covenant of grace.

D. Crispe Serm. 6.*pag.*160.

Argum.1. *The Covenant should not be everlasting, if it depended on a condition of faith to be performed by us; for wee faile in our performances daily, and the Covenant is annulled and broken so soone as the condition is broken.*

*Ans.*1. We speak not so, that the Covenant of grace depends on a condition in us; dependency includes a causality in that of which the thing has dependency, we know nothing in us, either faith, or any other thing that is the cause of the covenant of grace, or of the fulfilling of it: a cause is one thing, a condition caused by grace is an other thing; for the perpetuity of the covenant there is not required a condition always in act. 1. If at the eleventh or at the twelfhoure, you come to Christ, the nature of this covenant promiseth you welcome. 2. Particular failings and acts of unbeleif, doe well consist with the habite and stock of faith that remaineth in him that is borne of God, nor is the act so tyed to a time. But 3. There is, by tenure of the Covenant, a Priviledge twofold here. 1. If by the Law a man step a haire-breath wide off the

the way, the doore of Paradise is bolted on him, and in againe can he never enter, hee must seek another entery, the man has done with heaven that way, the law knoweth not such a thing as repentance; but the Covenant of grace being made with a sinner, a slip, an act of unbeliefe doth not forfeit the mercy of this covenant. But Christ saith, if you fall, there is place to rise againe; if you sin, there is an Advocate, there is a blood of an eternall covenant; the covenant stands still to make up roome for repeated grace, for a thred, and continued tract of free-grace and mercy all along that your foot never go out of the traces of renewed pardon, while you be in heaven: though the child of God ought not to sinne, yet can he not out-sin the eternity of the new covenant, nor can he sin an eternall priest out of heaven. 2. The Law requireth a stinted measure of obedience, even to the superlative, with all the soule, and the whole strength; any lesse is the forfeiting of salvation. But the covenant of grace stinteth no weak soule, Christ racketh not, nor doth he (as it were) play the extortioner, and say, either the strongest faith, or none at all; he maketh not *Abrahams* foot a measure to every poor sinner; many smoaking flaxes, and broken reeds on earth are now up before the throne; mighty Cedars, high, tall, green, planted on the banks of the river of life; if *Adam* bee the first in Heaven, what though I be the last that enter in, though I close the doore in the lowest roome, so I see the throne, and him that sits on it, it is enough to me.

Comfortable differences between the Law and the Covenant of Grace.

Dr Crisp, Larg.

2. Arg. *All the tie of the covenant lyeth on God, not any on man, as bond or obligation for the fulfilling of the covenant, or partaking of the benefits thereof*, Heb. 8. 10. Ezech. 36. 25. 26. *Jer.* 1. *the Lord promiseth to doe all and the new heart is but a consequent of the covenant; wherein the ein all this covenant, one Word that God sayes to man, Thou must do this? If God had put man on these conditions, then they were conditions indeed: But when God takes all upon himself, where are then the conditions on Mans part? Give me leave, suppose there should be a fault of performing in this covenant: whose were the fault? must not the fault or failing be in him who is tyed and bound to every thing in the covenant, and saith, he will do it? If there bee a condition, and there should be a failing in the condition, he that undertaketh all things in the covenant must needs be in the fault, — God saith not,*

not, make your selves cleane; get you the Law of God in your mind, get you power to walk in my Statutes, and when you do these, then I will be your God, and enter in Covenant with you.

Answ. 1. We never teach that the making to our selves a new heart is an antecedent condition required before the Lord can make the New-Covenant with us, as this man would charge Protestant Divines, but that it is a condition required in the party covenanting; which is *conditio federatorum, non federis*, and such a condition without which its unpossible they can fulfill the other condition which is to believe and so lay hold on the Covenant: but it is clear, *Antinomians* think the new heart no inherent grace in us, but that Christ is grace working immediately in us as in stones, and the new heart is justification, without us in Christ only: let *Crispe* shew where the making of a new heart is commanded to us as a consequent and an effect of the Covenant; surely the new heart, the washing of us with cleane water, be it an antecedent, or be it a consequent of the Covenant of Grace, it is a promise that God doth freely and of meere grace undertake to perform in us, *Ezech.*36.26. *A new heart will I give you*, so *Ier.*32.39,40. *Ier.*31.33. *Ezech.*11.19.20. *Esa.*54.13. *Ioh.* 6.45. *Ezech.*36.32. *Not for your sakes, doe I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own wayes, O house of Israel*, ver.22. *I doe not this for your sakes, O house of Israel, but for mine holy names sake, which yee have prophaned amongst the heathen, whether ye went*; and Crispe *saith the Covenant in the old Testament had annexed to it divers conditions, of legall washing and sacrifices, whereas the New Covenant under the New Testament is every way of free grace*: He is farre wide; conditions wrought in us by grace, such as we assert, take not one jot or title of the freedome of Grace away, and though there be *major gratia* a larger measure of grace under the *New Testament*, yet there is not *magis gratia*, there is no more of the essence of free-grace in the one, then in the other; for all was free grace to them, as to us; why did the Lord enter in Covenant with the Iewes more then with other Nations? *Deut.*7.7. *The Lord loved you because he loved you.* Was *Ierusalem*, *Ezech.*16. holier then the *Ephesians*, *Eph.*2. *No, their nativity was of the land of Canaan, their Father an* Amorite, *their Mother an* Hittite, Ezech. 16.5. *Thou wast cast*

Grace in the old and New Testament the same grace in nature and essence, but different in degrees.

cast out in the open field, to the loathing of thy person, in the day that thou wast borne, ver. 6. *And when I passed by thee, and saw thee polluted in thine own blood, I said to thee in thy blood, live*; And to cause grace have a deeper impression and sinking down into the hearts bottome, he repeateth it againe, *I said unto thee in thy blood, live*; And will *Crispe* say, that this is not a history of free-grace, as farre from bribe or hire of merite as in the world? or, will he say, it was Gods meaning, First, *wash you with holy water, and sacrifice to me, and performe all these legall conditions to me while you are* Amorites *and* Hittites *by kinde, and that being done, Ile enter in Covenant with you, when yee have done your work, Ile pay your wages, and be your God.*

2. This Argument militateth strongly against every Gospel duty, and the whole course of Sanctification. God must so be the cause & only cause of all our sinfull omissions, & sins under the Covenant of grace, in that he promiseth to work in us to will and to do, & to give us grace to abstain frō sin, but does not stand to his word as *Antinomians* teach, which is an Argument unanswerable to me, that its the minde of *Antinomians* that no justified person can sinne, but that they omit good, or commit ill, God is in the fault, not they; and that the justified are meer blocks in all the course of their sanctification; in all the sins they doe, they are patients; God should more carefully see to his own honour, and not suffer them to sinne; so they and the old *Libertines* goe on together. For say, that the new heart, that to will and to doe, to persevere stedfastly in the Grace of God, were no conditions of the Covenant (sure believing in the Lord Iesus is clearly a condition of the *righteousnesse of faith, as doing is of the righteousnesse which is of the Law*, Rom. 10. 3, 4, 5, 6, 7, 8. Gal. 4. 22, 23, 24, 25, 26, 27, 28) say that to repent, pray, love God, and serve him, were not from God through the tye of the New-Covenant, yet Gods promise, his single word when he saith he will doe such and such things, is as strong a tye as his Covenant and oath, when he knoweth its unpossible these things that he saith he will doe, can be done, except he, of his meer grace, work, them in us. Now the Lord clearely promiseth, that he will give repentance, *Act.* 5. 31. Sorrow for sinne, the Spirit of grace and supplication, *Zach.* 12. 10. a circumcised heart to love and serve the Lord, *Deut.* 30. 6. *Ezech.* 36. 26. perseverance in Grace, *Ier.*

32.40,41. *Esai.* 54.10. chap.59.20.21. *Psal.* 1.3. *Joh.*4.14. chap.10. 28. *Phil.*1.6. *Ephes.*5. 26.27. 1 *Joh.* 2. 1. Then let D. *Crispe* or any *Libertine* say, when the Saints sinne, in not praying, in not sorrowing for sin, in not willing, and doing, in their sinnes and falls in their Christian race to heaven, let me speak in the words of *Crisp*, *whos fault is it, or failing not to perform the word, or promise of God? God undertaketh by promise, yea by his simple word, to fulfill what he promiseth and saith he will work all these in us, yea to will and to doe*; Ergo, *if it be not done, the fault cannot be mans, but it must be*, (which I abhorre to writ or speak) the Lords. The justified cannot sinne, according to the Doctrine of *Libertines*.

3. God takes all upon himselfe, *in genere causæ gratiosæ, Liberrimæ, independentis, primæ, non obligatæ ad agendum ex ullâ lege*; in the kind of a cause that worketh by meer grace, freely, Indepdenently, without any Law above him to obliege him to doe otherwise with his own, then he freely willeth, decreeth, promiseth; for men carnally divide Gods decree, which is most free, from his promise which is as free as his decree: but it followeth in no sort, as *Arminians* and *Jesuites* object to us; therefore men who doe not believe, pray, walk holily, are not in the fault, being under a Law to obey; for sinnefull inability to obey can ransome no man from the obligation of obedience; and most blasphemous it is, that because, God undertaketh in the Covenant, that we shall walk in his commandements, as he doth promise, *Ezech.* 36. 27. and that we shall feare him, *Ier.* 32.39.40. That God should therefore be in the fault, and we free of all fault, when in *many particulars we offend all. Iam.* 3.2. and we fear not God, in this or this sinne; as is possible and may be gathered from *Iosephs* speech to his brethren; who sayes he would not wrong them, for he feared God; and *Iobs* word, that *he durst not dispise the cause of his servant, because he was affraid of God.* Yet God promiseth, that he will keep *Ioseph*, *Iob* and all the elect in the way of Gods Commandements, that they shall not fully fall away from him: God never by promise, covenant, oath, or word, undertaketh o keep his elect from this or this particular breach and act of unbeliefe, against the Covenant of grace. God never promised in his Covenant, to keep the Saints from these particular sins they fall in, nor are these such sins as break, farre lesse anull the Covenant of grace.

4. The fault against the Gospel or any sin in a believer must justly be imputed to him, because he is tyed by the Evangelick Law not to sinne in any thing, the Gospel granteth pardons,

but not dispensations in any sins; and it can in no sort bee imputed to God, because if any believer fall in a particular sin or act of unbelieve against the covenant of grace, the Lord neither decreed, nor did ever undertake by Covenant or promise to keep him, by his effectuall grace from falling in that sinne; for the Lord would then certainly have keeped him, as he did *Peter*, and doth all the Elect that are effectually called, that in mighty temptations their faith faile them nor. Nor is the act of believing, that is wanting in that particular fall, such a condition of the Covenant as Christ either promised to work, or the necessary condition of the Covenant of Grace, or such a condition the want whereof doth annull and make voyde the eternall Covenant of grace.

Faith is a condition of the Covenant, but not this or that particular act of faith which wee ought to perform, when we misbelieve God.

5. I here smell in *Antinomians*, that God must bee in fault, as the author of our unbelief, our stony hearts, our walking in our fleshly wayes, because God hath promised to give us faith, and a heart of flesh, to walk in his wayes, as the old *Libertines* said God was the principall and chief cause of sin, and that *God did all things, both good and ill, the Creatures did nothing.* So *Calvine in institut. adversus Libertinos, chap.* 14. *in opusc. pag.* 446. *Mr. Archer* down right saith, *God is the authour of sin.* what end is there of erring, if God leave us? It is true, the tie, and all the tie of giving a new heart, and the Spirit of grace and supplication lieth on the Lord who promised so to do, Deut. 30. 6. Ezech. 11. 19. 20. chap. 36. 26. 27. Ier. 31. 33. 34. 35. 36. But yet so that we are under the obligation of divine precepts to doe our part, Ezech. 18. 31. *make you a new heart, and a new Spirit. for why will ye die, O house of Israel?* Ier. 4. 4. *Circumcise your selves to the Lord, and take away the foreskinne of your heart*, Ephes. 4. 23. *be renewed in the Spirit of your mind*, Rom. 12. 2. Rom. 13. 14. and 1 Thessal. 5. 17. *pray without ceasing*, Psal. 50. 15. *Call upon mee*, Matth. 26. 41. *Watch and pray*: Therefore all the tie and obligation of what ever kind cannot so free us from sinfull omissions, nor can the tye ly on God; evangelick commandments are accompanied with grace to obey, & grace layeth a tie on us also to yeeld obedience.

The Covenant of grace is 1 or formally the love of God but flowes from the love of God.

6. Its a foule and ignorant mistake in *Crispe* to make *the Covenant nothing but that love of God to man, which hee cast on man before the Children had done good or evill*, Rom. 9. 1. That love is eternall and hath no respect to faith as to a condition, but

its

its not the covenant it selfe, because it is the cause of the covenant. 2. To the love of election, there is no love, no work, no act of beleeving required on our part; Yea, no mediator, no shedding of blood; wee are loved with an everlasting love, before all these; but the covenant though as decreed of God, it be everlasting, (as all the works of creation and divine providence which fall out in time, and have beginning and end are so everlasting, for God decreed from eternity that they should be) yet it is not in being formally while it bee preached to *Adam* after his fall, and there is required faith on all the Saints part, *to lay hold on the Covenant*, Esai. 56. 4. and to make it a covenant of peace to the Saints in particular. 2. Faith is the condition of the covenant. 3. Christ the mediator of it. 4. *Christs blood* the seal of it. 5. *The Spirit* must write it in our heart: But the love of election is a compleat free, full love, before our faith, or shedding of blood, or a mediator be at all.

The love of God is prior to our faith, or redemption, or a Mediator, or shedding of blood.

Object. *We are not saved, nor justified, nor taken in Covenant by faith, as a work*, (saith *Crispe*) *for then we should not bee saved by grace; and grace should not be grace; but wee are justified by faith, that is, by that Christ which faith knoweth, according to that, by his knowledge shall my righteous servant justifie many; therefore faith is no condition of this covenant.*

Answ. The contrary rather followeth: 1. Seeing *Crispe* doth say, none under heaven can bee saved till they have believed; We are not taken in covenant by faith; neither wee nor scripture speak so; taking us in covenant is before wee can beleeve, but we lay hold on Christ, and righteousnes by faith, not as a work, but a necessary condition required of us. 2. I leave it to the consideration of the Godly; if beleeving in him who justifieth the ungodly be no condition; (a work justifying, I do not think it) but onely I beleeve and know that Christ justified me before I beleeved, from eternity, as some say; when I was conceived in the womb, as *Crispe* saith; and that the threatning, *he that believeth not, is condemned already*, carries this sence, he that believeth not that he is not condemned, hee is already condemned: Who can believe such toyes?

To beleeve is not to know that I was justified, ere ever I beleeved.

2. Beleeving is a receiving of Christ, Joh. 1. 12. Christs dwelling in the heart Ephes. 3. 17. Then to beleeve, must bee to know that Christ was in mee, before I beleeved, and that I received

received him from eternity, or from my conception.

3. To beleeve maketh mee a sonne borne, not of flesh and blood, Ioh. 1. 12. 13. and Gal. 3. 26. and by faith wee receive the Spirit: This then must be nothing else but I know by the light of faith, I was a sonne before, and had received the Spirit, before I beleeved: What more absurd?

4. And by faith I live not, Christ liveth in mee, and I am crucified and mortified; that is, by faith I know that I did live the life of God, and was crucified to the world; whereas I was dead in sinnes, before I beleeved.

5. And because beleeving is somewhat more then a naked act of the mind, it being a fiduciall adherence unto, and an affiance, acquiescence, & heart-relyance, & staying on Christ, or a rolling of our selves on God for salvation, as is clear in the originall holy languages of scripture, Psal. 18. 18. Esai. 26. 3. Psal. 112. 8. Esai. 10. 21. Mich. 3. 11. Psal. 22, 8. Psal. 55. 22. 1 Pet. 5. 7. Cant, 8. 5. Ioh. 1. 12. Its too hungry a notion of faith, to make it nothing but a knowing of that which really was before; for heart-adherence is not an act of the mind, and so not an act of knowledge, but of the will and affection, in which there is no act of knowledge formally, though it presuppose an act of knowledge.

6. Then wicked men must be in their sinnes, not justified in his blood, because they will not know that Christ dyed for them in particular, and that Christ bore their sinnes on the crosse, and justified and pardoned them long agoe, all which to beleeve is to hold a lye in the right hand. But to returne.

Asser. 7. How the Lord worketh in us to will and to do, the power and the act, and yet we are guilty in our omissions of good, or in our sinfull and remisse manner of working with the grace of God, is a point more mysterious, then I dare undertake to explaine, if these may give light, I offer them to the Reader.

Grace changeth both the principles, the action and the State.

Posit. 1. Grace, free-grace, is the great and Master-wheele, that carrieth about heart, senses, foot, and hand, & not that only, but seede and tree and fruit, the flower, the principle dependeth necessarily on free grace; and for a third, the state and condition is higher then either principle or seed, or fruit; to bee an heir of glory, is more then a supernaturall principle of gift, and more

more then one single action above nature: Grace must make the principle gratious, and grace must inact and quicken the principle to bring forth, and grace's policie makes naturall men, citizens of heaven, *sonnes of God,* heirs of life, Ioh. 1. 12. 13. Gal. 4. 4. 5.

Positi. 2. This must stand as a ground, that there is not any gracious act performed by the members, but the head Christ, is so interessed in it, that as even the finger and toe, in the naturall body, cannot stirre without the motion takes its beginning from life, and head, so neither can the mysticall body or any joynt or member of it, act or move in its supernaturall orbe of grace, but every individuall act of grace must pay the rent of glory, to the mysticall head, whose predetermining influence does act and stirre the ship; for Christ is not only the compasse, and day-Starre, according to which spirituall motions are directed, and hand and finger, foot, and all see with the visive power seated in the head, (for they have no facultie of seeing in themselves) and the Saints in these actions stirre with the light, in the two eyes, or seven eyes and lamps that are in the head Christ, but also the real motions of grace in their physicall, as well as in their morall sphere are shapen and acted by Christ: It is not much, (though it be a wonder) that a huge great ship made up of so many peeces of dry and dead timber can move regularly through so many circles, compasses, turnings of many coasts, countreyes, change of windes, ten thousand miles, to a certain herbrie, when timber is acted and moved with the borrowed art and reason of a man stirring the helme; so there is a λόγος, a reason, a wisdom in him, *who is made our wisdome,* to act the Saints in their heaven-ward motions, that are carried through so many sea-circles, turnings, contrary windes of temptations, afflictions, various soule-dispensations of sweet and sowre, absence, presence, going and coming again, of Christ, to such a determinate home as heaven, for the Father must thank the stiresman Christ, his sonne, that the broken bark and all his poore friends are landed, with the borrowed art of Christ, and no more thanks and praise to us, then to dead timber. That we should be εἰς τὸ εἶναι ἡμᾶς *to the praise of his glory,* Ep. 1. 12. as if our passive being (it is a borrowed expression, for we are coagents with, and under Christ, in the work) were destinated to the praise of the glory of his grace

The head of grace acteth in all the members, & moves their naturall faculties.

The actuall influence of grace, is most necessarie to every act above nature.

grace; but wee are so drawne as Christ is great Lord, moderator, and authour, and God in the second and new world of grace, as God creator is in all actions of nature, Ioh. 15. 5. without mee, (as your vine tree, in whom you grow, and a stock in whom you bring forth fruit, every blossome of of life, every apple) *yee can do nothing*, Phil. 2. 13. *For it is God that worketh in you to will and to doe, according to his good pleasure*, 2 Cor. 13. 3. *Since ye seek a proof of Christ speaking in me, which to youward is not weak, but is mighty in you*; then every word that *Paul* spoke, Christ in him spoke it not formally, as if *Paul* had been a meer patient, but efficaciously, *Rom.* 15. 18. *for I will not dare to speak of any of these things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed*, Esa. 27. 3. *I the Lord doe keep* (the Church the garden of red wine) *I will water it every moment, lest any hurt it, I will keep it night and day*; keeping and watering every moment, is grace actuall every moment to make his tender Vines grow, and preserving his own from succumbring under every temptation.

2. There were no ground for *Adams* thankfulnesse and praise, that he stood one moment, or that he gave names to every thing according to their nature, or ever heard with patience the command of God, thou shall not eat, if in every act of obedience, he had not need of the actuall predeterminating influence of God, nor were there ground for this prayer in faith, and in patient submission to God, as to one to whom we owe the prayses of the not failing of our faith, *Lead us not into temptation*; *but deliver us from evil*, nor were there any glory due to Christs advocation and intercession, that we fall not fully and finally off Christ and from Christ; and the state of Grace, when we are tempted, if free-will, not the actuall influence of predeterminating grace did keep the Saints, and stirre them to every act.

3. Who is the Author and finisher of our faith? Christ; and who perfecteth the good work once begun, but Christ? and who but he bringeth many children to glory? Not we, when the soule is distempered under desertion; the soule is so tender and excellent a piece, love so curious and rare a work of Christ, that let all the Angels in heaven *Seraphims*, and *Dominions*, and *Thrones* set their shoulders and strength together, they cannot with Angell-tongues, (let them speak heaven, and Christ, and

1. Christ only, not a creature, Man or Angel can calme a soule-feaver of desertion.

and glory) calme a soul-feaver, and words of silk, and oyle dropped from the clouds, cannot command the love-sicknesse of a sad soule. Will ye look to heaven, while your sight faile, and weep out two eys while Christs time come, you cannot find ease for a broken spirit; when Christ breaketh, can Angels make whole? The conscience is a hell-feaver, the comforter is gone; can you with a nodde bring the physitian back againe? can golden words charme and calme a feaver of hell? can you with all the love-waters on earth quench a coale of fire that came from heaven? Send up to heaven a Mandate against the decree and dispensation of God, if you can; if the gates of death can open to thee; or if thou hast seene the doores of the shaddow of death; or can doe such great works of creation, as to *lay the corner-stone of the earth*, or *hang the world on nothing*, which *Iob* could not doe, chap. 37. chap. 38. But who can command soule-furies? onely onely Christ.

The soule is downe amongst the dead, wandering from one grave to another. Can you make a dead Spirit, a Gospel-harp to play on of the springs of *Zion*, the songs of the holy Ghost? Christ can doe it. Can you cry, and finde obedience to your call, *O North, O South winde blow upon the Garden?* Christ hath his owne winde at command; hee is master of his owne mercies: Can you propheeie to the winde to come, and breathe on dead bones? Christ onely can: Can you breathe life, soule, and five senses on a coffin? could you make way for breathing in the narrow and deep grave, when clods of clay closeth the passage of the nostrils? Christ can; Isai. 26. 19. *Thy dead men shall live, together with my body they shall arise: awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead.* Can you draw the virgins after the strong and delitious smell of the ointments of Christ? but if he draw, the virgings runne after his love, Cant. 1. 3. Christ indictes warre, are you a creator to make peace? he cryes Hell, and wrath; can you speak joy, and consolation? are you an anti-creator, to undoe what Christ does? Christ commandeth fury against a people, or person; can men, can angels, can heaven countermand?

The Lords deniall of grace falls under a threefold consideration.

Position, 3. The Lords suspending of his grace cometh under a twofold consideration. 1. As the Lord denyeth it to his

own children. 2. As to wicked men also. As he withholdeth grace, especially actuall and predeterminating: It falleth under a threefold respect; 1. As it is a work of the free and good pleasure and Soveraignty of God.

2. As it is a punishment of former sinnes.

3. As from it resulteth our sinne, even as the night hath its being from the absence of the Sunne; Death from the removall of life.

Asser. 4. The Lords denyall of Grace, is seene most eminently in two cases: 1. In the parting asunder of the two decrees of election and reprobation.

2. In Gods, with drawing of himselfe and his assistance, in the case of trying the Saints.

In the former the Lord has put forth his soveraigntie in his two excellentest creatures: Angels and men; if wee make any cause in the free-will of Angels: I speak of a separating and discriminating cause, why some Angels did stand, and never sinne, some fall, and become divels, wee must deny freedom of Gods grace in the predestination of Angels: now the Scripture calleth them *Elect Angels*; how then came it that they fell not? from free-will? No; Angels are *made of God, and for God, and to God*; then by the Apostles reason, they could not give first to God, to ingage the Almighty to a recompence, they could not first set their free-will to work their owne standing in Court, before God did with his grace separate them from Angels that fell, Rom. 11. 36. Esai. 40. 13. 2. Make an election of Angels, as the Scripture doth, when some are called Elect Angels, and some not, then it must bee an Election of grace; an election of works it cannot be; because Angels *must glory in the Lord*, that they stand, when others fell, Rom. 4. 2. as men do, Proverb. 16. 4. Ier. 9. 23. 24. 2 Cor. 10, 17. Rom. 11. 36. for no creature, Angels or Men, can glory in his sight; for Angels are for him, and of him, as their last end, and first Authour, Rom. 11. 36. then they gave not first to God, to ingage the Lord in their debt, vers. 35. for if so, then glory should be to the Angels: but now upon this ground, that none can ingage the Lord in their debt, *Paul*, vers. 36 saith *to him be glory for ever*; because none can give to him first, and all are for him, and of him; then so are Angels.

The freedome of grace evidenced highly in Angels.

3. Angels are associated in the Element and orbe of free grace

grace to move as men, with graces wings, to fly over the Lake prepared for the divel and his Angels, whereas others fell in; otherwise Christ the Lord Treasurer of free grace, cannot bee the head of Angels, Col. 2. 9. as of men, Col. 1. 8. Ephes. 1. 20. 21. 22 23. for as art, not nature, can prevent a dangerous feaver, by drawing blood, or some other way, even as the same art can recover a sick man out of a feaver, whereas another sick of that same disease, yet wanting the helpe of art, dieth: So the same free grace in nature, speece, and kinde, not free will, hindered the elected Angels to fall, where as by constitution of nature and mutabilitie, being discended of that first common poor and base house, the first spring of all the creation of God, meere and simple *Nothing*; the mother of change and of all defects naturall, and morall, in every the most excellent creature; they were as an humorous grosse body, in which the vessells are full and in a neerest propension to the same feaver that devils fell into, *even to the ill of the second death*, if the grace of God had not prevented them.

2. In men, God has declared the deep Soveraignty and dominion of free grace in calling effectually one man, *Iaakob*, not *Esau*, *Peter*, not *Iudas*, in having mercy, in time, *on whom hee will, and hardening whom hee will*; I humbly provoke all *Arminians*, all *Libertines* who dash themselves, the contrary way against the same stone, to show a reason why one obeyeth and actively joyneth with the draught and pull of the right arme of Iesus Christ, Ioh. 12. 32. and his father, Ioh. 6. 44. and another refuseth, and actively and wilfully withdraweth from the call of God, if the omnipotency of never enough praised grace, bee not the cause, the adequate, highest, and principall cause; I deny not but corrupt and rebellious will is the inferiour, culpable, and onely culpable and morall cause why *Iudas* denyeth obedience to the holy call of Christ.

The freedome of grace is evidenced in the conversion of one man, not of another.

It is a sweet contemplation that Angels and Men sing the same song and Psalme of free grace in heaven, to the Lamb, to him that sitteth on the Throne; and a question it is, if a more ingaging and obliging way to free grace could be devised, then that as many as are in the glorified Troops and triumphing armies in heaven clothed in white, should bee also the sworne subjects, and the eternall debtors of the freest grace of him, who is the high Lord Redeemer, and head of Angels and Men.

But in the engagement it selfe of the winde of the Spirit, for the tryall of the Saints there is great ground of admiration, as 1. the blowing of the soft and pleasant breathings of the South-winde of free-grace lying under the only work of soveraignty, *when*, and *where*, and in the *measure*, the Lord pleaseth is a high and deep expression of the freedome of grace, for in one and the same prayer (the like by proportion may bee said of the acts of faith, love, patience, hope) we often begin to pray, with sad and fleshly complaints of unbeliefe, as is evident in many Psalms and Prayers of the Saints in Scripture, *Jeremy, Lament.* 3. of *Iob*, of *David*; yet going on, the breathings of the holy Ghost will fill the sailes, and he returneth: therefore this is a ground, yea, a demonstration to me; then when I finde no motion of the holy Ghost, no spirituall disposition, but meere deadnesse, I am not to abstaine from praying, because I finde the Spirit not acting nor stirring in me, as *Antinomians* say; but 1. I am to act and doe, though the principle of motion be naturall; as if the first stroak on flint make not fire, we are to strike againe and againe: and if the fire blowing of the bellows kindle not the sticks *let us be doing, and the Lord will be with us.* A kindling and a flame may come from heaven; say that the Lord were wanting to me in a dead and low ebbe; he will not once roll about the sight of his eye, nor let out one blast or stirring of aire and winde of the Spirit toward me; yet my deadnesse is my sin, and freeth not me from an obligation to pray and to seek to God; the doore is fast bolted, shall I not therefore knock? accesse is denyed, and the *Lord in anger shuteth out my prayer, Lam.* 3. 8. May not I look and sigh and groane toward his holy Temple? deadnesse is not the Lords revealed will forbidding me to pray, because I am dead and indisposed.

We are to pray and stirre up our selves to supernaturall duties when we are undisposed.

2. Deadnesse and indisposition is a sinne, then must we confesse to God, and tell the Lord when we are indisposed to pray, that we cannot pray; and let the dead and the blind but bow his knee and lay a dead Spirit, and naked wretched soul, a paire of blinde eyes before God: for we are commanded to confesse this to God, as may be gathered from, *Revel.* 3. 17. 1 *Joh.* 1. 9. *Prov.* 28. 13. *Psal.* 32. 5.

We are obliged to pray when under indisposition we cannot.

3. We are expressly commanded in the day of trouble and of our temptation to pray, and seek help from God under our temp-

temptations, *Pſal.*50.15. *Matth.*6.13. 1 *Theſſ.*5.17. As the Saints have done, *Pſal.*18.6. *Pſal.*34.6. *Pſal.*61.2. 2 *Cor.*12. ver.7.8.9. If then wee judge the no breathing of the holy Ghoſt a temptation, and a cauſe of humiliation, as it is, and the Saints doe judge it, then are we to pray though moſt indiſpoſed; why doth *David* complain that he was as a bottle in the ſmoak, and pray ſo often that God would quicken him, if under a dead diſpoſition we were not to pray?

4. If often the Saints beginning to pray, doe ſpeak words of unbeliefe and from a principle of nature, and if words flowing from the deadneſſe and miſgivings and rovings of the fleſh interwoven in with the ſpirituall and heavenly raviſhments of the Spirit of grace and ſupplication in one and the ſame complaint and prayer to God, as *Pſal.*38. *Pſal.*102. *Pſal.*77. *Pſal.*88. *Lament.*3. *Ier.*20. *Job* 8. ch. 16. ch. 19. and in many other paſſages, where the Spirit and the fleſh have Dialogues and Speeches by turnes, and by courſe, then may and ought the Saints to pray under deadneſſe, and do as much as their preſent indiſpoſition can permit them, and the Spirit is ſeene to come and blow, not by obligation of Covenant or promiſe, on Gods part, as *Ieſuites* and *Arminians* with *Pelagians* have taught, but in his ordinary free practiſes of grace as *Philip* was commanded to come and preach Chriſt to the *Eunuch* while he was reading the Book of the Prophet *Eſay*, not becauſe he was reading Scripture, or becauſe ſuch a promiſe is made to theſe who read Scripture, as the Angels revealed the glad tydings of the birth of Chriſt, while the ſhepheards were attending their flocks in the field, not becauſe they were ſo doing, as if a promiſe of the Goſpel belonged to men becauſe they wait one their calling; and *Annanias* is ſent to preach Chriſt to *Saul* and open his eyes, while he was praying, not becauſe he was praying, but of meer free-grace, which moveth in this ordinary current and ſphere of free love congruouſly to the Lords freely intended end to ſave his people; even as the Lord joyneth his influence and bleſſing to give bread and a Harveſt to the ſower, *Eſay* 55. yet not that he hath tyed himſelf by promiſe to give a good Harveſt to every induſtrious husbandman; yet this odinary practiſe of Grace with the Commandement of God is enough to ſet us on work to pray, to believe, to acts of love to Chriſt, in the ſaddeſt and deadeſt times.

Fleſh and ſpirit in their ſeverall ups and downes in one and the ſame prayer.

5. It

5. It should be no sinfull omission in us, not to pray when the Spirit stirreth us not, if our deadnesse should free us from all sin, because we cannot run, when the Bridegroome doth not draw. Christs drawing goeth along with the secret decree of Election, but is not to us a signification of the Lords revealed will, that we should not follow Christ, when he suspendeth the influence of his drawing power.

Assert. 1. 5. In what cases God useth to withdraw his influence.

6. Now as in nature, men may so dare the Almighty in his face, that God in justice may deny his influence to naturall causes: as when malice opposeth the Spirit of God in the Prophet of God, that the Lord refuseth to concurre with the oyle in *Iereboams* whithered arm, that he cannot pull it in againe to him. 2. When the Lord is put to a contest with false god's to work a miracle, as in his refusing to concurre with the fire in burning the three children; for in all causes naturall, or morall, or whatever they be, God has a negative voyce and more. 3. When the axe or the saw boasteth it selfe against him that lifted it; the Lord may use his liberty. So (to come to the second consideration) when *Peter* proudly trusteth in himselfe: *I will dye with thee ere I deny thee*; the Lord to punish his pride, must deny his assisting grace, when *Peter* is tempted, that he may know that nature is a sorry undertaker; that the man rideth to heaven on a whithered reed, who aymeth to climbe that up-hill-city one his own fleshy and clay, strength; and God to show a black spot on a faire face in heaven, will have it said, there standeth *David* before the Throne, who once committed adultery and to cover the shame of it from men, killed most treacherously an innocent godly man: God here out of the ashes of our sin will have a rose of free-grace, that filleth the foure corners of heaven with its smell, to grow green up in the higher Paradise, for a summer of eternity; and will have no Tenants in heaven but the free-holders of grace; it is a question whither there be more grace or more glory in heaven; for the crown of glory is a crown of grace: that vaste sea of the redemption of grace issued from under our sinfull falls.

We are to stirr up grace in our selves and blow the fire.

7. Yea, upon this reasonlesse and fleshly ground, if we may omit praying, and so believing, loving, repenting, *mortifying our lusts, when the Spirit stirres us not to these acts*, and say, *if God will suffer me to sinne, let him see to it*, then upon the same ground

ground all the justified Saints (I should think them Devils, not Saints) might sin, murther, blaspheme, whore, oppresse, commit Sodomy, Incest as *Lot*, deny Jesus Christ, as *Peter* did, and say as we are not to pray, nor obliged to a constant course in prayer, when Christ draweth not, and when the Spirit moveth us not (as *Antimonians* say (with Mr *Crispe* and others) error, 49. pag. 9. 10. Rise, Reign) so neither are we to abstaine from murther, denying of Christ, blasphemy, Sodomy, when the spirit of Christ draweth us not, and moveth & stirreth not our soule to abstinency and a holy feare and circumspection that we commit not such abominations, and *Peter* might say, *I am not obliged to a constant course of confessing Christ before men, unlesse the Spirit stirre me thereunto*, and *David* or any Saint might say, *If the Lord will suffer me to murther the innocent, let him see to it*; for the Lords drawing and the Spirits stirring is as necessary in a holy eschewing of sinnes of commission, as in sins of omission; and by as great, and an every way equall necessity, if the Lord withdraw himself and the Spirit stirre not, we must fall in such abominations, when tempted by Sathan and the flesh, as in the sins of sinfull omitting of praying, praysing, believing, when the Spirit stirres us not thereunto; but the truth is, this necessity can neither lay the blame on the holy & spotlesse dispensation of God, nor free us from guiltinesse, because between Gods withdrawing influence, and the sin, there doth interveen an obliging Law that forbids sin, and our free will and reason acting the sin freely. But we are commanded, 2 *Tim.* 1. 6. *To stirre up the grace of God in us*, ἀναζωπυρεῖν its an allusion to the Priests, who were to keep in the fire that came from heaven; grace is resembled to fire under ashes, which with blowing of bellowes is made to revive and burn again; it is the Prophets complaint. *Esa.* 64. 7. *There is none that calleth upon thy name, or stirres up himselfe to lay hold on thee*; the habit of grace may be warmed, blown upon, and kindled, that as fire makes fire, so grace may put forth it self, in acts of grace; and *the seed of God*, in the Saints, 1 *Joh.* 3. 9. may bring forth births like it selfe; motion here produceth heat.

Object. *But the actuall predetermination of grace is not in your hand; and without this, acts of praying and believing, are unpossible to me.*

Answ.

Answ. If this were a sufficient reason, then all works of nature, whatever the creature doth were unpossible; for the plowman should not goe to till, sow, and reape, because, without the blessing of the common and naturall influence of the first cause he could do none of these things.

2. Because the Saints know not the counsell and minde of God in his decree of joyning of his supernaturall influence, or his suspending of the same, to this or this act of praying, beleeving, hoping, loving of Christ, &c. Therefore upon all occasions, the Saints, what ever be their present deadnesse and indisposition, are to pray, beleeve, and *to stirre up themselves to lay hold on God.* 1. Because as in naturall and morall actions, men are not to neglect plowing, earing, journeying, eating, drinking, sleeping, buying, and selling, upon this ground because they are ignorant, whether in the work, the Lord shall be pleased to joyne his influence, as the first cause without whom all inferiour causes can doe nothing: So are not the Saints to neglect to pray, because they are dead and indisposed, upon the ground of their doubting and not knowing whether the *Lord of grace* will be pleased to adde his actuall assistance of grace, to worke in them to will, and to doe; for the Lord may be pleased to adde his supernaturall influence in a moment, his winde bloweth when it listeth, his grace moveth swiftly, when, and where he pleaseth: our good disposition is neither rule, condition, worke, nor hire to move him to work.

2. It is all one, as if we willfully neglected to pray, and resisted the predeterminating grace of God, when wee know not whether the Lord shall deny his influence or no; Yet we disobey the Lord commanding and so obliging us to pray; for as if wee had his influence at our elbow, attending us, so wee are to pray, and set to work: yea, our voluntarie refusing to pray, wee onely conjecturing evil of God, and of his free grace, without ground, must come from sinnefull wickednesse, not from impotency and weaknesse; for who told you that Christ would bee wanting in his influence? You knew it not from any word of God; and shall you fancie a jealousy against Christs love, without any warrant? even as a servant commanded to lift a burthen, upon a sluggishnesse should say, It came thither in a Cart and two horses when hee would never move an arme to take a tryall what he could doe, though the burden

How our not praying, and sinfull omissions are willfull sinnes, even though we be indisposed and not Masters of the Lords predeterminating grace.

burthen were above his ſtrength, when he will not doe as much as he can, his diſobedience is wilfull: Therefore wee may ſay, if wee ſpeake of a voluntary, willfull and groundleſſe forſaking of God, in order of time, we firſt forſake God ere hee deſert us; but in order of nature, God firſt forſaketh us, that is, he withdraweth his heavenly influence from us, but ſo as before and after the act of withdrawing, wee are willing that God ſhould withdraw, and be gone; for we love in all the acts of ſinning to have a world of our own.

How we leave God ere hee leave us, and God leaves us firſt alſo.

3. Wee are to beleeve in the generall, we being within the covenant, the Lord will keep his promiſe, Deut. 30. 6. *And the Lord thy God will circumciſe thine heart and the heart of thy ſeed, to love the Lord thy God, with all thy heart, and with all thy ſoule that thou mayeſt live*, Ezech. 11. 19. *And I will give them one heart, and I will put a new ſpirit within you*, —— 20. *that they may walke in my Statutes*, Ezech. 36. 27. then are we ſo to ſet to theſe duties of walking in the Lords way, as wee are to beleeve he will not deny actuall grace, neceſſary for our perſeverance, becauſe it is his expreſſe promiſe, Ier. 31. 33. 34. 35. 36. Ier. 32. 39. 40. Eſai. 59. 19 20 21. Eſai. 54 10. 11. Ezech. 36. 26. 27. 1 Ioh. 2. 1. 2. Matth. 16. 18. Luk 22 32. though in acts not fundamentall, and ſimply neceſſary for our being in the ſtate of grace, the Lord hath reſerved a latitude of independent Soveraigntie to act the ſoule in theſe and theſe particular acts, as ſeemeth good to him, that every new breathing of the Spirit of Ieſus, may bee a new debt, and obligation of free grace, to Chriſt.

How we are to beleeve the Lord will joyn his influence of actuall grace for our perſeverance.

We are abſolutely to pray for the breathings of Chriſts Spirit, to goe along with us, in all the particular acts of a gracious and ſpirituall walking; but we know the Lords abſolute good pleaſure is his rule hee walks by: ſo here our deſires may bee abſolute in ſeeking, where the Lord gives upon condition of his owne good will; nor are our deſires in prayer to bee conformable to Gods decree, or free pleaſure, but to his revealed will.

Grace is the colours of the inhabitants and citizens of the houſe of the lower and higher roomes of the new *Ieruſalem*; all the way, and all the home the Saints walk in this white; Chriſt keeps not his Spouſe in a cloſe chamber, it is not one great act of free grace onely, when all were in one day redeemed on the croſſe, but dayly Chriſt weareth his Church as a brace-

Christ cannot be weary of being gracious

let about his neck, as a seal on his heart, as his Royall diadem, and a crowne of glory on his head, as his love-ring on his hand; this day grace, to morrow new and fresh supply of grace: the next houre grace; hee has strowed all the way to heaven with new grace, every day new wine, new Spiknard new perfume, new ointments.

When will Christ grow old, and gray-haired? Never: Will his heart ever grow cold of love? No: Will hee tyre of love? will he weare out of delight in the Spouse that lyeth for eternity betweene his breasts? No, no: The love of Christ is alwaies greene, as young-like, as fair, and white to day, as from eternity; this rose is not altered a whit. Who knowes how grace and love in Christs breast solaced themselves in these infinite revolutions of ages, before the creation: how Christs heart was cheering it selfe, and rejoycing to have the first day of the creation dawning, that he might enjoy the love of the sonnes of men, not then created, Proverb. 8. 30. 31. as if grace and love had thought long to finde a channell with wide banks to flow in; as if Christ having infinite love within him, in that long, long age (to borrow that expression) should say, when shall time begin? and sinfull men and my mysticall body, and desired spouse my Church, have being in the world, that I may out that grace on her? I have love within me, and lying beside me; I rejoyce to have a lover: as if grace in Christ, had been in too narrow banks, in the infinite acts of the infinite minde of God and the heart of Christ, and longed to have Men and Angels to give a vent to his love.

Grace an immortal sparkle and ray of God.

And that long *ævum*, the ages that were before the world was, brought it green to us, that long, long endlesse and vast duration, when time shall bee no more, cannot make Christs love change the colour, or grow lesse, or root one Saint out of his heart; When God leaveth off to bee God, Grace will leave off to bee Grace: Make Christ repent of Grace, if you can; as Christ has washen his Spouse, and in regard of the guilt of sin, has made her all fair and spotlesse; so doth he dayly lick and purge, and cleanse her, in regard of the inherent blot, while shee bee faire as the Sunne, and all a new heaven.

Anser. 7. In the third consideration, from this suspension of divine influence cometh our sinne, as a necessary consequent,

sequent and result; yet so as the Lords suspension, and our transgression fall both in the bosome of divine providence: The Lord knoweth why he withdraweth his grace, that we might know how weighty a thing great heaven is laid upon our poor shoulders, and that we would make foule work out of all wee have received, and the flock the *second Adam* has given us, if we had not Christ to stirre the ship, to lead the minors to heaven, to keepe the inheritance to the little heirs of Christ, should evanish to nothing.

Position 9. If wee consider the Lords denyall of Christ, from wicked men; they cannot turne to God, but that impotency lay in the womb of will; it is not weaknesse onely, but also wilfullnesse, Matth. 23. verse 37. *I would have gathered you*, (saith Christ) *yee would not*, Ioh. 5. 6. Christ saith *to the sick man, wilt thou bee made whole?* Then there was a stop in his will, as well as in his weaknesse, Jer. 44. 16. *As for the word that thou hast spoken to us, in the Name of the Lord, we will not hearken to thee.*

Wicked mens impotency to come to Christ essentially wilfull.

2. Love and delight to do ill, is from the strength and marrow of the will, not from weaknes only; the seruant that would not leave his master, because he loved him; is a slave for ever, through love to slavery, rather then through impotency to bee free? In those that delight to doe evil, Will hath a strong influence in the evil they doe: every sinner esteemes his prison of hell, a heaven; his fetters of sinne on his legs, as a gold chain about his neck.

3. It is a journey of a hundreth miles to Christ, it is unpossible to the naturall man to compasse it, yet he may walk two of these hundreth miles, though not as a part of the way; he will not so much as cast a sad look after Christ, he will not bestow one sigh after Christ, nor know his own weaknesse, nor despair of his own hability, nor lie at the water-side, and cry, *Lord Iesus come carry me over*; he positively hates Christ; were it possible that the unrenewed man had the two eyes of a renewed man, to see the beauty and high excellency of Iesus, though he had still his own lame legs, he would weep out his eyes for a Chariot to carry him to Christ, hee would send sad love-challenges, after Christ; could these that are scortched in hell-fire and hear the howling of their fellow prisoners, and see the ugly Devils, the bloody Scorpions

Naturall men do not obtaine Christ, as they can doe.

If naturall men should see, they would be much affected with Christ.

with which Satan lasheth miserable soules, and the huge, deep, broad furnace of eternall vengence, have but a window opened to see heaven, the thorne, the tree of life, the glory of the Troops clothed in white, and hear the musick of these that prayse him that sitteth on the the Throne, or say but one of the apples of the tree of life were sent down to Hell, and that the damned had senses to taste and smell a graine weight of the glory that is in it, what thoughts would they have of Christ and heaven? It is like they would hate themselves, and send up sad wishes at least, for the continuance of that sight. O could but naturall men see Christ with his own light, it may be they would make out for him: but when all is said of this subject, the grace of God is a desirable thing, better have Christ's heart and love and soule toward you, then what else your thoughts could imagine above or below heaven.

If I be lifted up from the earth, I will draw all men to mee,

The condition of Christs drawing.

Articl. 5. I come now to the fifth Article, the condition of Christs drawing, ἐὰν ὑψωθῶ ἐκ τῆς γῆς; *If I be lifted up from the Earth*; this particle ἐὰν (*if*) is not as in other places, a note of doubting or of a thing of a contingent and uncertaine event; Yea, it signifieth here that Christ was not on any deliberation; *Shall I die, or shall I not die, for loste man? Christ* is not wavering, dubious and uncertaine in his love; love in Christ is more fixed and resolved upon, then the *Covenant of night and day*, and the standing of mountaines and hills, *Ier.*31.35. *Esai.*54.10. in other places of Scripture, it is not a matter of debate; as *Joh.*14.3. *If I goe away* ἐὰν πορευθῶ Christ made no question whither he would goe to his father, 1 *Joh.*2.1. ἐάν τις ἁμάρτῃ, *If any man sinne, we have an Advocate*; there is no doubt but the Saints sinne, and *if we say we have no sinne, we deceive our selves, and the truth is not in us*, 1 Joh.1.8.

To be lifted up from the earth, is expounded to be crucified, v.33. this is Christs Metaphrase of the kinde of death which he suffered.

Crucifying was a cursed shamefull and base death, *Deut.*21. 23. yet Christ expresseth it by a word of exaltation, *Phil.*2.9. lifting up from the earth: Christs death is life, his shame

glory

glory; there be *pearls* and *sa hirs* of heaven in Christs hell; and Christ keepeth warm breath of life and hot blood in the cold grave; when he is in an agony, which materially was hell, a glorious Angel of Heaven is in that hell with him to comfo t him; when he is born a poore man on earth, and lies in a horses manger, there s a new bon fire in Heaven for joy that a great Prince is born, a new starre appeares; the weakneſſe of Christ is stronger then men. The blackneſſe of Christs marred visage is faire; in Christs poverty, when hee has not to pay Tribute to the Emperour *Cæsar*, the Sea payes Tribute to the King and Prince of Kings, Iesus; a fi n yeelds him a piece of moeny; the loweſt and baſeſt reproaches of Christ, his Croſſe and ſufferings drops the honey, the ſweet ſmell of heaven; Christs thorne is a roſe, his ſadneſſe joy; O what moſt immediate rayes of glory that comes from his face be? the very ſecond Table of Heaven muſt be exceeding fatneſſe, the back parts of the glorious King that ſitteth on the Throne muſt be deſirable; the fragments and the broken meat of the Lords higher Table muſt be incomparably dainty: all the earth to theſe are husks; the reproaches of Christ muſt be not ſo ſower as they are reported of. 2. He maketh it the cauſe of Christs drawing all men to him. 1. The Holy Ghoſt will expreſſe the curſed and ſhamefull death of Christ, by a word of glory to be lifted up.

1. The dying of Christ is a leaving of the earth.

2. It is a ma ter of exaltat on that Christ was thus abaſed; Of theſe two only in this place in the New Teſtament, and *Joh.*3.15. is Christs dying ſo expreſſed; It is conſiderable that in this manner of death, Christ will hold forth to us, that the dying of Christ is in a ſpeciall manner a leaving of the earth; ſo *Ezechiah*, Eſai. 37.11. *I ſhall behold man no more with the inhabitants of the world*, that is, I muſt leave the earth, and ſee the *Sunne* no more; and Christ, *Joh.*13.1. *Ieſus knew that his houre was come, and that he ſhould depart out of this world into the Father*; Hence his own word to the repenting Theife, *Luk.*23.43. *To day thou ſhalt be with me in Paradiſe*, *Joh.*8.21. *I goe my way, and yee ſhall ſeek me, and ſhall die in your ſinnes: whither I goe yee cannot come.*

Christs dying a leaving of the earth.

Doct. Christ chooſed a kinde of death which was a viſible leaving of the earth, and a going to heaven ere he came down

again off the Crosse; for that day his soule was in Paradise; as the Serpent was lifted up in the wilderneſſe, *Ioh.* 3.15. Christs motion in death is from the earth; Christ was tired of the earth, and had his fill of it, he desired no more of it. It is not a place much to be loved by you, Saints for your deare Saviour had but few and sadde dayes on the earth, he was served as a stranger here, and has now left the earth, and gone to the Father; consider but a few reasons to move you to leave the earth: 1. The earth was Christs prison, he could not escape out of it, till he payed his sweet life for it; only two that we read of, *Enoch* and *Elias* left the earth, and went to heaven and *saw not death*; these that *shall be changed* and *shall not die*, at Christs comming have this priviledge; but otherwise all have a bruise in the heel, ere they goe out of earth. 2. When Christ was on his journey, he was not so much in love with the earth, as to repent and turn back again; as Christs head and face was toward heaven, so his heart and soule followed, hee went from the Crosse straight way to Paradise. 3. What doth Christ leave? the earth. It is thy fellow-creature of God.

Grounds of leaving of the earth.

But 1. the foot-stoole for the soles of Christs feet, *Esa.*66.1. *Math.*5.35.

2. A foot-stoole of clay farre from the the throne of glory, the *office house of sin*, *Esay* 24.5. *The earth also is defiled under the Inhabitants thereof*, chap.26.21. *For the Lord commeth out of his place, to punish the Inhabitants of the earth for their iniquity*; It is Satans walk, *Iob* 2.2. *And the Lord said unto Satan from whence commeth thou? and Satan answered the Lord and said from going too and fro in the earth, and from walking up and down in it.*

3. Its the poore heritage of the Sonnes of men, a clay patrimony, *Psal.* 115.16. *The heaven even the heavens are Lords*; *but the earth hath he given to the children of men*; and oppressors are the Land-lords of it. *Psal.* 10. *God ariseth to judge*, ver.18. *that the man of the earth may no more oppresse*, *Iob* 9.24. *The earth is given to the hand of the wicked.*

4. Yea, it is not only the slaughter-house and shambles where Christ was slaine, but all the *Martyrs* and witnesses of Iesus were butchered here; for its said of *Babylon*, Rev.18.24. *And in her was found the blood of Prophets and of the Saints, and*

The earth the slaughter house of the Saints.

of

of all that were slain on the earth; then the earth is the scaffold of the Lambs of Christ where their throats have been cut.

5. Its a common Inne where bed and board is free to men, Devils, Sonnes, Bastards, Elect and Reprobate; yea, to beasts called from their Country, *Gen.* 1.25. beasts of the earth; an earthly minded man, is a fellow-citizen with beasts; it is a home to all but the Saints, its their Pilgrime-Innes; it is a strange land and the house of their Pilgrimage; *Psal.* 119.19. *I am a stranger in the earth*; so *David*; so *Abraham* and his; though they had the heritage of a pleasant spot of the earth by promise, even the *Land of Canaan*; yet they *sojourned in it as a strange Countrey*; and *Heb.* 11.13. *Confessed they were strangers and Pilgrimes on Earth*, 2 Cor. 5.6. *While we are at home in the body we are absent from the Lord.* The earth the Saints Pilgrimes-Innes.

6. The first doomes day fell upon the earth, for mans sinne, Genes. 3.17. *Cursed shall the earth bee for thy sake, in sorrow shalt thou eat of it all thy dayes.* Its a cursed table to man: And the other doomes-day is ripening for it, Revel. 14.15.16. *Antichrists* seat, the Earth of the false Church, is a ripe harvest for the Lords sickle of destruction. The last doomes-day is approaching when this clay-stage shall be removed, 2 Pet. 3.10. *The earth and the works therein, the house* and all the pleni shing *shall be burnt with fire*: Its no long time that we are here, if wee beleeve, Iob chap. 7. 1. *Is there not an appointed time to man upon Earth? are not his dayes like the dayes of an hireling?* Iob 14. 2. *Hee cometh forth as a flower, and is cut down, he fleeth also as a shaddow, and continueth not.* Many generations of hirelings have ended their dayes taske, and have now their wages, many shaddowes are gone downe, many Acters have closed their game, as it may be, and some have *fulfilled their course with joy*, and are now within the curtine, since the creation. The earths Doomes-day. The earth is a short enduring stage.

7. It is a poore narrow room; Some, Esai. 5. 8. *make house to touch house, and lay field to field, till there bee want of place, that they onely may be placed alone on the earth*: if they report right of the earth, who make it one and twenty thousand miles in circuit, if new found Lands adde to this some poore akers, and the Westerne Beast have much of this, Revel. 13. 8. and the other Beast of the East, the *Turke*, the enemy of Iesus Christ, have eight thousand miles of the Land, and other eight thousand miles of Sea, making sixteene thousand miles, The earth a poore narrow piece.

miles of the two little Globes, (I leave others to examine their Geographie) then it must be a base plea, and a poore lodging to contend for; it were a good use for us to argue, Was the earth my Saviours refuse, and his Inne, not his home, and if Christ left the earth long agoe, and was tired of it, *then let us* (Heb. 13. 13.) *goe forth therefore unto him, without the camp, bearing his reproach: for here have we no continuing citie, but we seeke one to come:* We cannot lodge, far lesse can we dwell in a house that shall be burnt with fire; Nor is there roome for us here; there is a more excellent countrey above, where men have no winter, no night, no sighing, no sickneſſe, no death, but they live for evermore: wee are thronged here for want of roome, and its a narrow tent; O what a large land is that above, in which we shall not strive for Akers, Land, Kingdomes? *In my Fathers house* (saith Christ) *there are* μοναὶ πολλαὶ *many dwelling places*, houses, great and fair, and numerous; all these are holden forth to us; the earth is a creature neere of kin and blood to the haif of us, and our body. When a Sonne of *Adam* dieth, hee returneth לאדמתו *to his owne earth*; had he no free heritage on the world, though hee were no landed man, yet when hee goeth to his grave, hee returneth to his owne free heritage, *to his owne earth*,

We should willingly leave the earth and follow Christ.

Ioh. 14. 2.

Psal. 146. 4.

32. *If I be lifted up from the earth I will draw &c.*

Here is a speciall condition of drawing sinners to Christ; the manner of Christs death, his being lifted up from the earth, holdeth forth a drawing of sinners up after him from the earth to heaven; hence Christs death is a speciall meanes of heavenly-mindneſſe and mortification. So 1 Pet. 2. 24. *Who his own selfe bare our sinnes in his own body on the tree, that we being dead to sins, should live unto righteousneſſe*, Col. 3. 2. *Set your affections on things above, not on things on the earth.* 3. *For you are dead, and your life is hid with Christ in God*, &c. 5. *Mortifie therefore your members, that are on earth, fornication, uncleanneſſe*, &c.

Christs dying a special ground of mortification.

Beza, Piscator, and others think it probable that Christ uttered this prayer to his father, in the *Syriack tongue*, because the Evangelist useth the word ὑψόω, to bee lifted up from the earth, and the word רום signifieth both to cut off, as ἀίρειν doth, as *Daniel* 8. 11. *by him the daily sacrifice* הורם *was taken away*; and to exalt and lift on high, 1 *Sam.* 2. 1. *my horne is exalted*,

exalted, Pſal. 99. 2. *the Lord is high*, יהוה *above all the people*, Pſal. 18. 47. *Let the Lord be exalted* Numb. 24. 7. Pſal. 46. 11. Eſai. 49. 11. Gen. 14. 22. ſo he holdeth forth ſuch an exalting of Chriſt, as is to cut off, and to ſlay; this doth come home to drawing of man from ſinne, and the earth, by that Spirit *purchaſed to us* by Chriſts death: Now Chriſts dying, thus being a taking of him away from the earth, and from ſinners, and that in a ſhamefull manner, hee being lifted up on the croſſe, and hee in this poſture drawing us after him, its a clear working in us the death of ſinne, and our deadneſſe to the pleaſures and glory of the world. 1. Chriſt dyed pulling his brethren out of hell and ſinne; hee dyed, and his Spouſe in his armes; and this ſhoweth how deſirous Chriſt is to have an union with us; its a poſture of love and grace, his head bowed downe to kiſſe ſinners, his armes ſtretched out to imbrace them, his boſome open to receive them, his ſides pierced that the *doves may fly into the holes of the rock*, and lodge there; Chriſt on the croſſe, broached and pierced, as a full veſſell, out of whom iſſueth blood and water, juſtification and redemption from the guilt of ſinne, and ſanctification, is a drawing lover. 2 Here is fulneſſe of power, *to reconcile to himſelfe all things, whether they bee things in heaven, or things on earth, by the blood of his croſſe*; here wee are made Chriſts friends, to *doe whatſoever hee commands us*, Col. 1. 20 Ioh. 15. 15.

The manner of Chriſts dying ſpeaketh the love we owe to him.

3. Nor is there a ſtronger band or cord to draw men from ſinne, then the faith of Chriſts death, Gal. 2. 20. *I am crucified with Chriſt, nevertheleſſe I live, yet not I, but Chriſt liveth in me, and the life which I now live in the fleſh, I live by the faith of the Sonne of God, who loved me, and gave himſelfe for me*, Gal. 6. 14. *But God forbid that I ſhould glory, ſave in the croſſe of our Lord Ieſus Chriſt, by whom the world is crucified to mee, and I unto the world*; here is reciprocation of death's: *Paul* is crucified to the world, as a dead man, not in the world, nor one of the worlds number. A mortified Saint drawne up to heaven from the earth, is an odd perſon, not undertale, hee may bee ſpared wellenough; the world and the Towne he lives in may be well without him; as *Ioſeph* was the odde ladde *ſeparated from his brethren*, and *David* none of the ſeven, miſcounted in the telling *among the Ewes at the ſheepfolds*, and forgotten as a baſtard, or as *a dead man out of thought*: And againe the world

To be crucified to the world what it is.

is crucified to *Paul*, for it looks like a hanged man, it smell like a dead corps to a Saints sences. Now thus they have not eyes more affected with the world, nor eares more taken with their musick, nor a heart more overcome with the lusts of the world, nor a dead man set to a rich table is affected with all the dainties there, or with the harping of the sweetest musician; the man has escaped the *μιάσματα τῦ κόσμυ the pollutions of the world*, to him the world has sooty fingers, and dirty and picky hands, it defiles washen soules but to the unmortified man the world smelleth like the *garden of God*: Lust casteth in, and welcometh to eye and heart and fancy, Granadoes and fire-bals of uncleanesse; sinfull pleasure has a rosie face, profit has golden fingers, Court and honour has a sweete breath, the world is not to him an ill smelled stinking corps, fit for nothing but for a hole under the earth; Nay but *god-Mammon* looks like heaven; the world a poore thing, yea the world of it self is but a bagge of empty winde, a fancy: (1.) It has no weight, as touching the part of it wee count most of, the earth, but so many pounds of clay, the dreggs, the earthie bottome of the creation: (2.) the stage that peeces of brittle clay comes upon, and weeps, and laughs, and lives, speaks and dies: (3.) The flowers of it, that we are most in love withall, *the lusts of the eye, the lust of the flesh, the pride of life*, are not of God, 1 Ioh. 3. 16. (4) It is a house of glasse, or of Ice that stands for the fourth part of the yeere, for winter, but is removed in the Spring, and is never to be seene againe, for it passeth away like a figure written on the Sea-shoar, when the sea floweth, 1 Cor. 7. 31. (5.) the frenizes, or passements of it pleasure, profit, honour, are all sick of vanity and change, to the Saints that are crucified, and buried with Christ, in whom lust is nailed to the crosse of Christ, the world is a dead bagge of despised dust, and though a toe or a finger of a crucified Saint will make a motion and a stirre, and breake a wedge of the Crosse, because of the indwelling of a body of death, yet hear his arguing. O vaine clay-god, dirty Earth, I owe thee no love, because my Lord was lifted up from the earth, and has drawne me after him. I care not for this bubble of a vaine life, this transient shaddow, seeing Christ could not brook it: What is the fancie of a plaistered and fairded worldly glory to mee, if Iesus his face was spitted on? what is this painted globe of an

How base the world is to a Saint.

empty

empty perishing, and death-condemned world to my happines, seeing my Saviour was a borrowed body, a stranger and slaughtered in the world, and had all against him, and alwayes the winde on his face?

Now let us consider what *Antinominians* say of mortification; *What is mortification* (saith (a) *Mr Den*) *but the apprehension of sin slain by the body of Christ? What is vivification but our new life? The just shall live by faith, I may know* (saith the *Antinomian*) (b) *I am Christs, not because I do crucifie the lusts of the flesh but because I do not crucifie them, but beleeve in Christ that crucified my lusts for me*: Much of this lawlesse and carnall mortification is to be found in *Saltmarsh* his unexperienced treatise of free Grace, in which he labours to make *Protestant Divines Antichristian Legalists* in the doctrine of mortification; for his way is (c) that *we are to beleeve our Repentance true in Christ, who hath repented for us; our mortifying sinne true in him through whom wee are more then conquerers; our new obedience true in him who hath obeyed the Law for us, and is the end of the Law to every one that beleeveth, our change of the whole man is true in him, who is righteousnesse and true holinesse; and thus without faith it is impossible to please God, for there is* (saith hee) (d) *great deceitfulnesse in mortification of sin, as it is commonly taken,* (hee must point at *Calvin*, and other *Protestant Divines*, for as *Papists* and *Arminians* commonly speake and teach, wee are justified by works of pennance and mortification) *for the not acting of sinne, or conceivings of lust is not pure mortification; for then* (e) *children, and civilly morall men were mortified persons, &c. It is not in the meere absence of the body of sinne, for then dead or sick men were mortified persons.*

Denne his doctrine of John Baptist, pag. 48.

(b) Rise Reigne unsavory speeches, tr. 7. pag. 19.

Antinomians fleshly doctrin of mortification.

(c) Free Grace chap. pag. 84. 85.

(d) Free Grace chap. 3. observ. 5. pag. 60.

(e) pag. 66.

Eatons Honey comb of justification, chap. 8. pag. 164. 165. *Wee mortifie our selves onely declaratively, to the sight of men — whereby the holy Ghost seeth not us properly mortifying our sinnes out of the sight of God; for then he should see us robbing Christ of that glory which his blood hath freely done, before wee begin; nay but when the wedding garment hath freely purified us in the sight of God, then the Spirit enters in us to dwell, which otherwise hee would not do, and enableth us to walk holily and righteously, to avoid and purifie out of our owne sight, sence, and feeling, and out of the sight of other men, that sin which the wedding garment hath purified and abolished before out of the sight of God.*

But this in name, and thing, is the doctrin of the old *Libertins* in *Calvines* time, as ye may read, *Calvin opuſcul. inſtructio adverſus Libertinos* chap. 18. pag. 450. 451. The *Libertines* (ſaith *Calvine*) *ſeeme to bee of the ſame minde with us, and extoll Mortification and Regeneration, and ſay, we cannot be the ſons of God, except we be borne againe, and if we belong to God, the old man muſt in us bee crucified, the old Adam muſt periſh, and our fleſh muſt be mortified*; but they deſtroy all holineſſe, and tranſforme themſelves into beaſts, when they explaine to us their *regeneration and Mortification*; they ſay, *regeneration is the reſtitution of man, to that innocency in the which Adam was created.*

Chap. 18. pag. 450 *Si Dei ſumus, veterem hominem in nobis crucifigi oportere, veterem Adamum interire.*

Antinomian Mortification is the brood of the fleſhly ſenſleſnes of the old *Libertines* pag. 541.

And they expound it thus; *This ſtate of innocency was to know nothing, neither good nor ill, black nor white, not to know or feel ſinne*; *becauſe this was* Adams *ſinne to eat of the tree of knowledge of good and evill*; *ſo by the minde of Libertines, to crucifie old* Adam *is no other thing then to diſcerne nothing, not to feel ſinne in our ſelves*, as Mr *Eaton* ſaith, *but all knowledge of ſinne being removed, it is, according to the cuſtome of children, to follow ſenſe and naturall inclination*; *hence they drew into their mortification all the places of Scripture in which the ſimplicity of children is commended*; *Eaton* juſt ſo, Honey-Comb, p. 165. unto naturall reaſon (or ſenſe) objecting, if we be perfectly holy in the ſight of God, then we may live freely, as we liſt in ſinne; *Paul* Anſwers, *Nay, that is unpoſſible*; *for (ſaith he) how can we that are dead unto ſinne live yet therein? that is as if a man be by juſtification reſtored to the caſe of the firſt* Adam *or perfectly freed from all ſin in the ſight of God, as hee is freed from the traffick and buſineſſe of this life that is dead, which muſt needs be, if we be made perfectly holy in the ſight of God from all ſpot of ſinne? Nay, he cannot chuſe but ſhew and declare the ſame by holy and righteous living, to the ſight of men, and mortifie them to himſelf and to his own feeling and ſenſe, as he is by juſtification dead to them in the ſight of God.* Conſider if *Antinomians* and *Libertines* doe not both joyn in this; that though ſinne in our converſation and before men, as to walk after our luſts, we being once juſtified, is truly contrary to the Law of God, yet to mortifie ſin to our ſenſe is to attain to a ſenſe and feeling that it is no ſinne to us and before men, as it is no ſin in the ſight of God, and in the Court of Iuſtice,

Quia hoc Adæ peccatum fuit comedere de fructu ſcientiæ boni & mali, Sic, ex Libertinorum ſententia veterem Adamum mortificare nihil aliud eſt quam nihil diſcernere, quaſi ratione ſublata: ac puerorum more naturalem ſenſum atque inclinationem ſequi; huc orationi locos Scripturæ accommodant, quibus pueris ſimplicitas commendatur. 451. Calvi. ibid.

ſtice, becauſe ts freely pardoned; this is the currant Doctrine of *Antinomians.*

Parallel. 2.

When Libertines *ſaw any man troubled in conſcience with ſinne, they ſaid to him,* O Adam, *knoweſt thou ſomewhat yet? Is not the old man yet crucified in thee? If they ſaw any ſtricken with the fear of the judgement of God; haſt thou yet (ſaid they) a taſte of the apple? beware that that morſell ſtrangle thee not; ſinne yet raignes in thee.* So Mr *Town* the *Antinomian* ſaid, pag. 103. David *confeſſed his ſinne, not according to the truth and confeſſion of faith, but from want and weaknes of faith and effectuall apprehenſion of forgiveneſſe,* pag. 97. *I can look on my ſelf my actions, yea, into my conſcience, and my ſins remaine* (this is the ſenſe of the old *Adam,* the unmortified fleſh) *but look into the records of Heaven, and Gods juſtice, and ſince the blood-ſhed of Chriſt* (why were no the fathers pardoned before Chriſt ſhed his blood?) *I can finde there nothing againſt me, but the hand by my ſurety is ſatisfied, and cancelled, and even theſe preſent ſinnes which ſo fearefully ſtare in my face, are there blotted out, and become a nulluy with the Lord;* I need not cite Mr *Denne, Eaton, Criſpe, Saltmarſh;* for *Town* and all the *Antinomian* race teach that it is unbeliefe, a work of the fleſh of the old *Adam,* and our weak ſenſe, and want of mortification, that the juſtified perſon feels ſinne; ſorroweth for ſinne, complaines of the body of ſinne, as *Paul* doth, *Rom.* 7. For in that Chapter (ſaith *Criſpe*) he doth not act the perſon of a regenerate perſon, but of a ſcrupulous and doubting unbeliever: *But for the juſtified perſon, its more then he ought to doe, if he confeſſe ſinne, crave pardon, mourn, faſt, walk in ſack cloth, he has peace* (ſaith *Towne* pag. 34) *Security, conſolation, joy, contentment and happineſſe,* except his fleſh rob him of theſe: *Its legall and bewrayeth the man to be under a Covenant of works, if upon the committing of Inceſt, or the greateſt ſinnes, he doubt whether God be his deare Father,* Riſe, raign, error. 20. And *after the revelation of the Spirit, neither the Devill nor ſin can make the ſoule to doubt.* Error 32.

Pag 451. Calvin. Itid. *Si quem videant mali conſcientiæ moveri: O Adam, inquiunt, adhuc aliquid cernis? vetus homo nondum in te crucifixus eſt? Si quem videant timore judicii divini percelli, adhuc, inquiunt pomi guſtum habes? cave ne buccella iſta te ſtrangulet: ſi quis peccata ſua conſiderans ſibi diſplicet, ac mœrore affligatur: jactatum adhuc in ipſo regnare aiunt: & ſenſu carnis ſuæ captivum teneri.*

Parallel. 3.

Libertines *ſaid, ſinne, the world, the fleſh, the old man was nothing but an opinion or an imagination, and theſe were new creatures,*

Calvin. opuſc. adverſ. Libert. cap. 18. p. 451. *Vt autem (inquit) facilius Libertinorum turpitudo innoteſcat, Notandū eſt peccatum, mundum, carnem. Veterem*

tures, that were free of that opinion that ſin was any thing, or ſuch as believed ſin to be nothing, and the benefit of Chriſts death they place in taking away that opinion, by which the firſt ſinne of Adam *entered into the world, and under this opinion they comprehended all ſcruple of conſcience, ſenſe of judgement or remorſe or ſorrow for ſinne; and when this opinion is taken away, then there is no more ſinne, nor the world, nor the Devill, nor the fleſh.*

hominem nihil aliud eſſe apud ipſos, quam id quod opinationem vocant. Sic, modo ne amplius opinemur, ex eorum ſententia non peccamus; ſub hac autem opinat one comprehendunt omnem ſyntereſin. ſcrupulum, deinq; omnem ſenſum judicii — qui nullum habent rationem peccati, ipſum pro nihilo ducentes, novas creaturas vocant; quod ab opinatione vacui (ut ſicque nullum in ſe peccatum habeant. En, in quo conſtituunt beneficium redemptionis per Chriſtum factæ: nempe quod opinationem illam oeſtruxit, quæ Adam *culpa in mundum ingreſſa, cum hæc opinatio abolita eſt, nullus, ex eorum ſententia, ſupereſt aut mundus aut diabolus; nullum enim alium, à quo infeſtentur, inimicum habent.*

Antinomians come well neere fully up to *Libertines* in this, for in their writings they tell us, *that what ſinnes juſtified perſons fall in, being once juſtified, are ſinnes* (ſaith *H. Denne*) *of our converſation, and before men, not ſinnes in the conſcience and in the Court of Divine juſtice*, or as *Eaton* ſaith, *Honey-Combe*, pag. 165. 166. *Before God they are no ſinnes, and in his ſight they are perfectly aboliſhed; yea, and become nullities*, ſaith Mr *Town* Aſſert. of grace, pag. 97. *But to our carnall ſenſe and feeling* ſaith *Eaton*, they are ſinnes, till our ſenſe be mortified, and when we look on our ſelves, our own actions, yea on our own conſcience. Now the adulteries, murthers, denying of the Lord Ieſus; that *David* and *Peter* and other Saints fall in after their juſtification, cannot be ſins in themſelves; but only in the opinion and ſenſe and feeling of ſuch as commit theſe ſins, and in ſuch a ſenſe as is contrary to faith and the light of faith that believeth free juſtification in Chriſts death, and muſt be aboliſhed and removed by perfect mortification, then all the juſtified are to believe whatever ſins they commit in their converſation, and before men, are no ſins in themſelves, or the court of Divine Iuſtice, or in relation to a Divine Law; but they are ſinnes in their ſenſe or erroneous opinion. If *Ioſeph* be only dead in the opinion and in his Fathers miſtaking judgement, then hee is not really dead, but lives.*

The ſinnes of the juſtified to *Antinomians* are not ſins in themſelves, and in the ſight of God, but only ſins to their crooked ſenſe and erroneous opinion.

2. Vnder this head *Libertines* ſaid mortification was not in

abſtaining

abstaining from fleshly lusts that warre against the soule; but in removing the opinion and sense of apprehending sinne to bee sinne; and so *Saltmarsh* forbiddeth: 1. Any man to *doubt whither his faith be true faith or no, and it is true faith*, and willeth all within the visible Church to believe *God loved them with an everlasting love*, and its true they are all chosen to salvation and that Christ died for all, and that opinion makes it true, that *Christ died for them all*, and they are all justified in Christ blood; there is here strong power in opinions. 3. *Saltmarsh, Den, Town*, say mortification is not in personall abstinence from worldly lusts, but in faith apprehending that Christ dying on the Crosse satisfied for the body of sinne; then if they abstaine from adultery, murther, perjury, being once justified, its of meer curtesie, and of no obligation to either Law or Gospel command, and if they commit such fleshly sinnes, they are only sinnes to their weak flesh and opinion, not in themselves; and if they lay aside that opinion and carnall sense, by the which they believe these to be sinnes, and believe that Christ has abolished them, then these sinnes are no sinnes, but perfectly mortified and abolished; that I doe them no wronge, I repeat Mr *Eaton's* words; *Honey-Combe*, chap. 8. pag. 165. *The Holy Ghost seeth us not properly mortifying, cleansing and purifying our sinnes out of the sight of God our selves, for then he should see us robbing Christ of that glory which his blood hath freely done, before we begin; but when the wedding garment wrought by his blood, hath freely purified them out of Gods sight, then the spirit (we being thus first clean in his sight) enters into us to dwell in us, which otherwise he would not doe; but being entered and dwelling in us, he inableth us by walking holily and righteously to avoyd and purifie out of our own sight, and out of the sight of other men, that sin which the wedding garment hath purified and abolished before out of the sight of God, and so we meerly declare before the Spirit, that he himself and Christs righteousnesse have originally and properly cleansed and purified away and utterly abolished them out of Gods sight freely.* But this holy walking, they talk of is not opposed to sinning or walking after the flesh, it is but a removing of the sinfull sense and feeling or knowledge of unbeliefe, by which we apprehended sin pardoned to be sinne, when it was no such thing; but our erroneous sense or opinion

What sense and feeling of sinne is to *Antinomians*.

on as the taste of the forbidden apple remaining, could not rightly judge of these sinnes, because our life of justification is *hid with Christ in God*, and we apprehended our selves to be under a Law, and our lying, adulteries, swearing, &c. to bee sinnes before God and contrary to his holy Law, when they were no such thing; for we being justified, are under no Law, and so as clean from sinne as Christ himselfe, but our dreaming sense judged so, but erroneously and falsly; for abolished sinnes are no sinnes.

Parallel. 4.

Calvin. p. 452. *Fingunt regeneratum in instar Angelici esse status, in quo homo delinquere aut labi non possit.——cum reprehenduntur de maleficiis dicunt——se illa minimè admisisse, sed Asinum suum.*

Libertines *taught that regeneration was a cleane Angelicke state in which they were voyde of sinne, and when they were rebuked for sinne, they answered*, non ego sum qui pecco, sed asinus meus, *Its not I, but my asse or sinne dwelling in me doth the sinne; and they cited the same Text, that* Antinomians *doe now*, 1 Ioh. 3. *He that is borne of God, sinneth not. So* Antinomians. *Mr Eaton* frequently, especially *Honey Combe*, chap. 6. chap. 7. saith, *being justified we are made perfectly holy and righteous from all spot of sinne in the sight of God. Saltmarsh* flowings, par. 2. chap. 29. pag. 140. *The Spirit of Christ sets a believer as free from hell, the Law and bondage here on earth, as if he were in heaven, nor wants he any thing to make him so, but to make him believe he is so; for Sathan sinfull flesh, and the Law are all so neare, and about him in this life, that he cannot so walk by sight or in the clear apprehension of it, but the just doe live by faith.* So *Sal.* abets nothings of what *Libertines* say, he will not have sinne dwelling in the Saints, but will have the justified as clean from sinne, both the guilt and obligation to eternall wrath (which we yeeld) and from the bondage and in-dwelling of sinne, of which *Paul* complaineth so sadly, *Rom.* 7. as the glorified in heaven. 2. If the justified sinne only, he doth not really sinne, but only in the dreamings and lying imaginations of his sinfull flesh; because, Sin, Sathan and the Law, are near him; so that it is the Devill and the living flesh, the asse; not *Paul* that makes him *Rom.* 7. complaine *he was sold under sinne*; *Crisp* saith, *Paul lyed when he saith so*; If *Peter* walk by faith, then *Peter* shall see his denyall of Christ, and *David* his adultery and murther to be no sinnes, for they want nothing to make them as free from sinne, death, as these that are now in heaven, but believe it is so, believe

Not to feele sin is mortification to both *Antinomians* now and to *Libertines* of old.

adultery

adultery and murther in these justified persons to be no sins, and they are no sinners; this looketh as like the Devilish mortifiation of *David Georgius*, and *Libertines*, and the casting off of their sense of discerning good and ill, and the banishing common honesty, and the principels of a naturall conscience, as milke is like milke. Yea, Mr *Town* contendeth for a compleat perfection, not *only of persons justified in Christ, but also of performances*, so that (saith he) pag 73, *I believe there is no sinne, no male action, no death in the Church of God, for they that believe in Christ are no sinners*; and hee will have a perfection not of parts, but also of degrees, pag. 77. This he proveth from *Luthers* words perverted.

Mr *Town* asser. of free grace, pag. 71. *Calvin. Instructi. adver. Libertin.* cap. 19. pag. 455.

Parall. 5.

Libertines, (saith *Calvine*) *because the Scripture saith we are freed from the curse of the Law, and made free in Christ, without all distinction, will have the whole Law abolished, and that we are to have no regard of the Law at all.*

Primum cum Scripturæ ostendant nos à legis maledictione exemptos esse, sicq; in libertatem vindicatos, &c.—sublatâ omni distinctione totam legem abolere volunt, inquiente nullam amplius ejus rationem habendam, Calvin. 16. Denique nullâ extat (Paul) nisi ea quæ remittit eo fideles, tanquam ad bene vivend. regulam, ad quam omnes conformari decet.

Now I need not cite Mr *Town* and others *Antinomians*, who will have believers freed not only from the curse & rigor of the Law, but from the Law as a rule of righteousnes, its obvious to all that read their writings, to which *Calvine* Answers well, *There is not* (saith he) *any Epistle of* Paul, *in which he doth not send believers to the Law, as to a rule of holy living, to the which they all must conform their life*: Yet *Antinomians* are not ashamed to pretend *Calvins* name and authority for their opinion, when *Calvine* in a learned Treatise refuting the *Libertines* of his time, doth clearly condemn the *Antinomians* of our time; and proveth from the necessity of sanctification, that we are not freed from the Law.

Some a little legally biassed (saith *Saltmarsh* (f)) *are carried to mortifie sinne by vowes, promises, shunning occasions, removing temptations, strictnesse and severity in duties*, (what aileth him at walking ἀκριβῶς, *strictly*, Ephes. 5. 15. Psal. 16. 4. Jud. v. 23?) *feare of hell and judgement*, —*watchfulnesse, scarce rising so high for thier mortification as Christ*—*but pure, spirituall*, (g) *mysticall mortification is heing planted together in Christs death, in our union with Christ. So as a believer is to consider himselfe dead to sinne only in the fellowship of Christs death mystically, and to consider himself only dying to sinne in his own nature spiritually, so as in Christ he is only compleat; and in himselfe*

(f) Pag. 68.
(g) P. g. 66. 67.

himselfe imperfect at the best. I finde (saith *Saltmarsh*) (h) no promise made against the never committing such a particular act or sinne which a man lived in, in his unregenerated condition; there are differences made, but it puzzles both Divines and the godliest to finde a difference between sinnes committed before, and after regeneration; for take a man in the strength of naturall or common light, living under a powerfull word or preacher, by which his candle is better lighted then it was, such a man shall sinne against as seeming strong conviction, as the other, if not more; This to me is that which the *Libertines* of *New-England* (i) say, That there is no difference between the graces of hypocrites and believers in their kind; And (k) now in the Covenant of works, a legalist may attaine the same righteousnesse for truth which Adam had in innocency, before the fall; And (l) a living faith, that hath living fruits may grow from the living law. I see not but all these must follow, if a regenerate *David*, or *Peter* may commit the same act of relapse and falling in the same sinne of adultery and murther after conversion, which he committed before conversion: then he must commit the same sin with the like intension & hight of bensill of wil after as before conversion, & he must now after he is converted, fall again in the same act of murther, deny all of Christ, being now converted, which he committed before conversion, that is as the unconverted man with the rankest and highest strength of lust, & unrenewed will in its fervor of strength and rebellion did murther & deny Christ, without any reluctancy and protestation on the contrary from the renewed will or the Spirit, he may, being converted, fall in the same sinne; yea, with a higher hand, and without any reluctancy from the regenerate part; this to me must inferre necessarily the Apostacy of the Saints, as that believers may fall againe in these same sinnes with as high and up-lifted hand against God, with as strong, full and high bended acts of the will after, as before conversion, so as the battell of the Spirit against the flesh in this wicked relapse does utterly cease: for *Perkins* who denyeth a man can fall in the same sinne, of which he once syncerly repented, and whom *Saltmarsh* judgeth a Legalist and Anti-Christian in this point, denyeth that a Convert may fall in the same sinne that he committed in his unregenerated state, or that a Convert can fall in the same sinne,

(h) Pag. 70, 71.

(i) Rise, Reign, &c. or, 16. p. 4.

(k) Error, 12. p. 8.

(l) Unsavory speeches, error 6. pag. 19.

How a Convert cannot fall in the same sinne after conversion that he committed before conversion.

every

every way the same with the like strength of corruption that this Convert before acted in his unregenerated condition, yea, or regenerate, he having a further growth of habituall renovation in the second fall, and so a higher habituall reluctancy of the renewed part, then when he formerly fell in the same sinne, and so it cannot be the same sinne but a lesser, otherwise he never sincerly repented of the former sinne, if this bee more grievous and committed with a higher hand: Now *Salmarsh* his ground is different from all Protestant Divines, to wit, (*m*) *That the wound, pricking or sorrow for sinne in an enlightned soule leaveth no such habituall impression of remorse as the man dare never adventure to commit the like again; for* (saith he) *the gales and breathings of the Spirit of sorrow for sinne are like the winde that makes a thing move or tremble while the power of the aire is upon it, but as that slackens or breaths, so doth it.*

(m) *Salmarsh* free-grace, p. 70.

But this is to say right down that the Spirit of Grace, that *causeth sorrow according to God, and repentance which is never to be repented of*, is but an evanishing and transient act like the blowing of the wind on a tree; the Scripture maketh the spirit that produceth mourning and remorse for sin, when the sinner *seeshim whom he has pierced*, an habituall in-dwelling Spirit, and calls him, *Zach.* 12. 10. *The Spirit of grace and supplication*; if then the Spirit of Adoption be no transient, but an habituall and inbiding grace, as is evident, *Rom.* 8. 23, 24, 25, 26. It is a received spirit, abiding in us helping our infirmities, teaching us what to pray; it is *Esa.* 44. 3, 4, 5, 6. *Water poured on the thirsty*, making us confesse and subscribe the Covenant, & if it be, as it is the *New heart*, Ezech. 36. 26, 27. *The Law in the inner parts*, *Ier.* 31. 33 *the seed of God*, 1 Ioh. 3. 9. *the annointing abiding in us*, 1 Ioh. 3. 27. *A well of water of an everlasting spring within us*, Ioh. 4, 14. I see not how a Spirit groaning in us, when we pray, *Rom.* 8. 26. sighing, sorrowing for the in-dwelling body of sin, *Rom* 7. 14, 23, 27. can be but a passing away motion like a blast of ayre; but this is the mystery of *Libertines* that there is no inherent grace in-biding in the Saints, no spring of sanctification; all grace is in Christ and his imputed righteousnesse, and so they destroy sanctification: 2. The ayme of *Sal.* is here, that if we sorrow once, and scarce that, at the beginning of conversion, wee are never more to confesse or

Sorrow for sin is habituall in the Saints.

sorrow for sinne, when that transient motion, like a fire-flaught in the ayre is gone. But for mortification against all contrary blasphemies we say.

Denne Doctrin of *I. Baptist*, p. 48.

Asser. 1. Mortification is not as Mr *Denne* saith, *An apprehension of sin slain by the body of Christ*: 1. Because this apprehension is an act of faith, in the understanding faculty, believing that Christ has mortified sin for me, and so Mr *Denne* saith, *vivification is to live by faith*, that is to believe that I am justified and have life and righteousnes freely in Christ. Now mortification is not formally any such apprehension, it doth flow from faith as the effect from the cause; but mortification denominates the man mortified not in his apprehending and knowing that Christ was mortified and dyed for him; but in that he really himself is dead, when it is said, *Col.* 3. 3. *for you are dead*, Gal. 6. 14. *by Christ I am crucified to the world, and the world crucified to me*: by this fancy, the world and the sinfull pleasures crucified must be the faith and apprehension that is in the fleshly pleasures and lawlesse lusts by which these lusts apprehend and know that Christ dyed for them; for *Paul* saith, as well that the world is crucified to him, as he unto the world.

Mortification is not formally an apprehension of the mind, nor an act of faith, as *Antinomians* say.

Mortification is a deadnesse of the powers of the soule to the pleasures of the creature.

2. Mortification is a deadnesse in will and affections, and the abaiting, halfe death, the languor and dying of the power of our lusts to sinne; as a believer is dead to vaine-glory, when contentedly he can be despised, have his name trampled on, be called a *Deceiver, a Samaritan*, and when the Apostles went out from the Councell, *Act.* 5. 41. *Rejoycing that they were counted worthy to suffer shame*; and the Saints are persecuted, *reviled, and men speak all manner of evill against them falsly, for the name of Christ*, Matth. 5. 11, 12. and yet are so farre from the boyling and rising of sinfull lusts in them, that as if their lusts were dead, they *rejoyce under the hope of glory*, then are they mortified to these lusts and the like, I say, of fleshly pleasures, of unlawfull gaine. 2. Mortification is when the heart runnes not out wantonly and whoorishly upon the pleasures of the creature, we are too ready to take the creature in our bosome; but mortification is when the heart stands at a distance from creatures; as *Iob* saith of himselfe, Chap. 31. 24. *If I have made gold my hope, or said to the fine gold, thou art my confidence*, ver. 25. *if I rejoyced because my wealth*

wealth was great. 3. Its to be from under the power or bondage to the creature or the world, the believer is above the creature, and the world is under his feet as a drudge or servant; they have no Dominion over the heart; he has a wife as if he had no wife; the man buys and possesseth not; because when he has bought houses, gardens, lands, they are no more in the center & heart of his love, then if they were the houses & lands of an other man; mortification is a Lord over the creature. But there is nothing more contrary to the Gospel and the grace of Christ, then that the Apostles rejoycing, when they were scourged & shamed for Christ, had nothing of realty of scourging of shame, nor of reall joy & deadnesse to the world in their persons; only they believed and apprehended that Christ was scourged, shamed, crucified for their sinnes; this is but *opinative*, not reall mortification; The Scripture knoweth nothing of imputed mortification, as contra-distinguished from reall personall and inherent mortification.

3. When *Paul* saith, *Col.* 3. 5. *Mortifie therefore your members which are upon earth, fornication, uncleanesse, inordinate affection, evill concupiscence—for which things the wrath of God commeth on the children of disobedience*; his sense must be, believe and apprehend that fornication, uncleanesse, are mortified to your hand, and that Christ has slaine the body of sin on the crosse, and there is an end; now this is to annihilate sanctification, and to make justification all; whereas justification, it alone is no justification being separated from sanctification, as *Libertines* doe, and the Popish sanctification, or the morall acquiring of a new habit of holinesse, and the infusion of supernaturall habits is not justification at all, yea, nor true sanctification, for they separate it from the free imputation of Christs righteousnesse, to a believing sinner: The *Libertine* takes away sanctification and makes justification all; the Papist takes away justification by faith and the free grace of God, and in the place thereof substitutes a supposed morall, or civill sanctification; which to him is all in all; further if this (*Mortifie your members and the body of sinne*) be nothing but believe that Christ has mortified the body of sin already, then as we are justified from eternity, as some *Libertines* say, or as all say, before we believe remission of sins in Christs blood: so to be mortified to our lusts,

The Scripture holds forth a reall and physicall and personall mortification inherent in us, and saith nothing of the putative or apprehensive mortification in Christ.

must be to believe we are mortified to our lusts long before we believe. *Paul* thinks not so of the *Colossians*, for he saith, v.7. chap.3. *In which also yee walked some time, when yee lived in them*, v.8. *But now also put off all these, wrath, malice, &c.* Then before they were converted, and did believe, they were not mortified nor freed from uncleanness, fornication, because then they walked in these; except *Libertines* say that they were mortified and did not walk in uncleanness, before they believed, but were delivered in themselves from walking in these lusts, only they were not in their own sense delivered, but in their own sense, though not really, they did walk in fornication and uncleanness; this is not sober divinity; for they say, before we believe wee are justified, though not to, or in our own sense and feeling till we believe; and why are we not also sanctified and effectually called before we believe? for *whom he called and predestinated, them also he justified, Rom.* 8.30. And the Scripture never shewes us of a man in time justified, before hee bee sanctified, and mortified in some measure.

4. When *Paul* saith *Col.* 2. 6. *As yee have therefore received Christ, so walk in him*, hee meanes so mortifie your lusts; then he must intend this; walk in Christ, that is believe that Christ walked in Christ for you; and *put on love and brotherly kindnesse, and pray continually, in all things give thanks, abstaine from wordly lusts, love one another, keep your selves from Idols, seeke the thinks that are above, &c.* must have no other meaning but believe that Christ has put on love for you, that he abstaines from fornication for you, gives thanks, abstains from worldly lusts for you, keeps himselfe from Idols, seeks the things that are above, mortifies his members that are on earth, fornication, uncleanness, inordinate affection, for you; all which are blasphemies; or they can have this sense at the best, *love one another*; that is, *believe that Christ hath satisfied for your hating one another*, and then yee love one another; and *keep your selves from Idods*, that is, *apprehend and believe that Christ hath died for your Idolatry*. Now this is a mocking of sanctification, not a commanding of it.

Then to doe all these and abstaine from fornication, must be commanded and forbidden in some other Gospel, otherwise we performe will-worship, and will-obedience to God, without

out warrant of his word, and the grace of God in the Gospel doth not teach us *to deny ungodlinesse and worldly lusts*, in our owne person, but onely to beleeve that Iesus Christ has a d doth deny ungodlinesse and worldly lusts, and performe active and personall obedience for us, and to our hand; for *Libertines* cannot expound one Gospel charge one way, and another Gospel command another way, and that wee are obliged to personall active obedience in one precept, and to imputed active or *fidei jussory*, or *mediatory* obedience in Christ, in another; yea when we are in the Gospel to beleeve with a promise of life and righteousnesse, and that damnation is threatned, if we believe not, so are wee commanded to mortifie our lusts, and seek the things that are above with promises, and forbidden to walk after our lusts, *because for these things the wrath of God comes on the children of disobedience*, then I may with equall strength of reason say that the sense of these passages, *Beleeve in Iesus Christ* who justifies the *ungodly*, and beleeve the immediate *testimonie* of the holy Ghost witnessing to your hearts that ye are the sonnes of God, must bee not to beleeve in your owne persons, but beleeve that Iesus Christ beleeveth for you, on Christ that justifieth sinners and beleeve that the Spirit: witnesseth to Christs Spirit, that yee are the sonnes of God: Now if the commands of the Gospel urge us not to personall obedience, but to beleeve that Christ (as *S.* faith) *has obeyed for us*, and that in the Gospel way, they cannot oblige us in a law-way, as they teach, so by law and Gospel wee shall bee freed from all personall obedience and mortification, *Saltmarsh* and *Libertines* bid us bee merry, and beleeve that Christ has done all these for us.

If one Gospel precept for acts of sanctification by no obligation of personall or inherent obedience on us, then neither can any of them at all oblige us.

5. A fleshly presumer walking after his lusts may beleeve that Christ *mortified sin for him, obeyed the Law, & repented for him:* so if a hypocrite as an hypocrite, a presumer vainly puffed up, void of all down-casting and conscience of sin, beleeve that Christ has repented and mortified sinne, and beleeved for him, though he live as the devil beleeving and trembling, hee is not to doubt his faith.

If they say, that men beleeving savingly and sincerely, cannot goe on in a constant walking after their lusts, never humbled for sinne, never dispairing in themselves, never out of love constraining them to please God and strive *to walk in Christ*

Christ, as they have learned him; for if they be such, their faith is but wilde oats, and empty presumption: then they say, 1. Men know their faith to be sound, by holy walking: 2. Men may call in question their faith, if their works belie their faith: 3. They deny that a fleshly man, as such, and never humbled, can beleeve, (this is our doctrine.)

Asser. 2 Never any of our Divines said that pure mortification *is the not acting of sinne, or the not conceiving of lusts*; nor that it is the meere absence of the body of sinne; this is a foule slander; which if willfull, *Antinomians*, though in their owne eyes perfectly holy, in the sight of God must answer to God for: nor is that any argument of weight to prove that *mortification is not the absence of the body of sin, because then* (saith hee) *dead and sick men were mortified persons*, except we admit such new vaine divinitie that a bodily ague or sickneſse does extirpate the body of sinne out of the soule, which mad or frantick men would not say; and if it bee truth that the body of sinne dwelleth in us, in this life, this body of sinne is either sinne, or no sinne; if it bee no sinne, let *Libertines* speak plaine truth, *wee deceive our selves, if wee have no sinne*; If it bee sinne; Then let *Libertines* resolve us, how *Crisp* and *Eaton* and *Denne* say we are all as holy and cleane from sinne, being once justified, as our surety Christ is, and as spotlesse on earth as the Angels and glorified that are in heaven that stand before the throne; now certaine, neither in Christ, nor in Angels, is there any spot of sinne, or any indwelling body of lust: and *Crisp* gives this reason why sinne dwelling in the Saints, is no sinne; *It cannot sink* (saith he) *into the head of any reasonable person, that sin should be taken away (by the Lambe of God, Ioh. 1. 29) and yet be left behind; it is a flat contradiction; if a man be to receive money at such a place, and he doth take this money away with him, is the money left in that place, when he hath taken it away?* Mr *Denne* has a fine shift for this; hee saith, there is *sin in the conscience, and sinne in the conversation: Christ hath taken away sin out of the conscience of his called people*, 1 Pet. 3. 21. Heb. 10. 22. *The white rayment wherewith the Saints are cloathed, signifieth not only cleannesse before God, but also purity and cleannesse of conscience consisting in the apprehension of that glorious estate and condition in Christs death; so there is no sin at all in the Saints*, 1 Ioh. 1. 8. *and the blood of Iesus Christ*

Crisp Serm. 4. volum. 2. pag. 116.

Antinomians deny any sin to be in the justified, and so that they can sin, or that the body of sinne can be sinne.

Denne Serm. The man of sin discovered, pag. 9. 10, 11, 12, 13.

Christ shall purge you from all sin: in the conscience does joy and gladnesse dwell, and there is no more place for sorrow and sighing; and there is sin in the conversation or hands: now a man may be strict in conversation, and yet not pure and cleane in Conscience: So its possible a man hath beene an exceeding sinner, and yet is not wholy cleansed from all wickednesse in conversation; if this seeme a mystery to you that sinne in the flesh (in the body, outward man or conversation) should stand with puritie of conscience take these reasons, if purity of conscience could not be found, but where there is purity in the flesh, a pure conscience could not at all be found on earth, for there is none that doth good, no not one, Rom. 3. 12. *(2.) Puritie of conscience ariseth not from puritie of conversation; but the original of purity of conversation is from the conscience's apprehension that all our impurities and sins were laid on Christ; and in regard of sin in the conversation, if we say we have no sin, we deceive our selves,* 1 Ioh. 1. and 1 Ioh. 3. 9. *He that is born of God doth not commit sinne.*

Mr. *Denies* Fleshly distinction of sin in the conscience and sin in the conversation refuted.

Answ. 1. Sinne in the conversation, and outward man is essentially sin; to kill my neighbour with my hands, to speak with an unbridled tongue, to the Apostle *Iames*, argueth a vain religion, and must be pardoned, else such sins condemn; for he that offends in one, is guilty of the breach of the whole law. *Ergo*, sinne in the conversation must be sinne in the conscience, and the distinction must be vaine; for the one member is essentially affirmed of the other.

Now when *John* saith, *if wee say wee have no sinne, wee deceive our selves*; hee must mean of sinne in the conscience, and of sinne before God, and not in the flesh and conversation only, because if sinne in the conversation bee no sinne, then when wee commit sinne in the conversation, we faile against no Law of God, and doe nothing that can bring us under eternall condemnation, and if in *committing sinne in the conversation*, we do nothing contrary to Gods Law, wee may well say *wee sin not, and yet not lye* in saying so.

2. *Iohn* must understand sinne in the conscience, and in the sight of God, when he saith, *if wee say wee have no sin, wee lye*, because that of that same sinne of conversation of which Mr. *Den* supposeth *John* to speake, hee addeth in the next words, 1 Ioh. 2. 1. *If wee sin, wee have an advocate*; but the sinne which has need of an advocate, has need also of a pardon, and

is a ſinne againſt the Law, and in the ſight of God, *and in the conſcience.*

No ſin in the juſtified, according to the *Antinomians.*

3. By this wee may bee pardoned, pure in conſcience, juſtified in *Chriſts blood*, and yet before men, in the fleſh, outward man, and converſation under ſinne, and yet not bee guilty before God; ſo drunkenneſſe, murther, Sodomy, inceſt, denying of the Lord Ieſus Chriſt before men, ſhall bee no ſinnes before God; for that which is pardoned is no more ſinne then if it never had been committed, as *Libertines* ſay, and is no more ſin then any thing that ever our Saviour Chriſt did, or the elect Angels; now the ſinnes which they call *ſins of converſation*, and the *Apoſtle Peters* denyall of Chriſt, and all the ſinnes of the Iuſtified Saints, their *Murthers*, *Adulteries*, *Parricids*, &c. are pardoned, before they have the being or eſſence of ſinne, ere they bee committed; ergo, when they are committed they are no more *ſins before God*, and in the *Court of Conſcience*, and no more capable of pardon, then they were before they had any being, and were not as yet committed at all: the murther that *David* is to commit ſome twenty yeers before ever he bee King of *Iſrael*, and ſhall commit, it is no more his ſinne to bee charged on him in the *ſight of God*, then originall ſinne can be charged on *David* before *David* or his father *Ieſſe* bee borne; what may be charged as a ſinne on *David*, in regard hee is not yet borne, is no more his guiltineſſe, as yet, then the guiltines of any other man: Now *Davids* murthe, *Peters* denyall, they being juſtified from theſe ſinnes, and pardoned ere the ſinnes have any being in the world, cannot bee ſinnes at all, nor ſuch as are charged on Mankinde, Rom. 3. Pſal. 14. *There is none that doth good, no not one*; for this ſinne *ſtops the mouth of all the world*, makes them ſilent, guiltie and under condemnation before God, v. 19. 20. and how Mr. *Den* can cite this to prove that there bee ſome ſinnes of converſation diſtinct from ſinnes in the conſcience, let the Reader judge; Yea, to my beſt underſtanding by theſe reaſons while I bee reſolved, Otherwiſe *Libertines* muſt hold neither the elect before or after juſtification can ſinne any at all.

Sin in the converſation is in the conſcience, and before God.

4. It is moſt falſe that a man ſtrict and upright in converſation, can have a foule and polluted conſcience, if you ſpeake of true ſincere ſtrictneſſe and u rightneſſe of converſation, as the ſcripture ſpeaketh, Pſal. 50. 23. *To him that ordereth his converſ-*

conversation aright, I will shew the salvation of God, Psal. 37. 14. The wicked drawes his bow to slay such as bee of *upright conversation*; the principle of a sound conversation is the grace of God, 2 Cor. 1. 12. the sound conversation is heavenly mindednesse, Phil. 3. 20. *and is in heaven,* and must be, *as becometh the Gospel of Christ,* Phil. 1. 27. *a good conversation,* Iam. 3. 13. wee are *to be holy in all manner of conversation,* 1 Pet. 1. 15. and so even before men; God beholdes the sins that we doe to men, no lesse then our secret sinnes wee commit against God, and the scripture requires in our conversation that it bee *holy,* 1 Pet. 1. 15. *honest,* 1 Pet. 2. 12. *chaste,* 1 Pet. 3. 2. *without coveteousnesse,* Heb. 13. 5. *not vain,* 1 Pet. 3. 16. *not as in times past in the lusts of the flesh* Ephes. 2. 3. *But the putting off of the old man,* Ephes. 4. 22. *In charitie, in Spirit, in Faith, in puritie,* 1 Tim. 4. 12. Now every conversation contrary to this, argueth an unjustified and unpardoned man, and must bee an unpardoned and sinfull conversation, so as there is neither strictnesse nor uprightnesse, nor any thing but sinne and an unpardoned estate, where this conversation is not, what ever *Antinomians* say on the contrary, beeing in this, as in other points, declared enemies to the grace of sanctification. But if we speak of a *strict and upright conversation,* in an hypocriticall outside, Its true, many are as *Paul* was, strict *Pharisees*, precise Civilians, painted tombes without, but within *full of rottennesse and dead mens bones*: But this way Sathan onely saith *Iob* is a strict walker, and serveth God for hire, and the enemies of Christ joyn with *Antinomians* in this, to say, that the justified in Christ, have but sinne in their conversation, but wide consciences, because they study strictnesse of walking with God; but puritie of conversation, (as the places cited prove) must bee unseparably conjoyned with puritie of conscience; separate them who will, Christ hath joyned them.

Mr. *Eaton* and Mr. *Town* call the sinnes of justified persons sinnes according to their sence or the flesh, *but in regard of faith they are cleane of all sin, and without spot in the sight of God.* So *Eaton Honycombe*, chap. 5. page 87. *God seeth us not of sins to our sence and feeling, till death, for the exercise of our faith, yet in his owne sight he hath perfectly healed us.* chap. 5. pag. 95. So *Saltmarsh Free grace*, page 57. chap. 3. article 3. calls it the

lust of sinne, *the just* (saith he) *shall live by faith, which is not a life of sence and sanctification meerly, but by beleeving of life in another.*

I should gladly know, if sinne in the justified be sinne really and indeed, or against any Law? I beleeve not. 1. *Eaton* saith, *sin hath lost its being in the justified*: *Salmarsh* part. 2. chap. 32. *If a beleever live onely by sense, reason, experience of himselfe, as he lives to men, he lives both under the power and feeling of sin and the Law*: Now hee should not live so; this is the life of unbeleefe; ergo, He ought to beleeve that he hath no sinne; and so hee hath no sinne, nor doth he sinne, onely the blinde flesh falsely thinketh that is sinne which is no sinne:

But faith is not to beleeve a lie; then a beleever may say, he has no sin; *John* saith, that is a lie.

Mortification is in abstaining from sin and in the remissenes and faintnes of the powers of the soul to act sinne.

Assert. 3. Mortification essentiall is in abstaining from worldly lusts, and in remisse and slacked acts of sinning, and in begun walking with God, and acts of holy living, yet so as all these do flow from faith in Christ; another mysticall or Gospel-mortification is unknown to the Gospel, *Rom.* 6. 4. *Therefore we are buried with him by Baptism unto death, that like as Christ was raised up from the dead, by the glory of the Father, so we also* (consider the formall acts of mortification) *should walk in newnesse of life*, ver. 5. *For if we have been planted together in the likenesse of his death: we shall be also in the likeness of his resurrection*, ver. 6. *knowing this that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serve sin*; Then as it is one thing to sinne, and another thing to serve sinne; so acts of mortification must be in abstaining from greedy sinne, as hired servants make it their life and work to sin; and in remisse and weakned acts of sinne, as a dying mans operation are lesse intended and hightned then of a strong man in vigor and health; as for the plenary mortification, expiring, and death of the body of sin, we think it cannot be, so long as we are in the body, *Col.* 3. 3. *Yee are dead*, ver. 5. *mortifie therefore your members that are upon earth, fornication, uncleanesse, &c.* To mortifie fornication, must be the none-acting of fornication: 1. Because it is an abominable sense to imagine that we mortifie fornication, when we believe that Christ abstained from fornication for us: 2. Or to believe that Christ dyed for our fornication,

on,

on and uncleanneſſe; for both theſe may hold forth mortification of fornication and committing of fornication. 2. Becauſe for not mortifying of *fornication, the wrath of God comes on the children of diſobedience*, ver. 6 Now wrath comes not on wicked men becauſe they believe not that Chriſt abſtained from fornication for them; many walk in uncleanneſſe, covetouſneſſe, who are therefore under wrath, who are not obliged to believe that, becauſe they never heard the Goſpel. 3. Such an abſtinence from fornication is here commanded, as the *Coloſſians* and other *Gentiles walked in*, ver. 7. and *which they had now put off with the old man*, ver. 8. But the *Coloſſians*, while they were Gentiles, and heard not of the Goſpel, did not walk in this as in a ſin, that they believed not that Chriſt abſtained from fornication for them and ſatisfied divine juſtice for their fornication; but their ſin was, that in perſon, they committed theſe ſinnes, 1 *Pet.* 2. 11. *Dearely beloved I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts that warre againſt the ſoule*, ver. 24. *Who his own ſelf bare our ſinnes in his own body on the tree, that we being dead to ſinnes ſhould live to righteouſneſſe* Rom. 8. 11. *And if the Spirit of him that raiſed Ieſus from the dead dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodies*, ver. 12. *Therefore brethren, we are debters not to the fleſh, to live after the fleſh*, verſ. 13. *for if yee live after the fleſh, yee ſhall die: But if yee, through the Spirit, do mortifie the deeds of the body ye ſhall live*, ver. 10. *If Chriſt be in you, the body is dead becauſe of ſin*, Gal. 5. 24. *They that are Chriſts, have crucified the fleſh with the affections & luſts*, Gal. 2. 19. *For I, through the Law, am dead to the Law, that I might live unto God*; all Goſpel-commands to ſubdue the luſts of fleſh, not to ſerve the fleſh as debters paying rent thereunto: to mortifie the deeds of the body, not to live to our ſelves &c. were meer precepts for juſtification, not for ſanctification and mortification of luſts, and ſhould turn the Saints into meere *Solifidians*, *Gnoſticks*, empty Profeſſors and fruitleſſe trees, if our mortification were not in the weakning of luſts, abſtinence from ſin-ſervice, and living to him who is our ranſomner. There is nothing more falſe then that ever our Divines taught *to mortifie ſinnes by vowes, promiſes, ſtrictneſſe and ſeverity of duties, watchfulneſſe ſcarce riſing ſo high for mortification as Chriſt*: For its Chriſt and faith in his death

that is the spring and fountaine of mortification; yet is mortification formally in holy walking, and not formally in believing, for then should we be justified by mortification, for sure we are justified by faith: 2. Faith is a duty of the first Table respecting God in Christ as its object: mortification to uncleanneſſe, vaine-glory or the like, is a duty of the second Table respecting men.

To live by faith includeth sanctification as the fruit.

Asser. 4. The living of the just by faith, is as well the life of sanctification, as of justification; its true the life of justification is the cause, more compleat and perfect, and the other the effect and unperfect; but our spirituall condition is not only in sanctification, but also in justification. And only enemies of free-grace, separate the one from the other; and highten the one to feed men on the East wind, and leſſen the other, as if sanctification were an accident, and some indifferent Ceremony, that men walk after the flesh and believe, that Christ for them walked after the Spirit, and that is enough: nor doe wee teach men to weigh their state of Grace in the scales of mortification or simple not acting of sin, as mortification commeth from morall and naturall principles, but as it floweth from faith apprehending Christ crucified, and from the Spirit of the Father and the Son drawing the sinner to Christ, and our bleſſedneſſe is no leſſe in that corruption is subdued, and the dominion removed, then in that the curse is taken away. *Saltmarsh* when he willeth the *sinner as a sinner*, a Parricide, a Man-slayer, a slave to his lusts, to believe and apply Christ as his Redeemer without any sense of sin or humiliation at all, and then saith the mans bleſſedneſſe is more *to have the curse of sin, then the corruption of sinne removed*, clearly concludeth that a man that walks after his lusts in actuall lusting against the Lord Ieſus and the Gospel; proud, vaine, selfe-righteous, is as such a man to believe, and so bleſſed and may promiſe to himselfe peace, *though he walk after the imaginations of his own heart.*

A sinner as a sinner not humbled is not to believe applicatorily.

Nor is *arguing against the tentation with spirituall reason from the word as Ioseph* did *Gen.* 39. 8. 9. and *Iob* ch. 2. 9. 10. and *David*, 2 *Sam.* 16. 7, 8, 9, 10, 11, 12, 13, 14. our own power or contrary to the fighting by the shield of faith, the Word of God; as *Saltmarsh* imagineth.

Asser. 5. It is to be reputed as a moſt blasphemous assertion, that

that we know we are Christs, *not because we crucifie the lusts of the flesh, but because we do not crucifie them*; For 1. Crucifying of our lusts is a mark of our being in Christ, *Gal.*5.24 *Rom.*8.13. This maketh walking after the Spirit, and *departing from iniquity*, and *being pure in Spirit*, and *dying to sin*, a mark of no interest in Christ, contrary to *Rom.*8.1,2. 2 *Tim.*2.19. *Matth.*5.8. 1 *Pet.*24. *Gal.*1.4. 1 *Pet.*1.18. and contrary to the whole Gospel: which was that blasphemy of *David George who taught mortification was to act all uncleanesse without shame or sense of sinne; and the more men are voyd of the common passion that follows sin, the more mortified and spirituall they are*; and this is very like the *Libertines* way, who teach (a) *That to take delight in the holy service of God is to goe a whooring from God*; and that they are (b) legally biassed, *that would mortifie the flesh by watchfulnesse and strictnesse of walking*; whereas to put our duties on the Throne with Christ, and to put Christs crown on our mortification, as if we were thereby justified, is the Idolatry; But *the delighting in the Law of the Lord, and taking of the Lords testimonies for our heritage, a serving the Lord with chearefulnesse and fervor of Spirit, Psal.*1.2. *Psal.*119.111.262. *Isai.*58.13. *Psal.*112.1. *Rom.*7.22. *Rom.*12.8. 2 *Cor.*9.7. *Phil.*4.4. *Act.*20.24. *Iam.*1.2. are marks of a blessed condition. If any teach that wee *mortifie the flesh by watchfulnesse and strictnesse of walking, as if these did merit mortification*, we judge it curled doctrine; but if *Libertines* deny, as they doe, that acts of mortification doe formally consist in *watchfull, strict and accurate walking with God*, in being not taken, nor madly drunken with the lusts of sin, but dead to pleasures, as these acts flow from the Spirit of Christ, we curse their fleshly doctrine also.

The mortification of *David George*.

(a Rise, Reign error. 57 p. 11. (b) *Saltmarsh* free grace, ch. 5. page 68.

Its no consequent to say, because (c) *Regeneration is not a work of nature, but of the Spirit of God, and the way of the Spirit is not so grosse and carnall as the Divinity of former times, it being hard to trace and find the impressions of the Spirit, therefore we are not to take experience so low, and carnally, by the feelings of flesh and blood, and signs not infallible, as to write of Regeneration as Philosophers do of morall vertues.*

(c) *Saltmarsh* free-grace, c.5. pag.71,72.

Answ. 1. Regeneration is above nature every way, but in this its most suitable to nature. That as a man come to age doth not at all times, even when he is sick, in a swon, in a deep

sleep

sleep know that he liveth; yet ordinarily life hath reflect acts on it self, so as a living man may know that he lives by many signes of life; so a regenerate man, except hee be deserted, may know that he lives the life of God.

Antinomians have much new divinity not known in former ages; not we.

2. If *Antinomians* find out new Divinity lesse eernall, more spirituall, then in former times, how is it that Christians are to live from under all rule of life? and not to pray, *forgive us our sinnes, when they pray for daily bread?* and that none justified are to confesse their sins and to sorrow for them: that new obedience, mortification, repentance, is to believe that Christ has done these for us; that we are not to pray continually, but only when the Spirit stirreth us? an hundreth of these false wayes may be shown; is this *more spirituall Divinity then in former ages?* is it not the most carnall divinity that we read of? for when D. *Taylor* objecteth to *Antinomians*, as a limbe of their fleshly divinity, *No action of the Believer after justification is sinne*, Mr *Town* answereth nothing at all *but off the way, no action is sin, the disorder and ataxie of the action is the sin.* But D. *Taylor* meaned that there is no disorder in the actions of a justified man by their way; to this Mr *Town* replyeth not one word, but *faith unto faith there is no sin, because there is not one spot in a justified person*; and he citeth *Rev.* 1.5. *Eph.* 5.26. *Cant.* 4.7. and 6.9. 1 *Cor.* 6.11. because *Christ hath washed Rev.* 1.5. *purged, Heb.* 1.3. *abolished, Heb.* 9.26. *all our sinnes, and hath made us holy and unblamable and unrebukable in the sight of God*; we are like *Christ voyd of sin*; which is not the removall of sinne, but of the guilt, that is, of the obligation to eternall wrath and the curse of the Law; *for if we say we* (even though justified as *Iohn* the Apostle was) *have no sin, we are lyars*; can this be any but a divinity of the flesh that *Antinomians* teach?

Mr *Towne* Apol. of grace, pag. 71.72.73.

3. Sanctification is a farre other thing then morall vertues: 1. A moralist that is temperate, chast, is never so over-clouded in his faith, as to doubt, whither he be a temperate man or not; a sanctified soule will often doubt if he have any sanctification at all: 2. A sanctified man must have the use of the light of the Spirit to know his state, and *these things that are freely given him of God*, 1 *Cor.* 2.12. A Moralist knoweth with the light of his own sparks, what he is; does *Saltmarsh* know of any desertions or overcloudings of the Spirit, in a morall *Seneca, Aristides, Plato?* 3. The Moralist dreames of justification

Holinesse and morall vertues farre differeent.

fication by his vertues. 4 He needs only naturall reason, not the breathings and stirring of the Spirit to act according to his morall habits. 5. Nor are his habits infused from heaven, but his own conquest. 6. Nor knowes he an absence or a presence of the Spirit, all which are peculiar to sanctified and justified persons.

We are not compleatly (saith *Saltmarsh*) *or perfectly mortified to sin, by our being planted into Christ, and the fellowship of his death.*

Answ. But if mortification bee the faith and apprehension that Christ mortified sinne for us, then as we are perfectly justified, so are wee perfectly mortified; now *Antinomians* teach the former.

Let not (saith he) *mortification of sin in Christ, tempt any to a neglect of mortification of sinne in the body, no more than the free-grace of God in forgivenesse of sinne ought to tempt any to take liberty to sinne.*

Answ. 1. Surely as to adde an thing to justification, so to advance in mortification must be as wicked and blasphemous, according to the way of *Antinomians*, for if mortification be the believing that Christ has slaine the body of sin, as Mr *Den* saith (and *Saltmarsh* seconds him as a brother) then our neglecting of mortification is no sinne, for we are to believe that Christ has removed all neglects of mortification, if mortification bee faith and beliefe that Christ mortified sinne for us.

To adde to *Antinomians* mortification is to adde to Christs merits.

2. I cannot neglect justification or apprehension that Christ mortified sinne for me, any otherwise but by a remisse act of believing, or neglect of a higher measure, and a more intense and strong act of faith, and not by an abstinence from fleshly lusts; such an abstinence is no faith or apprehension that Christ has slaine and mortified the body of sinne for me; for non-sinning cannot formally bee believing; that were nonsense.

3. If the meaning be that we are not to abstaine from fleshly lusts, that is from sinnes that the flesh or the body of sinne acteth in us, this is neither mortification nor any part thereof, to *Antinomians*. But I defie and provoke *Antinomians* to satisfie us in these; if *Salmarsh* one of their Patrons can.

1. Whither or no *sins of the body*, or *in the body*, as *Salmarsh*

calleth them here, or *ſins of converſation*, as Mr *Den* ſaith, or *ſinnes*, as Mr *Town* ſpeaketh, *ariſing out of theſe earthly members of our fleſh*, be ſinnes againſt the *Law of God*; if ſo, they involve the juſtified under a curſe, and ſo they are ſins formally, and the juſtified either cannot ſin at all, which I feare is the fleſhly way of *Libertines*, a way that my ſoul abhorres, if I be not deceived, or then, the ſinnes, the adultery of a juſtified man, the murther, the denyall of *Chriſt in Peter*, is no leſſe a breach of the *Law of God*, then the denyall *of Chriſt in Iudas* (it may be the one with a greater benſill of will denyes Chriſt, then the other; *ſed magis & minus non variant ſpeciem*) and ſo the juſtified doe as truly and eſſentially ſin againſt the Law, as the unregenerate doth; then they are not as clean from ſin as Chriſt the ſurety is.

Mr *Town* aſſer. of grace, pag. 72. Queries that *Antinomians* can never Anſwer.

2. If murthers, adulteries committed by the juſtified bee ſinnes of their fleſh and body that is, ſuch ſinnes as they are not by any Prophet or *Nathan* to be rebuked for; becauſe the Spirit that is not in their power, in his actions and motions did aſſiſt not them to abſtaine, and they are under no other Law, but the only irreſiſtible action of the Spirit to hinder them phyſically in all ſinnes, to abſtain from any ſin, this muſt be *Antinomians* ſpirituall divinity; to make no Rule no Law of ordering the life and converſation of an juſtified man; but only the motions of a Spirit ſeparated from the world.

3. Whither or not when *Paul* ſaid, *Rom.*7. 17. *Now it is no more I* (that ſinne) *but ſinne that dwelleth in me*, ver. 18. *I know that in me, that is, in my fleſh, dwelleth no good thing*, his meaning be according to the *Antinomians* divinity, that no regenerate man ſinneth, but his fleſh and ſenſitive part which is not capable of any Law, ſinneth: but he who acteth the ſin being above or from under Law, Rule, or direction, ſinneth not againſt God, or any Law?

4. Whither or no the *Enthyſiaſts* Rule, which is the immediate and irreſiſtible inſpiration of a Spirit, which doth preſſe a brother to kill a brother, and has done it, as *Bullinger* ſaith of the practiſe of divers *Anabatiſts*, and ſome of *New England* ſaid, though they reſiſted the *Chriſtian Magiſtrate*, and fired the *Churches of Chriſt* there, yet *they ſhould be miraculouſly delivered from the Court*, as Daniel *was from the den of Lyons*; whither or no this Rule of the Spirits immediate

mediate acting without Law and Goſpel be the only Law and Rule that the juſtified are under and led by?

5. Whither from this ſpring does not flow the rejecting of all the Scriptures or written Law or Goſpel, as if they were but a covenant of works, and the walking by the Spirit ſeparated from the word, and the denying any marks as love to the brethren ſincerity, keeping of the commandements of God recommended in the word, *Ioh.* 14.15. 1 *Ioh.* 2.3.4.5. 1 *Ioh* 3.14? and if this be the ſpirituall divinity ſpoken of here?

6. Whither or no ſinnes of the body and of the fleſh or converſation (as *Antinomians* call them) be not ſinnes againſt the *Law of God*, and make the juſtified truly guilty, if the Lord ſhould enter in judgement with them, and though they that commit them be juſtified, and ſo abſolved from obligation to eternall wrath, are not formally and inherently blotted, and ſinfull in thoſe ſinfull acts?

7. If they are not to be ſad for them as offenſive to the authority of the *Law-Giver*, and the love of Chriſt, though they be not to fear the eternall puniſhment of them? for ſorrow for ſin, and feare for ſin, are moſt different to us.

8. Whither the free-grace of God doth not tempt men to ſin moſt kindly and from the nature of free-grace, according to the *Antinomian* way, if the free-grace of juſtification doe free the juſtified ſo from ſinning; as their indulgence to the fleſh and ſinfull pleaſure, can bee no ſinne in Gods court, no more then there can be ſin in Chriſt; and if they be as free, notwithſtanding of all the ſin they doe, being once juſtified, as if they never had ſinned, or as the ſinleſſe Angels; and if the eſſence of ſinne and all they doe againſt the *Law of God*, be as cleane removed as money *taken away out of a place, which ſure cannot be ſaid without a contradiction, to remaine in that place*, as Dr *Criſpe* ſpeaketh, and that before the ſin be committed? whither can a thing in its eſſence be wholly removed, as if it never had been, before it have any being at all; can a roſe be ſaid to be whithered and deſtroyed as if it had never been, before ever that ſame roſe ſpring out of the earth? ſure faith cannot phanſie lies and contradictions.

However it be, Chriſts death teacheth us mortification of our luſts, it is a mortified like death, for he dyeth on a viſible journey leaving the earth; his back was towards life, plea-

sure, profit, he is not dead to his lusts, whatever be his boasting who is not *dead in, or with Christ to sinne.*

Divers manifestations of Christ's deadnesse to the world.

For 1. Christs death and his contempt of the world teacheth that we should follow him. 1. He looked even straight before him. neither to the right, nor left hand, nor behind him; the meddows, buildings, faire flowers and roses in the way of this passenger, did never allure him to stay in the way and fall in love with any thing on this side of heaven, *Heb.* 12. 2. as our ἀρχηγὸς *the captaine of our faith* ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς *for the joy that was set before him, he endured the crosse*; his heart was so upon the crown, and that which was his garland, his conquered Spouse, that he did runne his race with all his breath and wearied not; his heart was much upon the prize that he did runne for.

1. Christ minded heaven exceedingly in his race.

2. He was nothing beholding to the world, he came to the house of his friends, they refused him house-roome and lodgeing, *Joh.* 1. 11. *His own received him not*, and therefore he was faine to lie with *the birds of heaven, and the Foxes of the earth*; Christ was no landed man on earth, hee had never a free house of his own above his head; he had a purse, but no free rent, no income by year, *Matth.* 8. 20. he had not whereon to buy a grave when he dyed, *Joh.* 19. 41. The earth was his Fathers land; but he lodged in a borrowed grave; his coat was all his legacy, yet it could not buy a winding sheet to him; the souldiers thought it too little fee for their paines in crucifying him, and it was not of much worth, when they put it to the hazzard of lots, take it that wins it; his heart was never on the world, he refused a Kings Crown when it was offered to him, without stroak of sword, *Joh.* 6. 15. *He had neither heart nor leasure to enjoy the world*, *Joh.* 4. when he wanted his dinner, he begged a drink of water from a stranger, and was weary with walking on foot, yet he was the one great Bishop, the head of the body of the Church, and had neither horse nor coach, and he could have made the clouds his chariot; *he became poore that we might be made rich.* Was sweet Iesus thy Saviour a poore man in the world? learn to be a stranger and to want, and to be content to borrow, and to lie in the fields, and to have a dead heart to the world: 1. *O glory* worldly, *O all crowner*, and *gold*, and stately Palaces, blush, be ashamed, take not such a wide lodging in the hearts

Christ dead to the game and glory of the world.

of

of Saints, goe not with so broad and faire Peacock-wings, ye are too bigge in mens eyes, Christ our dear Saviour refused you: 2. Rich Saints, drink at leasure, use the world as they, as *if you used it not*. Look with halfe an eye, the least halfe of your desire upon this borrowed shaddow: Let not thy heart water, nor itch after white and yellow clay: 3. Gold, thou art not God, Saints look over crownes and court; see, see what a Kingdome is above your hand; Pilgrims, drink, but lay not down your burthen and your staffe: let it be a standing drink, and bee gone; 4. Yee are longed for in heaven, 5. Your King lodged with poverty and abasement, and shame; love the lodging the better that hee was there before you. Christs love is languishing to have you soon out of this passing transitory world and to be at your best home.

3. Christ did never laugh on earth that we read of, but he wept; O what a sad world! *Psal.* 69. 11. *I made sackcloth my garment*; O pretious Redeemer, cloth of gold is too course for thee, v. 20. *Reproach hath broken my heart, I am full of heavinesse*; he was a man made of sorrow, *Esa.* 53. 3. and had experience and familiar acquaintance with grief; there be a multitude that goes laughing, harping, piping and dancing to heaven as whole and unbroken-hearted Christians *mysticall mortification* (say they) *is only faith, and joy; we have nothing to doe with weeping, confessing, sorrow for sinne, that is medish of the Law Vinegar and Gall, it belongs not to us; we are not under the Law, but under grace; that soure sauce is the due of carnall men under the bondage of the Law*; but will Christ wipe away teares from the eyes of laughing men, when they come to heaven? believe it, there goes no unbroken and whole professors to heaven; that is farre from mortification; heaven will no lodge whole soules, with their Iron sinnew in the neck never cracked by the death of Christ.

Christ a sad man in the world.

Object. *But godlinesse is not melancholy, but joy of the holy Ghost.*

Answ. 1. True; but whom does Christ, with the bowels and hand of a Saviour binde up, but the broken-hearted *mourners in Zion*, and *such as lie in ashes? Esa.* 61. 1. 2. 3. sorrow and joy may lodge in one soule.

The various dispensation of God in leading some to heaven, through sweet, some through ugly sowre.

2. Christ feasts some in the way to heaven, and dyets them daintily; some feed ordinarily on the *fat and marrow of the*

Lords house, Psal. 63. 5. And *there is a feast of fatte things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined* Esai. 25. 6. and has not the *King a banqueting house*, a wine-celler (Cant. 2. 4.) for some? and doe they not feed upon the hony-comb, and the wine, the *spiced wine and the milk?* Cant. 5. 1. Cant. 8. 2. But these that drink wine at some time, must at another time bee glad of a drink of water.

The various Tempers of the Saints require that some feast on fatt things and wines, and others drink water.

2. And if there bee varieties of temperature of Saints, some rough and stiffe, some milde, some old men, and some babes, 1 Ioh. 2. 13. and as there be some Lambs, some fainting weak and swooning tender things that Christ feeds like Kings sons, with wine of heaven: so there bee others that are under the care of the steward Christ, who are heifers and young bullocks, like *Ephraim* not well broken yet. Ierem. 31. 18. 19. and there be hoping and waiting Saints, that must *bear the yoake in their youth*, Lament. 3. 26. 27. and sundry kindes and sizes of children; every one must have their owne portion and diet, 2 Tim. 2. 15. Matth. 24. 45. One mans meat is anothers poyson, and yet they are both the sonnes of one Father.

3 Can every head that shall weare a crowne in heaven, bear this wine, on the earth, being clothed with such a nature? and must every one be taken into the *Kings house of wine*, and sit betweene the Fathers knees, at the high table, and eat marrow, and drink spiced wine? are there not some set at the by-board, that must bee content with browne-bread and small drink or water?

4. Though the word should be silent, it is easie to prove that Saints have not the like fare of Christs dainties at all times; for the Church, Cant. 2. 4. is taken into the *banqueting house*, and feasts on fatnesse of free love; and yet againe, Cant. 3. crys hunger, and seeks and findes not; and Cant. 5. 1. feasts with Christ on wine and honey and milk; but vers. 5. 6. there is a dinner of gall, hunger, and swooning, *my soule* (saith the Spouse) *went out of me.*

Christ and the Saints have a sad journey to heaven in regard of afflictions.

5. How many Saints goe to heaven, and you never heard another word from them but complaints, want of accesse, straitning of Spirit, deadnesse, absence, withdrawings of the beloved, at every slippe, scourged, chastised every morning? their complainings cannot be praised; yea till they land, they are

are ever sea-sick, till they bee at shoare, never see a faire day, nor one joyfull houre, Psal. 88. 15. *I am afflicted and ready to die* מבצר *from my youth I suffer thy terrors, and am distracted sore*, for the Lords dispensation, wee may say, *who hath been upon his counsels and who hath instructed him?* *Antinomians* allow dayly feasts and the strongest of the Gospel-wine for dayly food to all that are sinners; this we dare not doe; but as we judge it a sinne to stand aloofe from free grace, because *wee have no money nor hire*: so to fill out the wine of the the Gospel more largely and profusely then the King of the feast allowes, even to sinners as sinners, and all unhumbled and highminded *Pharisees*, is to be stewards to mens lusts, and to turn the Gospel in to the doctrine of licence to the flesh, and not to extoll Free grace.

4. Christ in his way had no reason to glory in friends, 1. How was hee dispised of them? Esai. 53. 3. *Wee did hide our faces from him*; all his friends thought shame of him, and fled the way for him, they refuse to give him one looke of their eye, 2. Psal. 31. 11. *I was a reproach amongst all mine enemies, but especially among my neighbours, and a feare to mine acquaintance, they that see me without, fled from me*; this is more to be approach and a feare to neighbour and friend. 3. Nature and blood went against it self, Psal. 69. 8. *I am become a stranger to my brethren, and an alien to my mothers children.*

All the Saints Idols are broken, to the end God may be one for all; this is a good ground of mortification; men shall bee cruell brethren, and redeemed ones shall have the yron bowels of an Ostrich, a Lion to kill you and to consent to make war against you, that Christs meekenesse may appeare; friends must be sowre, that Christ may bee sweet; and you may bee deadned in love to brethren and friends, yea to a forsaking father and mother, Psal. 27. 10. 5. No lust had any life or stirring in Christ, this cannot be in us; the old man that has lived five thousand yeers and above, is not so gray haired as to dye, in any Saint while he dy, his *deceiveable lusts* at best come to a staffe and trembling, and gray hairs in the holiest and most mortified, but expire not till dust returne to dust.

Christ free from lusts, so weare not.

If I bee lifted up, I will draw, When Christ is weakest and bleeding to death on the crosse, he is strongest, Col. 2. 15. *he triumphed over principalities and powers*; there is more of strength and

and omnipotency in Christs weakneſſe, then in all the power and might of Men and Angels; *the weakneſſe of God is ſtronger then men*, 1 Cor. 1. 25. there is more of life in Christs death, then in all the world; hee was a graine of wheat caſt in the earth, and ſowen in the grave, and there ſprung out of dead Christ a numerous off-ſpring of children, all the redeemed ones grew out of the womb of his grave, his Catholicke Church was formed out of the ſide of the *ſecond Adam*, when hee was faſt aſleepe on the croſſe.

Christ weakeſt is ſtrong.

2. This makes the way of redemption ſo much the more admirable, that out of a way of weakneſſe, of death and ſhame, the Lord ſhould out-work ſinne and the Devil, and rear up to himſelfe out of duſt and hell and death, glory heaven and eternall life: Infinite glory made a chariot of ſhame, and from it highly honoured Christ: Omnipotency did ride upon death, and triumph over hell and devils, 1 Cor. 1. 27. *God hath choſen the weak things of the world, to confound things that are mighty*, 28. and τὰ ἀγενῆ τοῦ κόσμου *the baſe, the kinleſſe things that are of no noble blood, and* τὰ ἐξουθενήμενα, *things that are deſpiſed, the nothings of the world he hath choſen, and things that are not*, ἵνα τὰ μὴ ὄντα that he may make *idle and fruitleſſe, or bring to nothing, things that are.*

Christ now ſtrong to ſave his Church.

Uſe If the Lord Ieſus at the loweſt and weakeſt, his dying and ſhamed condition be ſo ſtrong as to pull his bride from under the water, and out of the bottome of hell, up to heaven, what power has he now, when hee is *exalted at the right hand of the Majeſty of God*, and has *obtained a name above all names*, and is crowned *King in Zion*? It is better to be weak, and ſick, and weepe and ſigh with Christ then to bee ſtrong, and live, dance, ſing, laugh, and ride upon the skies with men in the world; ſure his enemies will be now *leſſe then bread to him*, and ſhall be his footeſtoole.

Christ minded us much in death.

2. Christ had cauſe to minde himſelfe, and forget us, being now lifted up to the croſſe under extreame paine and ſhame; but love has a ſharpe memory, even in death.

Two things helpe our memory, and they were both in Christ: 1. Extreame love; the mothers memory cannot faile in minding her childe, becauſe the childe is in her heart, and deepe in her love: the wretch cannot forget his treaſure, his gold is in his heart; Christ loved his Church, both by will, and nature,

nature, and cannot forget her, she is Christs gold, and his treasure, *Esai.* 49.14, 15. Christ could not cast off nature, the husband cannot forget the wife of his youth; and the deeper love is rooted, the memory of the thing loved is the stronger. O but it is many yeares since Christ loved his redeemed ones: 2. Sense helpeth memory; a man cannot goe abroad in cold weather and forget to put on his cloaths; sense will teach him to doe that; a paining boyle will keep a man in minde of paine; the Church is a fragment and a piece of mysticall Christ; hee cannot forget his own body; the Church is bone of his bone; the head forgets not a wound in the hand. Love did sweat up an high and mighty mountaine with thousands on his back: 1. O what sweating for us even in death, and sweating of blood: 2. O what praying, and praying more earnestly; *Lord help me up the mountaine with this burthen*; and all this time, he is drawing and carrying on his shoulders hell up to heaven. 3. What a sight was it to behold Christ dying, bleeding, pained, shamed, tormented in soule, wrestling in an agony with divine justice and wrath, receiving stroaks and lashes from an angry God, and yet he kept fast in his bosome his redeemed ones, and said, *death and hell, paine and wrath shall not part us. It pleased the Lord to bruise him, to afflict his soule, not to spare him, to smite the shepheard*, but it pleased him in that condition out of deep love to draw his redeemed ones from the earth up after him to heaven. Christ was a good servant, he alwayes minded his work, even to his dying day.

Use. If he in his weakest condition draw all men.

1. How easily can he with one look, blast the beauty and strength of his enemies being a God of such majesty and glory? how weak is hell and all the Iron gates of it? when Christ at the weakest, plucks his Church out of the *jawes of death*; and triumphs over death and hell. All weak, and Christ strong.

2. It shall be nothing to him with a pull of his finger, when he appeares the second time in power and great glory, to break the pillars that beare up heaven and earth, and to dissolve with the heat and sparkles of fire that comes from his angry face, the great Globe of the whole world, as a hot hand can melt a little snow-ball of some few ounces weight, and to loose with one shake of his arme all the Starres in heaven, especially The world a weak thing to Christ.

since the world is now but an old thred-bare-worn case, and the best jewell in the case is man, who is old and feebler, and passeth away like a figure; and it shall be but a cast of dead bones, and of old broken earthen shards at Christs coming, and Christ with no labour or paine, can crush down the Potters house, marre all the clay-vessels, and burn with fire all the work of the house, the Houses, Castles, Towers, Cities, Arkes, Lands, Woods, Gold, Silver, Silks, and whatever is in it; glory not in the creatures, but glory in Christ.

Christ strong in the Crosse.

3. Death and the crosse are the weakest things in the world, but bring on Christs back them are the strongest things in the world, 2 *Cor.* 13. 4. *Though he was crucified through weakness, yet he liveth by the power of God*: 1. The crosse was Christs triumphing Chariot; there is power and strength in Christs teares, in his sighes, in the holes that the thornes made in his head, in the stone laied above him, when he is buried: 2. His shame, death, and buriall, made the greatest turning of wheels in the earth and heaven that ever the eares of man heard; the more providence does concerne God, his highnesse, his glory, the more speciall it is and accurate, not that infinite wisdome is not infinite in the care over a worm, as over an Angel; but becaus there is more art of seen and externall visible providence in whole Kingdomes, in Kings, in the Church, then toward one man or one Saint; so providence must have more of the art, wisdome, speciall care of God toward his Catholick Church, and his own only begotten Son in redeeming the whole Catholick Church, then in caring for the Lilies of the field, and the wormes of the earth, or some one particular Saint: What wonder then there be an eminent providence observed in the disposing of Christs coat when he dyed, & in the borrowing of an Asse for him to ride on, and in casting a garment on the Asse for a Saddle, or a foot-mantell when he rode into *Ierusalem?* so in Christs suffering there is much of God; there was a more noble work in his dying on the crosse, then the creating of the world; and there were foure things of the greatest baseneſſe imaginable upon Christ, in this providence; for there were upon Christ. 1. The weakneſſe of death. 2. Extreame paine. 3. The openest shame, Christ dying poore, despised, forsaken of all friend and unfriend. 4. The curse of the Law in the manner of his death; yet in all

Providence most speciall in things most excellent.

all these he acted the part of a triumphing redeemer, *Col.* 1. 19. *For it pleased the Father that in him all fulnesse should dwell*, ver. 20. *and (having made peace through the blood of his crosse) by him, to reconcile all things to himselfe, whither they bee things in earth, or things in heaven.*

Use. Yea, we see Christ has never loosed any thing by the crosse, but has gained much, *Rom.* 8. 37. *in all these we are more then conquerours*, in death we die not, a dead man is more then a conquerour, and if he should not live and triumph, he could not be capable of conquering, farre lesse could he be *more then a Conquerour*, *Revel.* 12. 11. The Saints overcome, but its a bloody victory; *They overcame by the blood of the Lamb, and by the word of their Testimony*; Then if the word be an overcomming and prevailing thing, the cause overcame; but what if the persons be killed, then they are overcome? No; for the victory is personall, the *followers of the Lamb*, overcame by dying, because *they loved not their lives unto death*: Triumphing in the grave is admirable, Things work in a threefold consideration: 1. According to excellency of their being, *modus operandi sequitur modum essendi*, mens operations flowing from reason are more excellent then actions of beasts. And Angels excell men in their actions. Its a noble and excellent being that is in Christ, being the only begotten Son of God; what excellency of working is this, that not only the dead, but death should live? and shame should shine in glory? the dumb may speak, and the deafe hear; but that dumbnesse should speak, and deafnesse heare, is more then a miracle; here Christ causeth death, shame, cursing be immediate organs and instruments of life, glory, immortality and honour. 2. Christ was never weaker and lower then now, and never more glorious in his working, *Esai.* 63. 2. *Wherefore are thou red in thy apparell, and thy garments like one that treadeth in the wine fat?* Rev. 19. 15. *he himselfe was trodden on in the wine-presse, and fierceneſſe, and wrath of Almighty God?* but *Esa.* 63. 1. *he is glorious in his apparell and travelleth in the greatnesse of his strength*; so in his lowest condition, when he is shamed, he is glorious; when he is weak and lying on his back, he walketh and *walketh in the greatnesse of his strength*; from the baseneſſe of the instruments, in excellent works, we collect that there must be a high, noble and excel-

Christ and his Church lose nothing by suffering.

A threefold excellency of working in Christ dying

lent cause, who acteth on these instruments: 3. Agents work according to the distance they are to that they work upon; a shot afarre off is weaker. Now on the crosse, 1. Christ is nearer to us, and so getteth a heartier lift of us; death and blood are neare of kindred to us; 2. Christ comming so near death, hath a fairer shot and visie of death, and the grave, and Hell, and all our enemies, *Heb* 2.14, 15. *Hee dyed that by death he might destroy him that had the power of death.*

Christ in drawing sinners in his death, draweth, 1. *Lovingly*, 2. *Sufferinge paine*, 3. *Strongly*, 4. *compleatly*, 5. *Finally*, dying and drawing.

1. Drawing when he is on the Crosse, doth most extoll Christs love: death parteth company amongst men, and often parteth loves; but Christ dying draweth his Church into his bosome and heart, as not willing that the grave should part them and him, *Ioh.* 14. 1. *Christ having loved his own, that were in the world, to the end he loved them*: Christ dyed loving, and dyed drawing.

2. The cords of love with which he draweth sinners, were woven and spunne, in all their threds and twistings, out of the bowels and heart of Christ, out of his blood, death, and paine; though it be sweet to Christ to draw, yet its laborious and and painfull to Christ. It cost Christ a pained back, and holed sides, and pierced hands and feet, an head harrowed with thornes and a bleeding body, and a bruised soule to draw sinners; he drew while hee did bleed againe, he dyed under the work.

3. All the bones of all mankinde that have been, are, or shall be, all the strength of Angels in one arme could not have drawn one sinner out of Hell. But O the strength of the merits of his lifting upon the Crosse! one sinner is as heavie as hell, as a mountaine of Iron; what burthen must it be to Christ to have millions of soules and all their sins hanging on him? *He carried on his body on the tree*, so many millions of sinners, and drew up after him so many thousand redeemed ones, as would have made the world to crack, the whole earth to groan and cry for paine like a sick woman in child-birth paine.

What strength of love to draw the weight of so many sinners.

4. The white and red in a flower or rose contempered together, make up a beautifull colour and pleasant to the eie; 1. Love in Christ; 2. Lowlinesse; 3. And singular care to save, made up a sweet mixture in Iesus that *flower of Iesse*, to draw strongly sinners to him. See a Father carrying seven or eight children on his back, through a deep river, he binds them

them all in his garment that none of them fall in the water, he leanes on his staffe; how doth he with advised choyse and election order every step, that he seeme not to them to slip or fall? and he cryes comfort over his shoulder to them, *Fear not, be not dismayed, I will present you safe on dry land:* so Christ with all his children, great *Iesus Christ* had his off-spring lapped up in his merits, and did wade through the floods of death and hell and the curse of the Law with redeemed ones in his armes crying, *Feare not worm* Iacob, *be not dismayd: I will help thee, the floods shall not drown thee*; and for his own condition, his faith was that he should safely swim through the Sea, and the mighty waters of all his deepest sufferings, and that he and his mysticall body (for Christ was a publick surety, not one private man in this case) should shoar on the land of prayse, and this is above all doubting, when he saith, *Esai.* 50. 7. *For the Lord God will help me, therefore shall I not bee confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed*; and then Christ had a most watchfull and prudent care, *Esa.* 52. that not one pinne, not one wheele in the work of our salvation should miscary, but all should goe right, nothing neglected, in doing, comforting, preaching, praying, suffering, sweating, weeping, believing, hoping in patience, in being shamed, spitted on, scourged, accused, railed on, traduced, condemned, belyed, pained, crucified between two Theeves, buried in a sinners grave; there was not one hole, one want, one stumble, one slip in all or any thing, but the work was whole entire and perfectly finished to Gods satisfaction, *Esa.* 53. 11. *Luk.* 22, 37. *Ioh.* 19. 30.

Christ and all his in his bosome did wade strong'y through all the floods of his suffering.

Loving and drawing sinners Christs' last work in his death-bed.

5. That drawing of sinners to Christ was his last work in his death-bed and departure out of this life, cryeth that he was desirous to lie in one grave with his Spouse the *Lambs wife*, and dyed inclosed in an union with Saints; it saith also, O how admirable was his love! and that love was Christs last work in this life; he dyed of no other sickneſſe but *love*, *love*, *love* was Christs death-work, Christs Testament, Christs winding sheet, Christs grave, he took his Bride lapped in his *love* and hart to Paradise with him, his last breath was *love*. The myrrhe, when it is withered has the same smell (and a sweeter) that it had while it was green. *Christ that bundle of myrrhe that lyeth all the night between the Churches breasts*, when withered

and dead, smelled of love, for hee opened the graves and raised the dead, and took a repenting sinner to Paradise with him, which are acts of great love; its considerable that hee is at one time a dying, a drawing and a loving Savior; and ask what was Christs last act on earth, its answered, he dyed in the very act of loving, and drawing sinners to his heart.

Vse, We are engaged to love him, and if so, to keepe his commandments, and to draw him after us; his owne image, ho inesse in the Saint takes Christ, and causes him fall in love with us, *Cant.* 4. 9. *Thou hast ravished my heart, my sister, my Spouse, thou hast ravished my heart, with one of thine eyes, with a chaine of thy neck*; Its much love that ravishes Christ; yea it so overcomes him, that hee professes its above him, hee must desire his Spouse to looke away, *Cant.* 6. 5. *Turne away thine eyes from me, for they have overcome me*, *Cant.* 7. . *The king is held in his galleries*; holinesse makes our king, the Lord Iesus a captive, for eternitie he will delight to see *the Lambs wife* his bride, when shee shall bee decked up with endlesse glory; Bee holy, *and the king shall desire your beauty*; ingage Christ more to love you, deck your selves with chains, with bracelets, be attired in raiment of needle work, the braver in this apparell you are, yee are the lovelier to Christ, the wedding garment makes you fair to the king; put on the crowne of grace on your head, and bee highly beloved of this Prince.

Ver. 33. *Now this he spoke signifying what death he should dye.*

The last article in Christs drawing of sinners, is the exposition of the *Evangelist Iohn*, who openeth to us the sense of Christs words, to wit, what was meant by Christs *lifting up from the earth*; for it is not an ordinary phrase to expresse dying on the crosse; therefore saith *Iohn* hee meaned by *his lifting up from the earth*, the kinde and manner of his death, to wit, that he should bee crucified, and dye the shamefull and ignominious death of the crosse; it would seeme that the exposition of *Iohn* may be referred to the whole verse, 32. What is the sense of this? If Christ be lifted up hee *will draw all men up to him*, that is, if he be crucified, by that shamefull and painfull death and the merits thereof he will draw all men to him, and translate them from the kingdome of darknesse to the state of saving grace, which is true in it self, but seemeth not to bee the sense of the words.

What it is to bee lifted up from the earth.

1 Because

1. Becauſe the Evangeliſts uſe to expound what may appeare ambiguous to the hearers, as *Ioh.* 7. 8. 39. *But this he ſpoke of the Spirit. Ioh.* 20. 23. *Then went this ſaying abroad among the Brethren, that that diſciple (Iohn) ſhould not dye: yet Ieſus ſaid not to him, hee ſhall not dye*: So Matth. 2. 16. 17, 18. But that Chriſt draweth ſinners by his death, was not ſo much controverted: for *to come to Chriſt, to beleeve in Chriſt, to bee drawen to Chriſt*, were phraſes obvious enough, and known to all.

2. It is moſt pertinent to the text, that *lifting up from the earth*, which is ambiguous, and may ſeeme to allude to *Elias* his beeing carried up to heaven, ſhould bee expounded by Chriſts manner of death, to wit, by crucifying.

3. Becauſe the holy Ghoſt expoundeth not the connexion of the conditionall propoſition, *If I be lifted up from the earth, I will draw all men after me*, which he muſt doe, if the ſenſe goe thus; but onely ſpeaketh of the kinde and nature of Chriſts death, which was known to the Iewes to bee both ſhamefull and curſed; but in his expoſition hee ſpeaks nothing of the fruit of Chriſts death, but of the kinde and manner of death.

Now that the Evangeliſt expoundeth the ſence of Chriſts words, what he meaned, by being *lift up from the earth*, it holdeth forth to us a neceſſity that the Lord ſpeak plaine language to us in ſcripture, and that one ſcripture expound another.

In finding the meaning of ſcripture, theſe conſiderations may give light.

1. The Scripture in the plaineſt expreſſions is dark, that is, high and deepe in regard of the matter which is deep; high, above the reach of reaſon, and yet the language plaine, obvious eaſie, that a virgin ſhall be a mother, the antient of dayes a young ſucking infant; that through one man, death digged a hole in the world, and ſinne paſſed on all; through a ſecond Man life and heaven entered again; are high and deepe myſteries, yet is not the Goſpel obſcure, as Papiſts ſay. The Scripture plain. The matter of the Scripture deep and high but the Scripture is not obſcure as Papiſts ſay.

2. In meer hiſtoricall narrations and prophecies foretelling the wars of the Lamb, the Dragon and the Beaſt, the Antichriſt, their perſuing the woman in traveling in birth, to bring forth a man child, the matter ſubject is not profound, nor deepe, yet the expreſſions are dark and covered, while the works

works of the Lord bee a key to open his word; Here's the wisdome of God, that in deepe and high mysteries necessary for salvation, the Lord is plaine, and lower and easier stories are foretold more darkly; articles of faith are not set downe in dark and enigmaticall propheſies, but plainly, whereas histories of things to come are more mysteriously propoſed.

3. The Scripture in no place is in the popiſh ſenſe dark, that is, that we are not to take any ſenſe for the word of life, and the object of our faith, but that which the Church giveth as the ſenſe, in regard the Scripture is a noſe of wax, with equall propenſion to contradictory ſenſes, except the miſtris of our faith, the witch of *Babel* expound it, and then it is for ſuch formally the word of God, as ſhe expoundeth it.

4. The holy Ghoſt the Authour of Scripture has concreated with the words, the true native ſenſe, which all the powers on earth cannot alter.

Then when we ſweare a covenant with the Lord in plaine eaſie countrey language, not deviſed of purpoſe to bee ambiguous or to hold forth that all ſects, *Antinomians*, *Socinians*, *Arminians*, *Prelaticall halters*, *Anabaptiſts*, *Seekers*, &c. may ſalve every one his owne way, and his φαινόμενα, what hee thinks good; to obtrude any authoritative interpretation on this covenant, which it holds not forth in its owne ſimple words, to the reader, is the greateſt tyranny and equivocating jugling in the world, and we may eaſily diſtinguiſh and diſpute our ſelves out of a good conſcience, or rather confeſſe wee had never any intent to keep it, or acknowledge it was our ſin we did ſwear it, and becauſe unlawfull, it obliges us not.

We accuſe the Scripture as hard becauſe it lies not level with our luſts.

When wee accuſe the ſcripture of darkneſſe, wee would but ſnuf the Sun, and blow at it with a pair of bellowes, to cauſe it ſhine more brightly. But the miſchief is, that wee either charge our ſoules beyond their ſtint, thinking to compaſſe that world of the deepe wiſdome of God with our ſhort fingers, or we ſtumble at the wiſdome of the Scripture, becauſe it is eccentrick to, and complies not with our luſts; and here's a deep not ſeene; God intends to carry *Pharoah* and blinded reprobates to hell, through the wood of his myſterious works and word, they being blinded and hardned, and they intend the ſame, but in another notion; God aimes at the ſame end materially with them, but God levels at the glory of his owne unviolable juſtice;

justice; they levell at the word, the works of God to flatter their lusts, and take up a plea with both from the womb.

What death he should die.

Two things offer themselves to our consideration.

Christs dying and his kinde of death he died.

1. *Christs dying,*
2. *The kinde of his death, What death he should dye.*

Christ came into the world with as strong intention to dye as to live, and to be a pained, an afflicted man, as to bee a man. In Christs dying these considerations have place.

1 Consideration.

1. The love of man can goe no farther then death, *greater love then this hath no man, that a man should give his life for his friends*, Ioh. 15. 13. For this Love can goe no farther then the living Lover; now hee cannot goe one steppe beyond death; Christ went on to the first and second death, so farre as to satisfie justice: love is like lawfull necessity, neither of them can live, when God is dishonoured. Christ's love burnt and consumed him, till he dyed; love followed and persued his lost Spouse through the land of death, through Hell, the grave, the curse of an angry God, though Christs love was both ancienter then his man-hood, and survived his death; love was of longer life in Christ, then his life as man, this Sun of love burnes hard down from heaven to this day.

Christs love went to death and beyond it.

2 Consideration. Christ must love and will to die.

2. It was a hard law that Christ subjected himselfe unto; that die he must; Heaven, Angels, the World could not save his life; This faire rose had life and greenesse in abundance, and yet it must wither; this fountaine of heaven had Sea's of waters, yet dryed up it must bee; this beauty of highest glory was full and vigorous, yet it must fade; the Lilly of the excellentest Paradise that cast Rayes of glory and Majesty over the foure corners of the Heaven of Heavens, and outshadowed Angels, Men, and the large circuit of the whole Creation, must finde its death-moneth, and must cast its faire and timely bloome: The love of loves must become pale and droup, that fire of love, that warmes Angels and men, must become cold; and there was strong and invincible necessity; thus it must be Δεῖ, *Matth.* 26. 54. *Christ must die*, Mar. 8. 31. *the Sonne of man must suffer many things*, Luk. 22. 27. *For I say unto you* (saith Christ) *that that which is written must have an end in me.* Ioh. 3. 14. *The Son of man must be lifted upon the Crosse.* Christ could not passe to hea-

ven another way; death was that one inevitable passe that he behoved to goe through; there was no passable foord in the river but one; there was but one strait passe and fort between Christ and his Father, his glory and a saved Church, and justice kept this passe. Christ must lay out himselfe, his life, bloud, estate and glory for his Church to gaine this fort, and *save his people from their sinnes.* The Law laid it on him; 2. Love laid it on him: 3. Our necessities and everlasting perishing burthened him.

Christ behoved to take the only strait passe between Earth and Heaven.

3. Might not the dead all wonder? there was never before nor after, nor never shall be such a Christ amongst the dead as the *Lord of life*; all these in the dust could say, *O life, what dost thou here among the dead!* the wormes and clay might say, *O Creator canst thou lie neare to us!* Would not the fountains be offended, that they could not have leave to furnish a draught of cold water to their Creator, who made the the Seas and the Rivers, and divided *Iordan* with his Word? would not life it selfe grieve at such a dispensation, that it could stay and lodge no longer in the body of the *Lord of life*, but behoved to be gone and leave the *Prince of life*, to fall, that he could not stand on his own feet? was not bodily strength discontented, that sweet *Iesus* complained, *Psal.* 22. 15. *My strength is dryed up like a Pot-shard*, ver. 17. *I may tell all my bones.* Would not *joy* and beauty take it ill that sweet *Iesus* was a sad Saviour, and his face foule with weeping, and his faire countenance that was like *Lebanon*, all marred, and our lovely Redeemer was put to his knees to pray with *strong cryes and teares? Esai.* 52. 14. *Heb.* 7. 5. If there had been sense and reason, in all the Purples, Silks, Fleeces, wooll, fine linnins that ever the earth had, they would think themselves unhappy, that they could not cover the holy body of the Redeemer of men and their Creator, when he complained, *Psal.* 22. 18. *They part my garments among them, and cast lots on my Vesture.*

3. Consideration. A wondring in the creatures to see Christ their Creator in death suffer such hardship.

4. It was to much in regard of our deservings, that the *Lord of life* should discend to a naturall life, to be under the lowly condition of base clay; but that this tent of clay, that the Lord was to dwell in, should be of the finest and most pretious earth that can be, would seeme reason; it might be said, it were fitting for the glory of the God-head united in

4. Consider. Reason would say Christs body should be pretious as the Sun.

a perſonall union with the Man Chriſt, that the body of the Son of God ſhould be above paine, weakneſſe or the Law of death, that it ſhould be more glorious then all the peareleſſe and pretious ſtones of the earth; yea, then the *Sunne in the Firmament*; yea, but *Eſai.* 53.2. *he hath no forme, nor comlineſſe, and when we ſhall ſee him, there is no beauty that wee ſhould deſire him.* But this was incomparable condiſcenſion of love that the Lord would take his own death upon him, and aſſume the manhood of ſick, weak, pained, ſad, ſighing and dying clay, *Eſai.* 53.4. Surely he hath born our ſickneſſes, and carryed our ſorrowes.

5. If there be any that ever taſted the ſweet of life, it being the moſt noble and deſirable of created beings, if it were from a glorious Angel to a poore gnat or a baſe worm, they keep poſſeſſion of life with all their deſire; they will part with all things, men even with teeth and skin, ere they quit their life, *Iob* 2.4. The more excellent life is, they ſtruggle the more to keep it; a young man will doe more then an old man for it; and the old man who has but a chip of life, the dregs of it, or the hundreth part of an hand-breath, the twentieth part of an inch, yet holds it ſo long as there is ſo much as the fourth part of a dram of naturall vigor in him; Now Chriſt had cauſe to love his life, as any man elſe. It was about the flower of his age, the thirty three yeare of this life; and it muſt be a noble life, that dwelt perſonally with the God-head; yet when he was called to a treaty for rendering his life, hee gave it not up, but upon princely and honourable quarters, even that he ſhould ſee his ſeed, have a noble prize, and a ranſomed ſpouſe, a faire crown, a rich Kingdome to myſticall Chriſt, but hee parted with his noble and glorious life deliberatly, intentionally, moſt willingly, *Ioh.* 10.18. there was more will, more love in Chriſt dying, then in the dying of all men from the creation to the laſt judgement; O how he thirſted and longed to pay that Ranſome, he had it by him, to give it out on demand; he did not firſt die, and *bow his head*, but he firſt *bowed his head*, and beckened with his hand, and called upon death, and then *rendred his Spirit*.

5 Conſider.

It is much that Chriſt ſhould part with the ſweeteſt inheritance of a living man his life.

6. O what a wonder, this roſe of life on the Croſſe withereth in his full beauty, the Sun of life would ſhine no more on it. The prime delight of the Sons of men, the *ſecond Adam*

6 Conſider.

from Heaven fades, and life can breath no more, and beauty shine no more, and green-sse blossome no more; and when most lowly and low, cloathed with a curse, most lovely, most Lordly and Princely, because in the act of Redeeming.

7 Consideration including other three. Christs death comes under a three-fold notion.

7. Christs death must come under a three-fold notion: 1. *As a torment inflicted by Gods enemies:* 2. *As a punishment inflicted of God for sinne as a Ransome paid to justice:* 3. *As the crown and end of Christs journey.*

Three ingredients in Christs death which men could not give: 1. The Curse: 2. Infinite merit: 3 Divine acceptation.

In the first notion, Christs death as comming from wicked men, wanted three ingredients, that all the wicked world and Hell could not give it: 1. All the world cannot adde a curse to the death of any man, God only is the Master and Lord of cursing and blessing: God cast this in from heaven of his own, for 2 *Cor.* 5.21. *God made him sinne, Esai.* 53. 6. *Iehovah, the Lord laid on him the iniquities of us all.* Who said that, *Cursed be every one that abideth not in all that is written in the Law to doe it*, Gal. 3.10.13. Deut. 21.23. Deut. 27.26? the only Law-giver who can dispense curses, he made Christs death a curse: One death has not a curse more then another, and Christs death of the crosse had not a Ceremoniall curse only in it, for that was common to the deaths of all that hangeth on a tree, *Deut.* 21. 23. But the curse of the Morall Law which is upon the sinner, *Deut.* 27.26. *Gal.* 3.10 13. was laid upon Christ; and this is heavier then ten millions of deaths of the crosse: O how many thousands and what millions of talents weight of gall, & vengeance did the Lord from heaven adde to the cup of Christ? 2. Because Christ was made sin, he behoved to be made the sinner, and from Christs person his death had the sweet perfume of infinite merit & a sweet smel of a favor of rest to God, above all sacrifices and offerings that ever were offered to God, infinitnesse of merit, this Christ gave to his own death. 3. The Lord gave it a third ingredient, that it had acceptation even in point of Law and Iustice, which no man could give; to feele a smell of everlasting love, peace, reconciliation in bloud, *is the sure mercies of David*; O but it was white bloud to God, crying bloud, or rather singing blood that sings the sweet Gospel-song. *Abels blood cryed* a song of vengeance; *ye are come to the bloud of sprinkling* χρεῖττονα λαλοῦντι, *that sounds better things then the bloud of Abel*, Heb. 12.24.

In

In the second notion that Christ came under the Law of dying (*for it is appointed for all men to die*) speaks much love. To come to sleep which is deaths brother, to come under paine, weakneſſe, bleeding, that are the neare bloud-friends of death, is great love expreſſion. But to die, the loweſt, and the ſaddeſt and ſowreſt of bodily infirmities, and then for other mens faults, it ſets out the love of God.

In this reſpect Christ dying was a Ranſome for juſtice; there be foure of the ſadeſt things in a ranſome that are here.

Foure ſad conditions which were in the ranſome that Christ gave for ſinners.

1. To give perſon for perſon is the hardeſt bargain; by the Law of Nations they are meeker warres where moneys and gold may buy a captive. God in this bargain could ſend captives away for *neither ſilver, nor gold, nor any corruptible thing*, 1 Pet. 1. 18. A gift a reward will not bow juſtice; *Rubies, Saphires*, let ten earths be turned into *gold of Ophir*, they cannot buy the offended Law of God; therefore it muſt be man for man, perſon for perſon or nothing, a man is more pretious then gold.

1. Gold for perſons may be given in ranſome, but here perſon for perſon muſt be given.

2. If you muſt have man for man, then let proportion of common juſtice be kept; a ſouldier for a ſouldier, a ſervant for a ſervant, a free-man for a free-man, a maſter for a maſter; yee cannot demand a King to ranſome a ſervant: *Yea*, (ſaith *juſtice*) *but I will*; they are but men and ſlaves, and ſervants of ſinne; their Father *Adam* was indeed a King, but by Law, he is fallen from the crown and all his children are traytors and born ſervants; therefore juſtice would have no leſſe ranſome then one of the Kings line, one of the bloud royall; and more, the only heir of the crown of heaven and earth, *the King of Kings and the Lord of Lords*; he is more then an over-ranſome and over-ſumme; this is hard; but infinite wiſdome cannot be againſt juſtice, but it was the ſtricteſt juſtice that ever was, the Kings Sonne for the Traytors ſonne, the Prince for the Slave, the *Lord of Lords* for the poor clay-ſubject.

In ranſome a ſervant is given for a ſervant, but here a King for a ſervant.

3. But the *ranſome King* muſt have honourable conditions, like himſelf; if he muſt be a captive, let him have ſome freedome befitting his birth and condition; now becauſe this bargain was to be ſtretched out to the utmoſt line and border of ſtrict juſtice (as alſo it wanted not deepeſt mercy ſhining in glorious rayes through juſtice) therefore the King ſtanding

Here a King is not ſerved as a King but as a ſervant.

a ransome was as farre below his place as a servant is below a King, *Phil.*2.6,7. You have the lowest and the highest steps, *who being in the forme of God, thought it not robbery to be equall with God, but made himselfe of no reputation, and took upon him the forme of a servant*: a King and God made a servant, *Matth.*20.28. *for even the Sonne of man came not to be served, but to serve, and to give his life a ransome for many*: See here the *Sonne of God* a ransome in his own person, and the lowest of ransomes, a servant, farre below a King.

Here the person given in ransome must die.

4. It is not universall in these persons that are given to ransome others, but poor soules, if they be turned in servants, their life should be spared; but Christ was such a ransome as must lay down his life for the captives, *Matth.*20.28. No ransome can come lower then a man, and an innocent mans death: If the captive be wounded and sickly, the man that goes a ramsome for him, by no Law, should be sickly and wounded also: 1. It is not ordinary that he that stands as a ransome for captives, should take their naturall infirmities, their body, sighes, sadnesse, sorrow, wants, and be like them in all things, but Christ was like us in all things except sin: 2. And what greater hardship can you put on a ransome captive then death? all these Christ did undergoe for us.

The third and last consideration of Christs death, is as it was the end of Christs journey, and all his labours in the flesh, and this I desire to be considered in these repects.

1. *As death is Christs last enemy.*
2. *In the concomitants of it.*
   1. *As in his triumph of victory.*
   2. *His welcome to his Father.*

Death the end of Christs labours and his Sabbath.

1. As death was Christs last enemy, dying was to him as to man the last day and moment of his week, when he entered *into his Sabbath and rest*, and dyed *never to die againe*; the world, and devils chased him into the grave, and when he was there, hee was in his own land, in Paradise, in a Kingdome: Death was the wearied way-faring-mans home, the end of his race, and at this place was the fore-runners gold, his garland, and prize, even the glory set before him, for the which hee *indured the Crosse and despised shame*, he then sat down; it was Christs landing port after his stormy sailing. 2. He had no more to do: in the merit of redemption, in the way of sa-

satisfying justice; for Christs buriall or lying in the grave was but his *mora*, his lodging all night with death or a continuation of his death; when he dyed, all was finished, the Law of God for satisfaction could crave no more: as the last enemy of the body is death, 1 *Cor.* 15.26. so it was the head Christs lasts enemy on earth: 3. Heaven was Christs place of refuge, his sanctuary and his *asylum*; when Christ was in the other side of death and of time, hee was in his castle, in his strong Fort; enemies can neither besiege him nor take him, he cares not now for the worlds feud, or for death or the grave, *Revel.* 1.18. There was no more law against Christ after his soul was in Paradise; the believer has a perfect acquittance of all crosses, when he is once in the land of glory.

Christs victory in death.

2. There be two considerable concomitants in Christs death: 1. His *victory*: 2. His *welcome*: His victory was in his very act of dying, that death and the justice of a divine law had their will of Christ, and could demand no more of him for all engagements, and to answer the bill, but death and such a death it was a sort of *over-plus* and aboundance of ransome to God, that death was put to the worse, and could in justice never arrest any believer or Saint after Christ. O death, what wouldst thou have more! Or, what canst thou demand in law? 2. Christ and all his, legally were crucified, and dyed, and Christ and all his were not destroyed under death, but Christ lived and all his with him, *Ioh.* 14.19. when two strong enemies doe conflict, and put out their strength one against another to the full, and the one lives in his full strength, the other must be foiled. Christ after death lived and can die no more, and is strong and omnipotent; now death did all it could against Christ in that he dyed; then he must be the Victor, and death the vanquished party; death was Christs Land-port, his shoar after sad Sea-sailing, his last stage in which he posted to glory; and he came into Paradise and his Fathers Kingdome, in a sweat of bloud (and the Crosse accompanied him in over the threshold of the gates of heaven) so he was welcommed, he, and all his seed (who then were legally in him) as one who had acquitted himselfe bravely and honourably in the businesse that most highly concerned the Lord, and the glory of all his blessed attributes, mercy, justice, grace, wisdome, power, soveraignty, &c. There was a

most

most joyfull acclamation in heaven, a welcome and embracing, and a hand-shaking (as we say:) 1. Between the Father and the Sonne, and this is a sweet meditation, *Dan.* 7. 13. *I saw in the night visions, and behold one like the Sonne of man, came with the clouds of heaven, and came to the Ancient of dayes, and they brought him neare before him*, ver. 14. *And there was given him dominion and glory, and a Kingdome, that all People and Nations and Languages should serve him*: Now who be these that brought Christ to the Father when he ascended? who but the holy *Angels his ministering Spirits* or servants; they attend his ascension to heaven, as the Estates of a King wait on, and convey the Prince and Heire of a Crown, in his Coronation day, *Heb.* 1. 6, 14. the Disciples, *Act.* 1. 10. *See two men in white apparell*, at his ascension; goe up to heaven; sure there must have been a hoast of them, as there were at his birth, and shall be at his second comming, and its little enough that the Peeres of Heaven, such a glorious Parliament of the High House, beare the taile of his Robe Royall and attend to welcome to heaven their *Lord Creator*, and their head Christ by whom they stand in Court, they are the servants of the Bridegroome; it was much joy to them, when Christ returned a triumphing Lord to heaven, having done all gloriously and compleatly. The Father after his death made him a great *Prince*, and *gave him a name above all names*, and *set him at the right hand of the Majesty of God*: 2. And if the Lord shall say to sinfull men, *Well done, good servant, enter into the joy of thy Lord*; Farre more, being infinitely satisfied with the travels and service of his Sonne, he must say, *Well done, well suffered, O Son of my love, enter into the joy of thy Fathers soul*: For the Fathers soule ever delighted in him, *Esa.* 42. 1. 3. And to see the Father embrace his Sonne in his armes after the battels, and put the Crown on his Head, and set him down at his right hand and exalt him as an eternall Prince for evermore, and accept all his labours, and his faithfull and most successefull acquitting of himselfe, in all his offices, as *Redeemer*, *King*, *Priest*, and *Prophet*, must be a joyfull sight.

Christ welcomed to God after his death.

Vse 1. No Believer take it ill to die; death sips at every bloud, noble or low, and would but drink the bloud of this celebrious and eminent *Prince of the Kings of the earth*: 1. For besides, that God has stinted our moneths, and the ship

Comforts against death because Christ dyed.

ship cannot passe farther then the length of the cable; here is the matter, Christ for imputed sinne, behoved to bleed to death: 2. Only *Enoch* and *Elias* were reprieved, by the prerogative of free-grace; we are by birth and sinne, but some ounces or pieces and fragments of death and its appointed for all men to die; there is more reason we should die then the *Lord of life*; for life was essentiall to the Prince of life, but life is a stranger to us; man is but man, but a handfull of hot dust, a clay-vessell tunned up with the breathing of warme wind that smoaks in and out at his nostrils, for a inch of flietting away time. And sinne addes wings to the wheels of his life, and layes a Law of death on man, and if Christ had not come into this clay-city, he had been under no law of death; he dies for us; then we should farre rather have died, *propter quod unumquodq; tale, &c.* Now becaus your *Redeemer* laid his skin to death, and was willing to kisse death, believers are to esteeme of death as the crosse that Christ went through, love the winding sheet and the coffin the better, that they were the sleep-bed and night-clothes that your Saviour sleeped in. 3. And Christ had the more cause to be willing to die, that he was little beholden to this life; it looked ever with a frowning face on Christ: 1. The first morning salutation of this life when Christ was new born, it boasted and threatned Christ with the cutting of his throat in the cradle, and banishment out of his own land to *Egypt*: 2. He had good hap all his life to sufferings, hee had ever the winde on his faire face, and the smoak blowing on his eyes, as if his whole day had been a feast of teares and sorrow; yea, life and the sad and glowing crosse parted both together with Christ, as if the world had sworn never to lend the *Son of God* one smile, or one glimpse of a glad houre. 3. Christ thought himselfe well away and out of the gate (as he fore-telleth, when the people mourned for his death, *Luk.* 23. ver. 28, 29, 30, 31.) before the destruction that came on the *City of Ierusalem*, that killed many of the *Lord of the wine-yards servants*, and at last killed the righteous heir. 4. You may remember Christ message that he sent to *Herod*, Luk. 13. 32. *I doe cuers to day and to morrow, and the third day* Τελειοῦμαι, *I shall be perfected*, Heb. 2. 12. *It became him from whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain*

Christ had good hap to the Crosse all his life.

Death perfected Christ.

of their salvation perfect through sufferings, διὰ παθημάτων τελειῶσαι: Death made Christ perfect for the Lord put the faire crown of Redemption on Christs head with a very black hand; it was a black boat-man that carried our Prince Iesus over the water to Paradise, but sweet Iesus would have it his perfection, his crown, his glory to be swallowed up in deaths womb for us. Its considerable that death perfecteth the head: 1. As a Priest; he had been an unperfect sacrifice, if he had not dyed; and being offered dead to God, Christs dead corps had an infinitely sweet smell in the nostrils of a just God; never sacrifice, never *burnt offering* like this which perfected all: 2. He had not been a perfect King and Conqueror, had he not persued the enemy to his own land, and made the enemies land the seat of warre, and triumphed dead upon the crosse. 3. He had not beene a perfect *Redeemer*, had he not dyed, and paid life for life: no satisfaction without death, *no remission of sinnes without blood, Heb.* 10. but it was the heart-blood, and blood with the life that was shed to God. Now these same befall the dying Saints: 1. While the Saints are here they are from home, and not at their Fathers fire-side, and this world their Step-Mother looks ever asquint on them, *Ioh.* 16.33. And the crosse gets a charge from God concerning a Saint, wait on him, as his keeper while he die, leave him not; the crosse follows the house of Christ and all the children of the house, its kindly to all the second *Adams* seed, it is an in-come by year that followes the flock: every childe may in his suffering say my father the Prince of ages even the head of the house, my brother Iesus, and all our kine were sufferers: the sad crosse runs in a blood to us, *Psal.* 34. 19. *Matth.* 19.24. This is not our home, I would I were ashoare, and at home, in my Fathers house.

The Crosse kindly to the Saints.

1 Tim. 2. 12.

2. The Lord takes the righteous away from the ill to come, *Esai.* 57. When Christ was taken away, vengeance came to the full on the Iewes, when he was in heaven. Christs followers, that die, out-runne many Crosses, as we see a man upon his life chased by his enemies, gets into a strong house and with speed of foot wins his life; sad dayes persue the Saints and they escape to their Castle, before the affliction can reach or overtake; there be some *crnces* posthume late-borne crosses, calamities and ill dayes that come on the posterity of the godly.

The Saints out-runne crosses.

godly, the Lord closeth their eyes that they never see them. The grave is a house the Devill and the World and afflictions cannot besiege; sure when a Saint is in heaven, he is beyond Doomesday, death, and teares, he defies the malignants of this world then, and the warres and bloud that his own brethren can raise against him.

3. What shall we say, that as Christ thought himselfe maimed, and he wanted a piece, or an arm or legge of a Saviour and a perfect Redeemer till he dyed, and then when hee dyed he was perfected; indeed our redemption had been lame and unperfect, had not Christ dyed; and his escape through death and the land of darknesse the grave to his Fathers old crown that hee had *with him before the world was*, was a perfecting of Christ: 1. So dying to a Saint is the Sun rising, the morning birth-day of eternity, the opening of the prisoners doore, the Coronation-day, the marriage-night: 2. He is ever a lame man, he wants incomparably his best halfe, so long as he wants Christ in a fruition of glory; all the travelling and way-fairing men in their journey toward heaven are but sick men, for sicknesse is but a lamenesse of life, a want of so many degrees as make up a perfect life (because good health is but the flowre and perfection of life) and the only perfect life *Col.* 3. ver. 3. 4. is the life of glory; then all the Saints yet wanting the life of heaven, must be crazie, weak, groaning men, not healthy in a spirituall consideration, while they be in heaven: 3. When a Saint dies, he but takes an essay of the garment and robe of glory (though death make it seem strait and pinching) and enters in the joy of his Lord, *Rev.* 14. 13. There is both Word and Writ, and from a land where there can bee no lies, *from heaven, blessed are the dead that die in the Lord, that they may rest from their labours*, ἵνα ἀναπάυσωνται ἐκ τῶν κόπων αὐτῶν that the travellers may over-rest, or exceedingly breath, and refresh or comfort themselves after much toyle and sweating in the way; therefore is death, 2 *Tim.* 4. 6. ἀνάλυσις an unfolding of the net, or of the tent, that the man may goe out, or a taking up the burthen and laying it down in another Inne, or a loosing the cabels of ships to saile, or an untying of cords of a tabernacle to goe to a choycer place.

The life we have, is lame so long as we want our life *hid up with Christ in God.*

Use 2. From Christs dying we learn to die to sinne, and live to him that dyed for us, 1 *Pet.* 2. 24. *Rom.* 6. 2, 6. 2 *Cor.* 5. 15.

Mortification to this goodly and God-like Idoll the World is a speciall lesson of the death of Christ, *Gal.* 6. 14. It is a great distance and many miles about and off the roade-way to heaven to goe through such a thorny, thick, and bushy-wood of honours, riches, pleasures wordly, its a shorter and easier way to stand at a distance from the silken and golden creature, and despise the fairest created excellencies that fill both sides of the Sun. *Antinomians* would have us rest satisfied with a *morall mortification*, in the brim of the imagination, to believe that Christ dying mortified sinne and the body thereof on the Crosse, and there is an end, and that wee are obliged by no command, no precept, no law to a personall mortifying of our lusts, to walk in new obedience, and that all that we doe is arbitrary and free to us, comming on us by the immediate *Spirits impulsion*; for (a) *Christ works in the Regenerate as in these that are dead, not as in these that are alive, and that after conversion we are altogether dead to spirituall acts*, say they; contrary to 1 *Cor.* 15. 10. *Phil.* 2. 13. *Rom.* 6. 11. *Gal.* 2. 20. 1 *Pet.* 2. 5. 24. And (b) *that it is the efficacy of Christs death to kill all activity in his members, that he might act all in all*; Yea, and *that there is not any command in the Gospel*, all is but promises, *Christ is obliged to doe all in us, and if he suffer us to sin, let him see* (c) *to his own honour*; Yea (d) *to act by vertue of, or in obedience to a command, is a Law-way, and we have nothing to doe with the Law*: But the Gospel teacheth us a reall and personall mortification, and that we are *to be holy as he is holy, perfect as he is perfect*; that is, a new-covenant command, *Gen.* 17. 1. *That we should walk before him and be perfect, that we should walk after the Lord*, Deut. 13. 4. *walk in all his wayes*, Deut. 5. 33 *take diligent heed to walk in his way*, Iosh. 22. 5. Psal. 119. 93. Prov. 2. 7. 20. Isa. 2. 3. *walk in the steps of that faith of our Father* Abraham, Rom. 4. 12. *according to this rule of the Gospel*, Gal. 6. 16. *and worthy of the vocation*, Eph. 4. 1. *worthy of the Lord*, Col. 1. 10. *in light*, 1 Ioh. 1. 7. *even as he walked*, 1 Ioh. 2. 6. *after his commandements*, 2 Ioh. 6. *honestly, as in the day*, Rom. 13. 13. *in love*, Ephes. 5. 2. *as children of the light*, v. 8. *as we have received Christ*, Col. 2. 6. *in wisdome*, ver. 4. 5. *as wise men*, Ephes. 5. 15. And the Gospel forbids and condemns *walking as the Gentiles doe in the vanity of the minde, having the understanding darkned, being alienated*

Reall Mortification required and the morall mortification and sanctification of *Antinomians*, as if it were enough that Christ dyed for us, and we nakedly to believe that, rejected.

(a) Rise, raign, ruine, error, 14. p. 3.

(b) Rise, raign, error, 3. p. 7.

(c) Ibid. unsavory speeches, error, 4. pag. 19.

(d) Ibid. error, 33 p. 6.

ted from the life of God; but obserue by *Antinomians* fleshly doctrine, no Gospel command under paine of eternall death, bee it a command of believing in him, *that justifieth the sinner*, or of holy walking as a fruit and witnesse of our faith and justification obligeth these that are in Christ, as if, in regard of any Scripturall command of law or Gospel, we might live as we list, and follow the inspiration and leading of a lawlesse spirit separated from all word either Law or Gospel, either commanding or conditionally promising or threatning. *We are not so to live after flesh in lasciviousnesse, lusts, excesse of wine, revellings, banquetings and abominable Idolatries,* 1 Pet.4.3. *not after the flesh,* 2 Pet.2.10. Rom. 8.13. *If yee live after ths flesh, yee shall die:* There is a Gospel threatning as a promise of life; yea, the armes, colours, the badge of Gospel grace is to *deny ungodlinesse,* Tit.2.11. *Not to walk in darknesse, nor hate our brother,* 1 Ioh.2.8.9. *for this is the new commandement*; and that the Gospel has commandements is cleare, *Math.*15.3. *Ioh.*15.12. *Rom.*16.6. *Eph.*6.2. 1 *Tim.*1.1. *The holy commandement,* 2 *Pet.*2.21. 1 *Ioh.*3.23. *Rev.*22.14. *Prov.*2.1. *Ioh.*14.21. 1 *Thes.*4.2. 1 *Ioh.*2.4, 3,24. And *he that keepeth his Commaadements, dwels in him, and he in him,* Ioh.14.15. *If ye love me, keep my Commandements, Math.*5.3,4,5,6,7,8,9.20, 21,22,24, *Math.*7.1.2,3,&c.

Comfort from remission of sins in Christs death.

Use 3. We have rich consolation, from the Article of Christs dying; the sinners debts are paid, his band and the hand-writting of bloud, and eternall vengeance is cancelled, and taken out of the way; the gates of the prison broken, and *the prisoners brought out, by the bloud of the everlasting Covenant,* 1 *Pet.*2.24. *with his stripes we are healed,* Esai.53.5. *The chastisement of our peaces, or treaties of peace, as the word beares were upon him, and with his stripes we are healed*; The word of stripe in either languages,* is a mark of a wound where blood and humours are neighboured together, it leads us to this that the only medicine of sick and dead sinners, was that which is sickneſse, paine, swellings from nailes in hands and feet to Iesus Christ. Christ the Physitians paine was our ease, his wounds the healing and covering of our wounds with his skinne, and his death the life of sinners; to visit the sick and help him at his bed-side with counsell and art is favour, but its phyſick of grace, not of nature, that the Physitian should

* חבורה a blew swelling of a wound, or a wale or confluence of humors and blood associated, *Psal.* 38.6. חבר *Sociatus, junctus fuit*, Gre. μώλωψ a wound from the rising of the skinne, and causing a greatnesse and mark appeare to the eye, that it may bee known there is a wound.

be the sick man, the pained, the groaning and dying Patient, and lye down in his bed, and make his life and blood, and medicine to cure our diseases and wounds; In a Law-challenge the believer is so freed from eternall wrath, that if Satan and conscience say, *Thou art a sinner and under the curse of the Law*, he can say, its true, I am a sinner, but I was hanged on a tree and dyed, and was made a curse in my head and Law-surety Christ, and his payment and suffering is my payment and suffering.

Sin sweet; suffering for sin sad and sowre to Christ.

Use 4. Sinne is a sad debt, the Law is a severe craver; 1. Its pastime to a foole to sinne: it is no pastime nor sport to Christ to satisfie for sinne. 2. There is as much justice and vengeance in the Gospel, as in the Law; the Gospel-suffering for our sin was as salt and sowre to Christ as the Law vengeance would have been to us. The Lord never minded that any should beare sinne, either by acting or suffering *gratis*, and at an easie rate. 3. Will yee not read bloudy justice persuing sinne on the blew stripes and scarlet wounds, on innocent Iesus back and sides, his head and hands and feet? will ye young men, *Eccles.* 11. 9. laugh and sinne, and must Christ weep and shout and cry for paine, when he suffers for sinne? Sinners yee have merry dayes in your lusts, O but it was a dolefull and a wearisome time to Christ to pay for sinne. The drunkard sings and drinks, when Christ answers his bill he sighes. *Salomon, Eccles.* 2. *in the dayes of his vanity sought to give himselfe to wine*, ver. 3. *to lay hold on folly*; *and* ver. 10, *and what ever his eyes desired he with-held not from them, he kept no joy from his heart.* But Christ had a sad night in the garden, O but he had a heavie soul, when with teares and strong cryes, he prayed, when justice squeazeth a sweat of blood out of Christs body, and hee looks like sorrow and sadnesse it selfe dying, and bleeding, and crying *My God, my God, why hast thou forsaken me*: never mothers sonne after this, make a sport of sin, or sinne with good will and delight.

The three speciall qualities of Christs death.
1. *Paine.*
2. *Shame.*
3. *A curse.*

What death, *ποίῳ θανάτῳ*, what quality or kinde of death, he was to dye.

The quality and kinde of Christs death is most remarkable; for three characters were printed and engraven on the death of the Crosse which Christ dyed.

1. *Paine.* 2. *Reproach and shame.* 3. *The curse of God and man.*

The

The paine in Christs death comes under a twofold consideration: 1. *Naturally*: 2. *Legally*; the nature of the death was painefull, for death of it self is painfull; no man payes that debt with ease and nature smiling and sporting: die who will, it will cost you of your flesh; when *Asa* dies, he cryes, ah my feet; when *David* dies, he complaines, O my cold body; the *Shunamites* child, ah my pained head; *Vzzah*, Oh my leprous skin; do not pamper nor idolize your body; if wicked men have not one band or coard in their death, but steal down to the grave in a moment beside deaths knowledge, yet they pay deare for it, *Iob* 24. 20. *The wormes shall feed sweetly on them*; life is a great pearl But there bee three things besides, that made the death of Christ painfull.

The paine of Christs death and the causes of it.

1. *Violence.*
2. *Slowneſſe of dying.*
3. *Many degrees of life taken from him.*

Violence, it is to die of any disease or of paine: 1. But when five or six deaths do all start equally at one land-port, and at one race, and strive which of them shall dispatch the poore man sooneſt, the paine is the more; yee know the complaint of our *blessed Saviour*, Psal. 22. 16. *They piereed my hands and my feet*, and Ioh. 19. 34. *one of the souldiers with a spear pierced his side, and forthwith came there out bloud and water*: here by Scripture, be five deaths, that invade a living man, death on every hand, and death on every legge, and death on his side; though this laſt came a little too late; the Souldiers had no law to pierce his side, but to make sure work he should be dead, by a sort of chance to men, which yet sweetly was subservient to the decree of God and the Prophecies; Christ was thus served. 2. Now a violent death it must be when strong and great nailes did pierce the most nervous parts of his body, his hands and his feet; one Iron wedge thrust in at his left pape, to pierce his heart, or to pierce through the temples of the head would quickly have dispatched him. 2. As for the slowneſſe of his death, foure leasurely and slow violent deaths to cause him to bleed to death were hard: the word saith the bloud is the life of the living creature; then look how long his bloud was comming out, his life was dropping out as long. They say, the death of the Crosse will keep a man aliv with his life in on the Crosse, above three or foure hourese

Many deaths at once on Christ.

the

the man dying and yet cannot die; these languishing deaths procuring a cruell favour such as is deaths slow pace, and yet quick torment, are images of hell, *where men seek death, but cannot finde it*, because death fleeth from them.

The lentnesse and slownesse of death when its on its journey, increaseth paine.

2. The lentnesse of death is much when death is divided into foure quarters; death at every hand, and at every foot makes the paine greater; when the weight and trunck of Christs living body lifted up from the earth, hangeth upon four paining and tormenting pillars, the Lords pierced hands and feet; as if death had delighted to hold Christ long at Sea, and denyed him the last sad service. 3. And Christ had been before dying a terrible death in the garden, when he had been seethed and boyled in a bloud of sweat, and two circumstances evidence that the two Theives death was nothing in slowneſſe of torment comparable to Christs death: 1. The sad and direfull Prefaces and preparatories to Christs death, as he was in the night before in a soule-death in the garden and in a sweat of bloud there trickled out of his body down upon the ground ὡσει θρόμβοι αἵματος as it *were drops* great hail-stones of blood frozen or heardened together as *Stephanus* thinks, through extreame terror; he was scourged against all Law and crowned with thornes: 2. And so was he weakened in body as he was not able to beare his own crosse; it was his own complaint, *Psal.* 22. 17. *I may tell all my bones*, what ever the story of passion say, how Christ could have been so lean in twenty and foure houres, its evident he complaines his *strength was dryed up like a pot-sheard*, and that death was more painfull to Christ then to these that dyed the same death; yea, Christ began to die the night before; he was then under violent death of soule and body above the houres that hee was on the Crosse, when others are long tormented with paine, that paine is rather the fore-runner of death, then death; for death stayes but a moment in doing that sad service in bringing the soule out, but death all this time twenty foure houres was acting upon Christ, both the second death, the Lords anger and curse being on him, and then bodily paine with the curse of the law all this time wrought upon him. Some say gall and vinegar were given to men to be crucified to make them lesse sensible of that extream paine. And consider his death legally, may we not say, as Christ in bearing the paines of the second death

Christ did suffer many deaths.

death did suffer that which all the Elect should have sustained in their soules for ever so Christ did bear many millions of bodily deaths? it may be a question, if Christs suffering for *Peter* be Christs suffering for *David*; for sure *Peters* sins and *Davids* sins together, are more then *Davids* sins alone, and if on Christ the *Lord laid the iniquity of us all, Esai* 53.6. it must be a greater punishment, then if the Lord had laid the iniquity of some few, one or two upon Christ; say that the Elect were three millions of redeemed ones, as we cannot determine the number, sure this must be a sadder death, then if Christ had dyed but for tenne men; it is true, it was an infinite paine in regard of the one infinite person that did beare our iniquities, yea, and so *subjectivè* it was an infinite love with which in election and free redemption Christ followed all the Elect of God withall, but *terminativè* as his love is bounded on sundry persons, *Paul* speaks of it as if there had been not one man loved but himselfe, *Gal.*2.20. *Christ loved me, and gave himselfe for me.* Though the *Lord Iesus* passed in one bill, the election and redemption of all the family of the first born, yet every soule has a *white stone, and a new name, that no other elect man knowes, but he himselfe*; as every flower, every rose, every medow and severall garden has its severall rayes, beames, and comfort, and vigor of heat from the Sunne, yet all these rayes and beames are but one in the Sunnes body; so though Christ dyed but on death for all the Elect, yet in the hight of paine it was many deaths to him.

Many loves *terminatively* from Christ on all the Elect, but one love in him *subjectively*.

3. Againe, consider how much of life Christ had, the removing of it by violence must be so much the more painfull; life naturall had in Christ a sweet and peaceable dwelling, the possession of life was with excellent delights, like a tree growing on the bank of a sweet river of oyl, wine and honey; it was planted beside the glorious Godhead personally, and had sweet company, and that made it pleasant; the more beautifull, pleasant, and green the *flower of Iesse* was, the more violence and paine it was to hew down this delitious tree of life, and to cut him *out of the land of the living*; it had not been so much to cut down a thistle or a thorn tree, or to take away the life of a common man, whose life is not priviledged with grace and the grace of a personall union with God; yea, the destroying of the life of an Angel, could never have been

The sweetest that Christs life was, the losse of it was the more.

ſuch violence. And then its conſiderable that Chriſt was not ſuffered to goe to the grave without bloud, and that his skine, his winding ſheet, were beſpotted with bloud. Chriſt paid not this ſum quickly, as many die; its true, there was more will and love infinitely in his blood, then violence and paine, every ſtreame of bloud flowing in a channell of love; and its alſo ſure the ſoule and the Godhead were not ſeparated, but the pretious life of Chriſt was expelled, and that by a bloudy death, out of a ſweet Paradiſe, and death was a rough, ſad and thorny journey to Chriſt; weapons of Iron on hands and feet came againſt the Lord to fetch the ſoule out of the body.

2. *Shame.*

The ſecond character engraven on Chriſts death was ſhame and reproach, in which conſider

1. *How ſhame could be on Chriſt dying.*
2. *What ſhame was on him.*
3. *How it ſtood with his honour as King.*

How Chriſt was not capable of ſhame.

1. *Shame*, is taken either *fundamentally* in the cauſe, or *formally*; ſinne and ſinne acted by men againſt the Law of God is the only foundation of ſhame, when the people fell in idolatry, *Exod.* 32.25. *Aaron made the people naked to their ſhame*; ſo when *Tamar* diſſwads her brother from inceſt, 2 *Sam.* 13.13. ſhe ſaith, *and I, whether ſhall I cauſe my ſhame to goe? and as for thee, thou ſhall be as one of the fooles of Iſrael.* *Shame* and ſinne are of one blood; for ſinning is a ſhamefull reproaching of the creature; and thus, Chriſt was no more capable of ſhame, nor of ſin; *for he had done no violence, neither was there any guile in his mouth.* Chriſt-man came out of the wombe cloathed with a precious white Robe of innocency and abundance of grace, hee never contracted one black ſpot on that faire Robe of the higheſt image of God, from the wombe to the grave; and ſo there was no ſhame, but *fundamentally* glory in Chriſt all his life; but there is ſhame *formally* in ſinne; and that: 1. Which we call thinking of ſhame or being aſhamed actively: 2. In beating of ſhame paſſively. In the former conſideration; becauſe ſinne is a ſhamefull thing in ſelfe, *Ier.* 11.13. *Ye ſet up Altars to that ſhamefull thing, even Altars to burn incenſe to* Baal; there is an internall bluſhing and ſhame riſing from ſinne, when the

Iſa. 53.9.

How Chriſt was capable of ſhame.

the ſinner, if the conſcience through a habite of ſinne be not turned brazen and hard, thinks ill of ſinne and eſteemes it ſelf baſe in doing ill; *Rom.6.21. What fruit had yee then of theſe things whereof yee are now aſhamed? Adam* and *Eve* were not aſhamed before they ſinned: now Chriſt man had this ingenuity which Heathens called halfe a vertue; ſhamefaſtneſſe or a power to think ill of ſinne. Chriſt of himſelfe (though he could not ſinne, as *Adam* had a power, before the fall to pitty and commiſerate the ſick and miſerable, though there was no formall object for that power afore men ſinned) could think it of ſinne. Chriſt (I ſay) thought ill of ſinne, and eſteemed the creature baſe in ſinning; Heathens ſaid *vertue was of a red bluſhing colour*; and the Scripture condems the ſhameleſneſſe of ſinners that are not abaſed themſelves, for ſinne and cannot bee aſhamed; ſo the Lord burthens his people with this *Ier.* 3.3. *And thou hadſt a whores forehead, thou refuſedſt to a ſhamed*, Heb. *to bluſh*, Eſai.3.9. *The ſhew of their countenance* (that cannot bluſh at ſinne) *doth witneſſe againſt them, and they declare their ſin as Sodome, they hid it not.* Zeph.3.5. *But the unjuſt knoweth noſhame.* In this, Chriſt our Lord, (to come to the ſecond point) being our ſurety though he could not be aſhamed of any ſinne he did himſelf, for that he never ſinned, yet being made ſinne for us, he did did beare the ſhame of our ſinne. And ſo Chriſt was not free of ſhame paſſively, as it is a puniſhment of ſinne; for it is penall evill of the creature, *Dan.*12.2. *Many that ſleep in the duſt ſhall awake ſome to ſhame and everlaſting contempt.* Ezech. 32.24. *Elam and all her multitude are ſlaine—they have born their ſhame, with them that goe down to the pit.* That which is penall in ſhame, the *Lord Ieſus* did beare; he ſaith of himſelfe, *Eſai.*50.6. *I gave my back to the ſmiters, and my cheeks to them that plucked off the haire, I hid not my face from ſhame and ſpiting*, Heb. 12.2. *Hee endured the croſſe, deſpiſing the ſhame*; in theſe reſpects he did beare our ſhame; 1. That hee being the Lord *of glory*, and *thought it no robbery to bee equall with the father, hee abaſed himſelfe to come ſo low as to be a man, and the loweſt of men, a ſervant*, Phil.2.6,7,8. Matth. 20.28. & Eſai.49.7. *Thus ſaith the Lord, the Redeemer of Iſrael, and his holy One to him whom man diſpiſeth*, Hebr. *to one diſpiſed in ſoule, a contemned* לִבְזוֹה־נֶפֶשׁ

How ſhame paſſively was in Chriſt.

ſoule abhorred by the nation, to a ſervant of Lords: 2. All the tokens of reproach and ſhame was on his ſuffering: As 1. In geſtures, the puting a crown of thornes on his head, and a Reed for a Scepter in his hand, to ſcorne his Kingly power, ſaluting him with mocking and bowing the knee to him: 2. In words, ſaying, *Haile King of the Iewes*; a ſcorning his Propheticall dignity, in blind-folding him and covering his face and ſaying, *Prophecy who is he that ſmot thee?* and to deride his Prieſthood, they put a Roab on him, and when he is on the Croſſe and offering himſelf as our Prieſt, in a ſacrifice to *God, all that paſſed by wagged their head, and ſhot out the lip ſaying he truſted in God, let God ſave him*: then the ſpitting on his face, in the Law was great ſhame, *Deut.* 25.9. the wife of the brother that would not build his brothers houſe, *did ſpit on his face*; ſo *Iob* complaines, chap. 30. 10. that the children of fooles and baſe men abhorred him, *and ſpared not to ſpit on his face.* O but there is now much glory and beauty of glory on that face, its more glorious then the Sunne. 3. His death had a ſpeciall note of ſhame, the death of a robber and an ill doer; ſo it is called Chriſts reproach, *Heb.* 13. 13. *Let us goe forth therefore unto him, without the Camp, bearing his reproach*, or bearing his croſſe, which was a reproachfull thing; for it is a clear alluſion to the manner of Chriſts going out of the *City of Ieruſalem to Mount Calvary* bearing his own Croſſe; it was a reproachfull thing to ſee the *Lord of glory* beare ſhame on his back, and to behold Ieſus going through the City, out at the *Ports of Ieruſalem* with a ſhamefull Croſſe between his ſhoulders, and all the children and boyes and baſe ones of the City wondering at him, and crying hue after him; O woe to *Ieruſalem* when they ſhut Chriſt out at their Ports, and will lodge him no longer, and wo to them that put that ſhame on him, as to lay the reproachfull and curſed Croſſe on his back, and no man would beare it for him: And the ſuffering of Chriſt, *Heb.* 11. 26. is called the reproach and *the ſhame of Chriſt*, Pſal. 22. 7. *But I am a worme* ולא-איש *no man of note, the reproach, the manifeſt or publiſhed ſhame or reproach of Adam*, of fraile men, the contempt of the people, the publick diſgrace or neglect of the people. Now the third particular is how could it conſiſt with the glory of Chriſt as King to be ſhamed. It is, I muſt confeſſe

What tokens of ſhame were on Chriſt.

חרפה *publicum, probris affectus.*

confeſſe, a ſtrange expreſſion, the Son of God ſhamed, yet its Scripture expreſſion, *Heb.*12.2. Eſai.50.7. But ſuch a ſhame as they could put on Chriſt, may well ſtand with the perſonall union.

How ſhame could conſiſt with the dignity of Chriſts perſon.

For 1. *Shame* as ariſing from the ill conſcience o' ſinne, they could not put on Chriſt, *Ier.* 2. 26. *As the Thiefe is aſhamed, when hee is found, ſo is the houſe of Iſrael aſhamed*, They could not catch Chriſt in any ſinne and ſo though they ſhamed him, he was not ſhamed, nor could he hide his face for confuſion.

2. Shame is a breaking of the hope and confidence of theſe who look for great things, as 2 *Chron.* 32. 21. *The Lord ſent an Angel which cut off all the mighty men of valour and the Leaders and Captaines in the Camp of the King of Aſſyria: So he returned, with ſhame of face, to his own land*; and *Eſa.*30. *Ye truſt* (ſaith the Lord) *in the ſhadow of Egypt*, ver.3. *Therefore ſhall the ſtrength of Pharoah be your ſhame*, ver. 5. *They are all aſhamed of a people that could not profit them, nor be a help nor profit, but a ſhame and alſo a reproach*: now thus the confidence that Chriſt had in God could not be broken. God could not faile Chriſt; his hope was ever green before the Sunne: he ſaid it, and it was true *Eſa.*50.7. (Chriſts faith and boldneſſe in his father was as hard as flint) *for the Lord God will help mee, therefore ſhall I not bee confounded, therefore have I ſet my face as flint, and I know that I ſhall not bee aſhamed.*

3. But it is cleare, in pulling off his garments and ſcourging him, ſo they ſhamed him, as *Ier.*13.26. *Therefore will I diſcover thy ſkirts on thy face, that thy ſhame may appear*: they brought Ieſus bound, as if he had been a common Thiefe, to *Pilate*, *Matth.*26.2. And in regard of this, *Eſay* prophecied 53. 3. *He was diſpiſed and rejected of men* (the text will beare) Chriſt was no body—*and we hid as it were our faces from him*; they put ſo much diſgrace and ſhame on bleſſed Ieſus, he was ſo baſely handled, that we bluſhed and were aſhamed to look upon him, all his friends thought ſhame of him. 1. But this was but the lying eſtimation of unbelieving men, who could not ſee his glory; but the repenting Thiefe, when they render him moſt ſhamefull and abaſed by faith, ſaw him a King who had the keyes of Paradiſe at his girdle, when he prayed, *Lord*

remember me when thou commeſt to thy Kingdome; and he was moſt un-King-like at that time; and he had as much ſhame on him, as he was able to bear; he was branded as the greateſt Thiefe of the three, dying a Thiefes death, going out at the ports of life, bleeding, pained, curſed, ſhamed, forſaken, deſpiſed, mocked; all his glory was now under the aſhes, and covered with ſhame; the Sunne ſeemed to be aſhamed to ſee the Creator of the Sun in ſo painfull and ſo ſhamefull a condition, and therefore the Sunne runnes away and hides it ſelfe, and is not able to behold the Lord of glory hanged on a tree; the Rocks and Mountaines, the ſtones and faire Temple, as if they would burſt for ſorrow, cannot indure ſo baſe a condition as the Creator was in now. And as if death and the graves were grieved and male-content to ſerve the juſtice of God, for the ſinne of man, they will lodge their priſoners the dead no longer; but the graves are opened: 2. Shame is but an opinion, and men can beſtow their opinion amiſſe, and ſo did the world on Chriſt; there was glory and fulneſſe, yea, infinite glory in Chriſt, but they ſaw it not; few ſee the worth, fewer can weigh the weight of Chriſts excellency; Mens glory is but δόξα, a meere opinion, and often but a lie; and it took nothing of reall glory from Chriſt, whatever they eſteemed him; ſay that the ſenſe of a man would judge the Sunne no better then a two penny candle, this takes nothing from the excellency of the Sunne. 3. The Sunne is the Sunne when it hides its beames and rayes of light and heat; Chriſt was *the Lord of glory*, when he drew in all his majeſty and cauſed the Rayes of glory and honour retire and hid themſelves under all the ſhame, baſeneſſe and diſgrace that men could lay on him; a voluntary condiſcenſion of Chriſt was all here.

Καταρᾶμαι Devoveo dris, impreco. κατάρα, an execration verball or reall.

ארר Verbo vel re male dixit. Iob 3.6. Gen.3. 17. ארורה maledicta terra, its aſcribed to *Cain, Gen.4.11. & Num. 22.6.* he ſhall be curſed that thou curſeſt קלל to blaſpheme is from קלל light, of no weight, ignoble *Deut.21.23*

3. *A Curſe.*

The third Character engraven on Chriſts death, is the curſe of God, in which conſider

1. *What a curſe was on Chriſt dying.*
2. *How he was a curſe, and the cauſes of it.*

To curſe in both languages, is to pray evill, to devote to deſtruction either in word or deed; now the curſe that Chriſt was made: 1. Was the Lords pronouncing him a curſe: 2. The ſetting of him a part, as appointed for wrath and judgement. 3. The

3. The dishonor done to him, the nothinging or dispising of Christ, was a part of his curse; now in the first of these three, we know, *Deut.* 21. 23. The Lord pronounceth him *accursed that hangeth on a tree.* Paul in *Gal.* 3. 10. 13. applies it to Christ; it was a Ceremoniall curse, I grant, *Deut.* 21. but had a speciall relation to Christ, who was under a reall and morall curse, for such a curse is upon the sinner for Idolatry, and the highest breaches of the morall Law, *Deut.* 27. as to set light by *Father* and *Mother*, to *remove the neighbours land-mark*, and by fraud or rapine, to take his Lands from him; such a curse was laid on Christ; an higher curse then to be hanged on a tree; to be hanged was a note of a temporall curse, but except the man dyed in sinne, no mark of the eternall displeasure of God, but as typicall and relative to Christ, for whose sake only this curse was put on the death of the Crosse, it was in equivalency an eternall vengeance, and that wrath which all the Elect were for ever to suffer in hell; the Apostle saith, *Gal.* 3. 10, 11, 12, 13. Such a curse as is due *to these that abide not in all that is written in the Law of God to doe it*, was upon Christ; now this was a reall and morall curse; because first, due to the Gentiles who were not obliged to the Law of Ceremonies; and was, secondly, due to thousands that dyed not on the tree.

What sort of curse was on Christ.

A morall not a Ceremoniall curse only on Christ.

2. Christ was devoted and set apart, in the eternall counsell of God for suffering the punishment of sinne; when God first purposed (if there be order of first and second in the eternall decrees of God) the Lord devoted and set apart this Lamb, *before the foundation of the world was laid*, to bee a bloudy sacrifice for sinne; He was separated from the flock to be killed, and for our sakes he devoted vowed and sanctified himself for that work; Christ was of all mankinde separated to be an atonement and an expiation for sinne; he was dieted for the race to runne, through death and hell, hee was fitted; to suffer, no man so furnished to undergoe the wrath of God, as hee.

3. As to be accursed comes under the third notion, to wit, to be dishonoured, so was Christ under a curse, *Psal.* 22. 7. *no man*, Esa. 53. 3. *the last of men*; the *contempt and the refuse of men*, Act. 4. 11. *the stone rejected by you builders* (saith *Peter*) ὁ λίθος ὁ ἐξουθενηθεὶς that Nothinged stone, not so much esteemed

The 70. rendereth the word קלל in pihel ἀτιμάζειν to dishonor to count of no price, to nihilegard.

esteemed as an errand murtherer *Barrabas*; and this death of the Crosse, now especially in the Christian world, is become most base; as the *buriall of an Asse*, Ier. 22. was a sign of Gods displeasure, so is hanging, Nations having not without Gods providence, casten their consent together, that it should be the death of the poore and baseſt of men; so *Peter*, as if it had been only of mens chusing, *Act.* 5. 30. *The God of our Fathers raised up Iesus whom yee slew, and hanged on a tree*; And *Act.* 2. 23. *whom by wicked hands ye have crucified and slain*; hanging on a tree is more then slaying; to kill a man is all yee can doe, but to put him to a base death, that is cursed both of God and man, is farre worse, its more then the worst; and that a King lineally discended of Kings and of the blood Royall, the Kingly Tribe of *Iudah*, the man on earth that only by birth, and law, had Title to the Crown of *Iudea*, should be put to so base a death, is the worst that wicked men and devils could doe.

I may adde yet a fourth consideration, *Gen.* 3. 17. All the creatures are put under the curse of mans sinnes: Christ dyed such a death as took the creatures off the curse, and *Col.* 1. 20; Christ having made peace through the blood of his crosse reconciled all things to himself, whither *they be things in earth, or things in heaven.* 2. Now how Christ could be a curse is harder; there is a thing *intrinsecally* and *fundamentally* cursed; and there is a thing *extrinsecally* and *effectively* cursed; none, but he that sinneth, is *intrinsecally* and *fundamentally* cursed; for in this regard its a personall evill. Christ was not *intrinsecally* abhominable, hatefull and an execrable thing to God.

Object. *But if Christ suffered all that we was to suffer for our sinnes, then as God must in justice abhorre and hate with a hatred of abhomination the sinner, and the sinner is such an one as God must let out his displeasure against him, so must God hate and abhorre his person; therefore Gods displeasure not only persued Christ by way of punishment, that extrinsecally he was cursed, but also the Lord in justice behoved to hate and abhorre the person of the Son of God with the hatred of abhomination, that he intrinsecally should be a curse, as well as the sinner, in whose person he stands.*

Christ extrinsecally a curse, but never hated or abhorred of God.

Ans. Christ the surety behoved to suffer all and every punishment due to the Elect, either in the same kinde and coyne,

coyne, as death, or in the equivalency and in as good; for there were some punishments that may be well changed the one in the other: as death naturall, or by violence was changed in the death of the crosse; we have no ground to think, if Christ had never come to die for us, that the death of all mankinde must have been the death of the crosse; so Gods hating and abominating the sinner must bee and was changed in Gods forsaking of Christ, when he complained, *My God, my God, &c.* in regard this was all as penall and sad to Christ, as the other, to wit, to be abominated and hated in our persons as cursed of God, not to say that it was not congruous to the condition of him who is the Son of the eternall God by nature, and by an unspeakable generation, to be in his person abominated and abhorred of God, as a man *intrinsecally* cursed, as the sinner who sinneth in person is, and not to adde also (which may be said) the kinde of punishment; this, not this is arbitrary to the Law-giver, now the Apostle saith not Christ was cursed, but *Gal.* 3. 10. γενόμενος ὑπὲρ ἡμῶν κατάρα, *he was made a curse for us, extrinsecally* a curse, as 2 *Cor.* 5. 21. *God made him sinne for us*, that is, what was penall in the curse and sinne, and whatever was congruous and sutable to his holy person, that the *Lord Iesus* came under; sure as Christ took on him our nature, so he changed persons and names with us legally; he was made the sinner, and the sinner made the Sonne; there was reciprocation of imputation here. Christ was you legally and by law, and yee are Sonnes in him. The Law was a bloudy bond and our names and soules were inked with the blood of the eternall curse; *but blot out* (saith Christ) *my brethrens names out of the bloody bond, and writ in my name, for blood and the curse of God*, and there was a white Gospel-bond drawn up and the Elects names therein. Then the two writs runne this in the new Covenant; Christ was made a curse and lyable to pay all our debts and law-penalties to the blood and death, and the poore sinner eternally blessed in *Iesus Christ* even to perfect imputed righteousnesse and everlasting life. Christ changed your bleeding even to the second death, and made it blessings for evermore to new and everlasting life.

Christ changed persons and places with sinners.

Vse 1. If Christ dyed such a violent and painfull death; then death violent or naturall is not much up or down.

Death naturall or violent, the indifferent accidents of death; but to die in Christ is all and some, & the right qualification of well dying.

(1) Sweet Iesus had it to his choice, hee would choose the sowereſt of deaths, to go to the grave in blood; Christs winding-sheet was blooded; a good prince, a reformer of the house of God *Iosiah* dyed in blood: Many of the worthiest that dyed in faith, dyed not in their beds, were (Heb. 11. 35. 36.37.) *tortured, had tryall of bonds and imprisonment, they were stoned, they were sawne asunder, were tempted, were slaine with the sword.* The first witnesse in the Christian Church after the Lords ascension, *Steven a man full of the holy Ghost and of faith,* was stoned to death: *Psal. 79. 2 The bodies of thy servants have they given to be meat to the foules of the heaven, the flesh of thy Saints to the beasts of the earth:* Many thousand Martyrs have been burnt quick, extreamly tormented with new devised most exquisite torments, as to be rosted on a brander, to be devoured with Lyons and wilde beasts.

2. Violence more or lesse is an accident of death, as it is the same hand folded in, or the fingers stretched out; violent death is but death on horse-back, and with wings, or a stroak with the fist, as the other death is a blow with the palmes of the hand; Naturall death is death going on foot, and creeping with a slower pace; violent death unites all its forces at once, and takes the Citty b storme, and comes with sowrer and blacker visage; Death naturall divides it selfe in many severall bits of deaths; old age being a long spun out death, and nature seemes to render the Citty more willingly, and death comes with a whiter and a milder visage; the one has a salter bite, and teeth of steele and yron; the other has softer fingers, and takes asunder the boards of the clay-tabernacle more leasurely, softly, tenderly and with lesse din, as not willing that death should appeare death, but a sleep; the violent death is as when apples greene and raw are plucked off the tree, or when flowres in the budde, and young, are plucked up by the rootes; the other way of dying is, as when apples are ripened and are filled with well boyld summer-sap, and fall off the tree of their own accord in the eaters mouth: or when flowers wither on the stalk: Some dying full of days have like banquetters, a surfet of time, others are suddenly plucked away when they are greene; but which of the wayes you die, not to dye in the Lord is terrible; yee may know yee shall dye by the fields yee grow on, while ye live; a beleever on Christ, breaths in Christ,

Hee that is in Christ, lives, speaks, walks, prayes, sickens and dies in Christ.

speaks,

speaks, walks, prayes, believes, eateth, drinketh, sickens, dies in Christ; Christ is the soyl he is planted in, hee groweth on the banks of the paradise of God; when hee falleth, hee cannot fall wrong; some are trees growing on the banks of the river of fire and brimstone; when God hews downe the tree, and death fells them, the tree can fall no otherwise then in hell; O how sweet to be in Christ, and to grow as a tree planted on the banks of the river of life, when such dye they fall in Christs lap and in his bosome; be the death violent or naturall! its all one whether a strong gale and a rough stormie shoar the childe of God on the new *Ierusalems* dry land, or if a small calme blast even with rowing of oars bring the passenger to heaven, if once he be in that goodly land.

2. To dye in faith, *(the righteous has hope in his death)* is the essentiall qualification to be most regarded, that is the all and sum of well dying; make sure work of heaven, and let the way or manner, violent or naturall, be as God will, its amongst the indifferents of death; Saints have dyed either way; to dye in Christ, in the hope of the resurection is the fair and good death: to die in sinne, Ioh. 8. 21. that is the ill death, and the black death.

3. To dye ripened for eternity is all and some, its said of some, *they dyed full of dayes.*

Object. How is a man full and ripe for death?

Answ. In these respects, 1. When the man is mortified to time, and is satisfied with dayes, he desires no more life, he lies at the water side, near by death, waiting for winde and tide, like a passenger who would fain be over the water; so dying *Iacob* in the midst of his testament, Gen. 49. 18. *Lord I have waited for thy salvation, Lord,* when shall I have fair passage? *Iob* saith, chap. 14. 14 *All the time I am on the sentinell, or the time of my warfare, I will wait till my last change come.* So *Paul* saith, Phil. 1. 23. *having a desire to be dissolved, and to bee with Christ, which is farre better,* the man desires not to stay here any longer.

2. He would goe to Sea, when all his land-busines is ended, the Courts are closed, and if the Sunne bee low and near his setting, loe the way ends with the day, see the lodging hard at hand, 2 Tim. 4. 7. *I have finished my course, I have kept the faith,* 8. *henceforth is laid up for mee a crowne of righteousnesse:*

Sweet Ieſus ere he dyed, ſaid *It is finiſhed*, all is done, hee is on the skaffold, and nods on his executioner Death, friend, come doe your office, I pray you ſee your task be ended.

3. The man ſeeth the crowne, hee is come to the ſtone wall or the hedge of Paradiſe, and ſeeth the apples of life hanging on the tree, and hears the muſick of heaven: *Steven* Acts 7.50. *I ſaw heaven opened.*

4. He goes not away pulled by the hair, but willingly, gladly, Heb. 11. 8. 15. They deſire a better country, *Iob* 5. 26. *Like a ſhock of corne in his ſeaſon*; it would bee the loſſe of the corne to bee longer out of the barne; death ſhall not come while it be welcome, *Iob.* 7. 3. As the hired ſervant panteth for the ſhaddow, ſo hee for death. All theſe four were in Ieſus Chriſt.

Vſe 2. Had Chriſt ſo much pain in his death, that his death and the croſſe were all one, ſo as hee had five deaths on him at once, foure on his body, death on every hand, death on every foot, and a death on his ſoule, ten thouſand millions of pounds weightier and ſadder? then let us correct all our errours, and miſ-judgings touching the croſſe.

How many diverſe falſe ſences we fancy in our miſ-giving humour under the croſſe.

Errour 1. We love to go to Paradiſe through a Paradiſe of roſes, and a land-way to heaven, and a dry fair white death; wee would have Chriſt and the croſſe changed, which ſaith *who ever would follow Chriſt let him take up his croſſe καθ' ἡμέραν dayly and follow him*, Luke 9. 23.

Heaven is fenced with a wood of thorns there is no way to it, but through many afflictions.

2. We forget that heaven is fenced with a huge great wood of thornes, we muſt croud through, though our skinne be ſcratched even to blood and death; life eternall is like a faire pleaſant, rich and glorious Citie in the midſt of a waſte wilderneſſe, and there lies round about this City, at all the corners of it, a Wood of Briars and Thorns, Scorpions and Serpents and Lyons abounding in it, and the Wood is ten thouſand miles of bounds on all hands, of a journey of threeſcore years at ſome parts, there no high road-way in the Wood, no back entry about; wiſe Profeſſors ſeek away about the croſſe; God has given wings to none to flie over the wood; or its like a fair Kings Pallace in an Iland of the Sea; its a moſt pleaſant Iſle for all kinde of delights, but there is no way to it by dry land. Would yee have valley ground, Summer medows, fields and gardens of flowers and roſes all your way?

and

and how is it that the Lord will not give peace to his Church? nay, but there is not a way to heaven on this ſide of the croſſe, or on that ſide of the croſſe, but directly, ſtraight through we muſt goe; when the Apoſtles went through the Churches *confirming the brethren*, Act. 14. 22. they preached that the croſſe was Goſpel; and διὰ πολλῶν θλίψεων δεῖ ἡμᾶς, *through the midſt of affliction*, or under flailing and threſhing we muſt goe, there is not a way about to ſhift the croſſe, but we muſt *enter into the Kingdome of God*, this very way and no other.

3. The blood was not dryed off Chriſts hands and feet, and his winding ſheet, till he was in the flower of the higher Pallace of his Fathers Kingdome and within the walls, and ſo his Church muſt not think hard of it, if ſhe goe not a dry death to heaven.

The blood not dryed off Chriſt while he was in heaven.

Error 2. We tacitely condemn the wiſdome of God in our murmuring under the croſſe; cannot Chriſt lead his people to heaven a better way, then through the ſwords, ſpeares and teeth of malignants, and muſt new Armies of *Iriſh* murtherers land on us againe? theſe would bee conſidered: 1. *Paul* encouraging the *Theſſalonians*, ſaith, 2 *Theſſ.* 3. 3. *no man ſhould be moved by theſe afflictions*; why, *for your ſelves know we are appointed thereunto from eternity*, the wiſe Lord did brew a cup of bloody ſufferings for his Church, and did mould and ſhape every Saints croſſe in length and breadth for him; our afflictions are not of yeſterdayes date and ſtanding; before the Lord ſet up the world, as it now is, he had all the wheels, pinnes, wedges, works and every materiall by him, in his eternall minde; all your teares, your blood, all the ounces and pounds of gall and worm-wood yee now drink, they were an eternall deſign and plot of Gods wiſe decree before the world was, they were the lot God did appoint for your back, they are no ſourer, no heavier this day, then they were in the Lords purpoſe before time; your grave, O Saints, is no deeper then of old the Lord digged it, your wound no nearer the bone then mercy made it; your death is no blacker, no more thorny and devouring then Chriſts ſoft hands framed it; ere God gave you fleſh and skinne and heat in your blood, Chriſts doome and the Churches doome of the black croſſe was writ-

ten in Heaven: So Christ smiles and drinks with this word, *Ioh.* 18. 11. *shall I not drink the cup that my Father hath given me?* 2. *Rom.* 8. *Predestination* is the first act of free grace, and *ver.* 29. in that act a communion with Christ in his crosse is passed, this we consider not: will ye not think good to set your shoulders and bones under the same burthen that was on Christs back? we fear the crosse lesse at our heels and behind our back, then when its in our bosome; the *Lord Iesus* speaks of his suffering often afore-hand, and its wisdome to make it lesse, by antidated patience & submission, before we suffer; it were good, would we give our thoughts and lende some words to death, as Christ here doth ere it come: Opinion which is the pencill that drawes the face, armes and legges of death and sufferings, might honey our gall; if a Martyr judge a Prison a Pallace, and his Iron chaines golden bracelets, sure his bonds are as good as liberty; if a Saint count death Christs master-usher to make way to him for heaven, then death cannot be a Mill to grind the mans life to powder; faith can oyl and sugar our wormwood; and if Christ come with the crosse, it has no strength; the believer has two skinnes on his face against the spittings of storme and haile-stones; Christ can make a Saint sing in hell, as impatient unbeliefe could cause a man sigh and weep in heaven. 3. We forget that the Church is the *Vine-yard of the Lord of hoasts*, and that the owner of the Farm must hire Satan and wicked men to be his Vine-dressers and his Reapers; but the crop is the Lords, not theirs, they are plowers; but they neither know the soyl, nor the husband-man, *Psal.* 129. 2.

Error 3. When we see we must suffer, we tacitely are offended that Christ will not give us the first vote in our own jury, and that he would not seek our own advise in this kinde of crosse, not this; except to one man, *David*, God never referred the choise of a crosse, but then grace made the choyse; sure *Scotland* would have chosen famine or the Pestilence, rather then the sword of a barbarous, unnaturall enemy; but it must not bee referred to the wisdome of the sick, what should be his physick; we often say any crosse but this; especially if there be any letter of reproach on the crosse, a shamefull death, or distraction of mind; but the Lord seeth nothing out of heaven, or hell so good for you as that; that, and no other. 2. We would have

have the pound weights of affliction weighted in our ballance: oh this is too heavie, hence *Davids*, and *Iobs* over-complaining: Oh *my calamity is heavier then the ſand of the Sea, Iob* 6.3, and *am I a Sea or a Whale, that thou ſeteſt a watch over me?* chap.7.12. Should God deale with a man as with a fiſh, or a beaſt? 3. Wee deſire to be *creators* of ſuch and ſuch circumſtances of our own griefe: So wee ſtorme often at the circumſtances, as at the very poyſon of the croſſe, as if God had through forgetfulneſſe, and a ſlip of wiſdom, left that circumſtance out of his decree, as the Painter that draws the whole body exactly, but forgetteth to draw one of the five fingers, and in the mean while, that circumſtance which we wreſtle moſt againſt in our thoughts, was ſpecially intended of God: how often doth this fire our thoughts and burn them up with fretting? *Had I done this, I might have eſchewed this heavieſt and ſaddeſt calamity:* Had I gone to Sea when the winde and Sailers called me, but the fourth part of an houre ſooner, I had not been in dry land, where I am now butchered to death; ſo had I but ſpoken a word, I might have ſaved all this loſſe and labour; had not this man come in with an ill counſell and one unhappy word, many hundreth thouſands had not been killed in battell; and *Martha, Ioh.*11.21. is upon this diſtemper, for ſhe ſaith to Ieſus, *Lord, if thou hadſt been here, my brother had not dyed:* She would ſay, it was an ill hap, Chriſt was unluckily in another place when *my brother dyed*; but the wiſe decree of God had carved theſe circumſtances ſo; that Chriſts abſence was eſpecially decreed in that affliction, *ver.*15. *Ieſus ſaid plainly, Lazarus is dead, and I am glad for your ſakes, that I was not there, (to the intent that yee may believe,) &c.* Look up in the affliction to the ſadeſt and blackeſt circumſtance in the croſſe, infinite wiſdome was not ſleeping, but from eternity with underſtanding and counſell; the Lord decreed and framed that ſadeſt circumſtance, even that *Shemei* a ſubject ſhould curſe *David* his Prince; and that he ſhould charge him with blood againſt *Saul* of which he was moſt free, and at that time, and no other time, when he was flying, for his life from his Son *Abſolom*; but all theſe ſad circumſtances, were moulded and framed on the wheels of the decree of him who deviſeth all, ſhapes our woes, *according to the counſell of his will.* We would have our Lord to remove

How farre we may chuſe our own Croſſe.

The circumſtance that is ſaddeſt in our Croſſe, is decreed by an infinitely wiſe decree.

remove the gall, the worm-wood, and the fire-edge out of our crosse, and we lust for some more honey and sugar of consolation to be mixed with it; it were good if we could by grace, desire three ills to be removed from our crosse: 1. That of its nature, it be not sinfull; such as hardnesse of heart; we may in our election and choyce, pray that it be not both a sinfull plague of God on the soule and a judgement to us: 2. We may pray that the affliction may be circumstanced, and honeyed with the consolations of Christ, and with faith and patience, and a spirituall use of the affliction: 3. We may pray, it may not be a burthen above our back, and such as we are not able to bear; and this we may as lawfully chuse and pray, as say, *Lord lead us not into temptation.*

Three ills in the Crosse, we are to deprecate.

Use 3. Was there shame and reproach on Christs crosse? fie on all the glory of the world; let us not think 1. too much of this peece, airy, windy, vaine opinion of mens esteem and the applause; its but a short living, hungry *Hosanna*, when your name is carried through a spot or bit of this clay-stage, for a day or two, they'll wonder at you but nine nights. Christs *fame spread abroad through all the countrey*, and now hee is shamed and a reproached man; now the whole *people cry out away with him, away with him, crucifie him*; the ground of mans glory is *his goodlinesse or graciousnesse*, his חסד, all his endowments and brave parts, and all this glory, *Esai.* 40. 6. *is as the flower of the field*, his glory has a moneth, and lives the poore twelfth part of a year, and *Herod* is gone to the worms, and his silks rotten and gone, and *Shebna* is tossed like a ball in a large place, and must hear this, *Esai.* 22. 18. *Thou shall die* (in a strange land) *and there the chariots of thy glory shall be the shame of thy Lords house*: its an earthly thing, *Phil.* 3. 19. *Whose glory is their shame, who minde earthly things*, Hos. 4. 7. *I'le change their glory into shame*; and when *Epharim* glories in children, God sews wings to that glory, and *it flies away*, *Hos.* 9. 11. *As for Ephraim, their glory shall flie away as a bird.* The tenne Tribes boasted of their strength and multitude; but the Lord saith, *Esai.* 17. 4. *The glory of Iacob shall be made thin*: 2. God in a speciall manner sets himself in person against this glory; *Esa.* 23. 9. *The Lord of Hoasts has purposed to staine the pride of all glory, and to bring into contempt all the honourable of the earth*, Esai. 10. 12. *I'le punish the glory*

The world's *Hosanna* a poore thing, and the glory short, base, low.

of

of the high looks of the King of Assyria; *Habac.* 2. 16. The Lord layes a right curse on *Chaldees* glory; *the cup of the Lords right hand shall be turned into thee, and shamefull spuing shall be on thy glory*: 3. Its the sweet fruit of Christs death and abasement, that we learn to lay down our credit under the Lords feet, *Phil.* 2. *Let the same minde be in you, that was in Christ Iesus*: O that must be a high and an aspiring mind, for he was the high and lofty one; no, he teaches all his to be abased, *ver.* 6. *who being in the form of God, thought it no robbery to be equall with God*, ver. 7. *but he emptied himselfe*; he was full of majesty and glory, *but he made himselfe of no reputation*, & an empty thing, *and took upon him the form of servant, and was made in the likeneſſe of men — and humbled himself*: ah let never man go with high sailes, nor count much of worlds glory, after Iesus Christ: ah our reputation & name is as tender to us as paiper, as our skin; a scratch in it, or a rub is a provocation cannot be expiated; as if we minded, in the airy cloud of mens fame, to fly up to heaven, and frothy fame were as good to lay hold on Christ as fervent faith; breach of our priviledges of State is more now then blasphemy against God.

Vse. 4. Now if Christ was made a curse for us, that we might be delivered from the curse, we are comforted in Christs being made a curse for us in regard of,

1. *Extream love.*
2. *Perfection of blessednesse.*

For this act of love; we are assured he that will be made the curse of God for us, will be any thing; four great steps of love were here, every one of them greater then another:

Foure steps of love in Christs being made a curse for us.

1. *To be a man.*
2. *To be a dying man.*
3. *To be as a sinning man.*
4. *To be a cursed man.*

Consider these foure as they grow out of the root of love; A Spirit sinlesse, and holy is a happy thing; the *Sonne of God* being God, *is a Spirit*, and so in another condition then man, he was above bones and clay, and the motion of hot ayr going in and out at the nostrils; its a sort of cumber to carry about a piece of dust of more then a hundreth and fifty bits of clay organs, five senses, two hands, two legges, head, tongue, lips, throat, shoulders, breast, back, so many fingers, toes, lithes,

For a Spirit to be a man is a great condiscension.

joynts. veines, muscles, then belly, stomack, heart, liver, bowels, and a numberofcumbersome vessels, let them be a hundreth and fifty fragments of warm, red and bloody clay, they require more then a hundreth and fifty servants of clay, of meat, rayment, medicine, to serve them, and the more needy a creature is, the more miserable; a Spirit is above all these, and needs not senses, nor servants to serve the senses and life; O but Christ was happy from eternity, and consider what a low lowp of love was this, *the Word made flesh? God manifested in the flesh*, is the greatest mystery of love in the world: here God an infinite Spirit made man, has need of two eyes of clay, two eares, two legs, two hands, he must come under the necessities of all these hundreth and fifty organs; can ye tell what secrets of love are here? God looks out at two clay windows, the two eyes of a Man; God walks with the two clay legges of a man, *Hee dwelt amongst us* (saith *Ioh.* 1. 14) *hee pitched his clay-tent with us, full of grace and glory*; grace and glory dwelling in clay is one of the deep wonders of the World.

Καὶ ἐσκήνωσεν ἐν ἡμῖν.

But 2. We would accept to be men; but if it were referred to our choise, we must die in paine and be tumbled in a cold hole of clay in the earth and see the Sunne no more it may be, we would take it to our advisement, ere we chused life: Christ knew on such terms, if he should be made a creature of clay, and if the high and lofty God should be cloathed with such ragges, a coat of clay, so farre below his beauty, he must die; yet he would bee a man a dying man; and we know what sad and soure accidents were in his death.

That a sinlesse Spirit, take on him to be a dying man is more.

But 3. Yee will kill an honest hearted and ingenuous innocent man, ere yee move him to take with a fault, when he has done no fault: *Iob* was called an hypocrite by his friends, but he would never take with it, *hee would maintaine his own righteousnesse, till hee dyed*; the *Martyrs*, ere they would take sinne on them by acting it, and deny *Iesus Christ*, they would rather chuse the gallous, torture, the teeth of Lions, burning quick or any thing: but *Christ Iesus* takes it patiently to stand as the thiefe, the bloudy man, the false man, and as all the wicked men of the world; he could not act sin; but he said, *Father, make me the sinner*; I never stole, but let my face be blacked with theft, I never shed innocent blood, but

That a Spirit take on him to be as a sinning man is yet more.

let

let the staine, and blot off the murtherer be upon me; I never lied, but let me be as a lyar and stand so before justice; and *God made him sin*; 2 *Cor.*5.21. when a man willingly goeth to prison for a broken man, its a reall acknowledgement that he takes on him the broken mans debts: Its as good as if he had said, *crave me for him*; a morall blot to be put on an honest, holy, harmlesse man, is a high measure of selfe-denyall and love; Christ said, *here am I, crave me Lord.*

But this is nothing, Christ was a man: 2. A dying man: 3. Made as a sinner, and as a wicked and unhonest man; but God blessed him, he was made a blessing of God, and that is comfort enough; No, it was not so, God made him a curse, an execrable thing, all the broad *curses written in the book of the Law*, came on him; see Christ made clay, dying clay, as sinning clay, cursed clay; what would yee have more; Christ is as if his Father abhorred him, and would not once give him on cast of his eye.

That a happy Spirit take on him to bee a sinner accursed of God, is farre more.

2. All perfection of blessednesse comes to us by this that *Christ was made a curse for us*, Gal.3.14. *That the blessing of* Abraham *might come on the Gentiles, through Iesus Christ: that we might receive the promise of the Spirit, through faith:* This is the true freedome from the Law, to be freed from the curse thereof, in believing Christ was made a curse for you, according to that *Rom.* 6. 14. *For sinne shall not have dominion over you, for yee are not under the Law, but under grace*, which doctrine is cleare, *Rom.*7. where expresly we are said to bee freed from the dominion of the Law, as the wife is freed from the Law of subjection to her husband, if the husband be dead, which is a comparison, and holdeth not in all, but only in so farre as the two husbands, the Law and Christ, stand in opposition the one to the other; now the opposition is that the Law has dominion to justifie the legall observers of it, and guide the wife to life eternall; but the conditions are hard, and *now becauſe of the flesh unpossible*; Christ againe, the better husband, leadeth his Bride to heaven in sweeter termes, *by believing in him that justifieth the ungodly*, who has satisfied for our breach of the Law.

2. The Law hath dominion over the wife that is in subjection to it, to condem her, if she break to this spirituall husband, in thought, word, or deed; but the two husbands both agree

in this, that both command holy walking; as the Apostle excellently sheweth, 1 *Cor.*9.20 *to them that are under the Law, I am as under the Law, that I might gaine them that are under Law*, ver.21. *to them that are without Law, as without Law (being not without Law to God, but under the Law to Christ) that I might gaine them that are without Law:* Hence we teach that the believer married to the second and better husband Christ, is not freed from the rule and directing power of the Law to lead us in the wayes of sanctification and holinesse, but we are freed from the dominion of the Law that it cannot justifie us, nor condem us, because in Christ we are justified by his imputed righteousnesse laid hold on by faith, and saved freely in him by his blood, hence give me leave to vindicate our doctrine in this, from the wicked aspersions cast on it, by *Antinomians* especially by Mr *Towne.*

Mr *Towne*'s assertion of grace against Doctor *Taylor*, Pag. 3.

When its said, we are not under the Law, but under grace, Rom. 6. *by the word* (Law) *I understand the morall Law or decalogue, with all its authority, dominion, offices and effects; and by grace is understood the Gospel of Christ; if yee were* (saith he) *under the power and teaching of the Law, its true, sin would, then lord it over you, in that the Law is the strength of sinne,* 1 Cor. 15. *But yee are translated unto another Kingdome, where the enemy yee so feare, is spoyled of all its armor, and power whereon it dependeth; and your King you now live under, doth freely communicate abundant and effectuall grace of justification and sanctification, so to fortifie you, that yee shall be more then Conquerours; therefore feare not, only be strong in the faith thereof.*

We are not freed from the Law as a rule of righteousnesse.

*Answ.*1. Not to minde Mr *Towne* that else-where he meaneth by the Law, that we are not under, not the *Morall Law* only, but the *Ceremoniall* also; if we be freed from all authority of the Law, then hath the sixth command no authority from God to teach that murthering of our brother is a sinne, that Idolatry is contrary to the second command; then all acts of holinesse and worship performed by the believer, must be wil-service and wil-worship; for if the Law doe not teach and direct us, what is holy walking; what sinne, the Gospel

We are under the teaching and directing office of the Law.

by

by the *Antinomian* way, doth not teach any such thing in the letter; then its all unwritten wil-walking, that a believer doth; this is licence, not holinesse wee are called unto.

2. Then is it not the Lawes office to reveale sinne to us? *Paul* saith contrary, *Rom.*3.20. *for by the Law is the knowledge of sinne*, Rom.7.7. *I had not known lust, except the Law had said, thou shalt not covet*; free a believer from all *the offices of the Law*; Then the believer when he lies and whores, and murthers, is not obliged, to know or open his eyes, and see from the light of the Law that these be sins; for Mr *Town* looseth him from *all the offices of the Law*: *Paul* mis-judged himself, when in his believing condition, he saith, *Rom.*7.14.15. *for we know that the Law is spirituall, but I am carnall sold under sinne.*

3. From the Lawes teaching of believers, to inferre that the Law lordeth it over a beliver, is a great fallacy.

4. If the enemy sinne be spoyled of all power, even of indwelling and lusting against the Spirit, then the believer cannot faile against a Law; then he may say, he has no sin, which *Iohn* saith is a lie.

5. If Christ *communicate abundant effectuall grace of sanctification*, then is sanctification perfect; but the Scripture saith the contrary, *in many things we offend all*; and we are not perfect in this life, *nor are we more then Conquerours* in every act of sanctification, nor is that *Pauls* meaning, *Rom.*8. that we are never foiled, and that lusts in some particular acts have not the better of us too often, but that finally in the strength of Christ, the Saints are so farre forth *more then Conquerors*, that nothing can work the Apostacy and separation of the *Saints from the love God in Christ.*

Mr *Towne's* assertion of Grace, Pag.4.5.

Mark three grounds of mistakes: 1. *That justification and sanctification are separable, if not in the person, yet in regard of time and word of Ministration, as if the Gospel revealed justification; the Law were now become an effectuall instrument of sanctification*: 2. *That to ease men of the Laws yoak, is to suffer them to range after the course of the world, and their own fleshly lusts, not considering that the righteousnesse of faith unites them to Christ their Lord, head and Governour,*

that they may be led by his free Spirit, and swayd by the Scepter of his Kingdome: 3. *That all zealous and strict conformity to the Law of works, though but in the letter, is right sanctification.*

Answ. 1. Not any of these are owned by Protestant Divines; they are Mr *Townes* forged calumnies; to the first, I cannot see that sanctification is any thing at all by *Antinomian* grounds but meere justification, and that he is an *Antinomian* saint that believeth Christ satisfied, and performed the Law for him, but no letter of Law or Gospel layeth any obligation on him to walk in holinesse. But the Gospel only revealeth engraffting of the branch, in Christ the Vine-tree and stock of life, and the bringing forth fruits, by the faith of Christ to be the only true sanctification; but if the apples be not of the right seed, & conforme to the directing rule of all righteousnesse the Law of God, they are but wilde grapes, we *never made the Law the effectuall instrument of sanctification*; a help it is, being preached with the Gospel; but neither is the Gospel of it selfe the effectuall instrument of sanctification, except the spirit of grace accompany it, nor the law of it selfe.

Neither Law nor Gospel obligeth a believer to sanctification by the *Antinomian* way.

2. The second is a calumny also; But we would desire to know how *Antinomians* can free themselves of it, for the righteousnesse of faith doth not so unite believers to Christ as to their Governour, so as Christ governeth them by the Spirit and the Word, *for the letter of the whole Word both Law and Gospel (say* (a) *they) holdeth forth nothing but a covenant of works, to search the Scripture* (b) *either Law or Gospel, is not a sure way of searching and finding of Christ*; and Mr *Towne* passeth in silence all guidance of the Saints, by commandements of either Law or Gospel, and tells us of *a leading by a free Spirit only*. So that by *Antinomians*, we are no more under the Gospel as a directing and commanding rule, then we are under the Law; what hindereth then but *Antinomian* justification bids us live as we list; we think the Gospel commandeth every duty, and forbiddeth every sin as the Law doth, under damnation; what is sinne to the one, is to the other. But the Gospel forbiddeth nothing to a justified believer under the paine of damnation, more then to *Iesus Christ*: 2. A dead letter forbiddeth no sinne, commandeth no duty; but the Gospel of it selfe without the Spirit, is a dead letter, as well as

(a) Rise, raign error, 9.
(b) Error, 39.

By the *Antinomian* way, we are no more under the Gospel, then under the Law.

as the Law; the major is the *Antinomian* doctrine, the assumption is undeniable.

3. Pharisaicall conformity to the Law we disclaime, but if any could be strictly and perfectly conforme to the Law of works, as Christ was, we should think such a man perfectly sanctified; but, through the weaknesse of the flesh, that is unpossible; I know not what Mr *Towne* meanes by a *conformity to the Law though but in the Letter*; if he meanes that the literall meaning and sense of the Law requireth no spirituall, inward, and compleatly perfect obedience; he is no good Doctor of the Law; and if it be not such an obedience, it is not *zealous and strict obedience*; but its ordinary to *Antinomians* now to tearm these whom the Prelaticall party of late called *Puritans* and *strict Precisians*, because they strove to walk closely with God, *Pharisies, and out-side Professors*, who think to be justified and saved by their own righteousnesse, so farre are they at odds with sanctification; if by *conformity to the Law in the Letter*. Mr *Towne* meanes externall obedience without faith in *Iesus Christ*, or union with him; he knows Protestant Divines acknowledge no sound sanctification, but that which is the naturall issue and fruit of justification, and flowes from *faith which purifieth the heart*; and such strict conformity to the Law as floweth from saving faith, we hold to be true sanctification, though all enemies to holy walking cry out against it, such as mockers of all religion, the Prelaticall and *Antinomian* party who mock strict walking, and long prayer, and humble confession of sinnes, and smiting of conscience for sinne.

Antinomians blame close walking with God as Pharisaicall Puritanisme, as Irelates did of old.

The law alone worketh not sanctification, nor did we ever teach it.

Towne, Page 5.

Blinde and sinister suspition, and causeles fear inclined Doctor *Taylor to this exposition, to say our Apostle looseth no Christian from obedience and rule of the Law, but he dares not trust a believer to walk without his keeper, as if he judged no otherwise of him then of a Malefactor of New-gate, who would runne away, rob, kill, and play his former Pranks, if the jaylor, or his man be not with him, when he is abroad.*

Answ. 1. There is a twofold keeping in of sinners, one meerely legall, such as that of wicked men, *Psal.* 32. 9. *Who are like the horse or mule and have no understanding, whose mouth must be held in with bite and bridle, least they come neare unto*

How the law restraines men from sin.

you;

you; The Law hath not power over wicked men ever with terrors of hell and the curse of God, because often they bee given up to a hard heart, and what cared *Pharoah*, who was under the Law, for this keeper? and to a reprobate minde, and to any that commit *sin with greedinesse*, *having the conscience burnt with a hot Iron, and being passed feeling*, *Rom.* 1. 28.29. *Ephes.* 4.17,18,19. 1 *Tim.* 4.2. The Law is no keeper; they care no more for Mr *Towns* goale, that a Lyon doth for the *crying of a shepheard*, *he will not abase himselfe for it*: all the restraint that Law layes on a naturall man, is when the conscience is wakened or some great plague is on *Pharaoh*, then he dare not keep the people captive; but *Antinomians* have a good opinion of slaves of Satan, who judge them to be civill and externally honest Devils, and make lims of hell of a good sweet calme nature, who stand naturally in awe of Gods Law, but *Rom.* 3.9,10,11. among the whole Tribe and race of mankinde, *Iewes* and *Gentiles* see what they care for the *Antinomian Goaler*, the law, they believe not one word of the Law saith, *ver.* 11. *there is none that understandeth*, *there is none that seeketh God*, ver. 12. *They are all gone out of the way* (where is the keeper, now and his sword, and speare?) *they are altogether become unprofitable*, *there is none that doth good*, *no not one*, ver. 13. *their throat is an open grave*, *with their tongues they have used deceit*, *the poyson of Asps is under their lips*, *&c.* The law layeth not naturally a bridle on the outer man; but observe that the conscience be restrained and awed by the Law, and under any naturall remorse for sinne committed or to bee committed, is a sinfull bondage that Christ must deliver us us from. 1. Then stupefaction and deadnesse of conscience not to care for the law of God, more then a prisoner who has broken goale, and now is in hedges and high-wayes robbing and murthering, cares for his old keeper, is to *Antinomians* mortification, and a crucifying of old *Adam*. 2. So *Iobs* not daring to lift his arme against the fatherlesse, chap. 31. must be the power of old *Adam* in him; *Davids* bones broken for his adultery and murther, must be the power of old lusts in him. 3. Then the lesse tendernesse of conscience and feare for sinne as sinne, the more mortification of lust. 4. Grace as grace stupifieth and deadeth conscience, so *Antinomians* must teach.

Men naturally are not awed by the Law.

2. Men naturally doe more good for the prayse of men, and

are

are more affraid to doe ill, for the Axe and the Gibbet of the Magistrate, then for any feare of Hell or Iudgement of the Law of God. *Towne* cannot speak of this keeper, there is a second restraint that the Law mixt with the love of Christ layeth on the godly and believer; and he has need of this keeper; so *Ioseph* saith, *Gen.* 42. 18. *this doe and live for I feare God*: There was a keeper over *Iob*, that *he durst not lift up his hand against the Fatherlesse*, cap. 31. why, *ver.* 23. *For destruction from God was a terrour to me, and by reason of his highnesse I could not endure*: and this keeper in the conscience, *smites* Davids *heart, when he remeth but the lap of* Sauls *garment*, and keeps him that hee dare not kill him; this was not legall bondage; for Christ commandeth (*Math.* 10. 28, 29. *Luk.* 12 5.) us to feare him *that can cast both soule and body in Hell*, rather ere we deny him before men *who can but kill the body*, & 1 *Pet.* 2. 17. *Col.* 3. 22. *Act.* 9. 31. *Act.* 13. 16. it is commanded to us: I grant the object of this feare is not so much Hell, as the offending of God, but it is commanded in the Law of God; but Mr *Town* will have the believer so free, so perfect, as the Law needeth not to teach and direct him in one step, he doth all without a keeper or one letter of a command, by the free impulsion of a Spirit separated from Scripture; that is right down, a believer is neither under Law nor Gospel; but a Spirit separated from the Gospel and all letter of it, and from the Law, guides him.

Towne, Pag. 5. 6.

But I muse why you omit to show what it is to be under grace, which is the member opposite to being under the Law. Paul *treateth of sanctification, and yet maketh this contrariety of being under the Law, and under grace, the Law must be taken comprehensively, with all his offices and authority, and that the reason is firme that sinne shall not have dominion over him who liveth under the grace of the Gospel, because it hath a sanctifying vertue and power in it to subdue sinne.*

Answ. Dr *Taylor* did not omit to expound what it is *to be under grace*, if you had not omitted to read his words, he is cleare to any unpartiall Reader; but let your exposion stand; *sin shall have no dominion over you, for yee are not under the Law, as teaching, directing regulating believers in the way of righteousnesse, but under grace, that is, under the Gospel which giveth*

power to subdue sinne, without any ruling, teaching or directing power of the Law: but what is the power of subduing sinne to *Antinomians*, I pray you? not sanctification, as in words they say, but justification, that is a power to believe Christ by doing and suffering has fulfilled and obeyed the Law for you, but yee are under no command to walk according to the rule of righteousnesse in the Law; so that to be under the Law is just contrary to personall and reall sanctification and walking in love and in Evangelick duties, even as to *be under the Law*, and to *be under grace*, are opposed by the Apostle; then as we are obliged, not to be under the Law, but under grace, so are we obliged to no personall sanctification or holy walking, but to objective and imputative sanctification only, that is, only to believe in Christ as made our righteousnesse and sanctification; now as we are not obliged to bee inherently righteous, so are we not obliged to be inherently and personally sanctified and holy, for that is to be under the Law, as the rule of righteousnesse; now we are freed from the Law as our rule of righteousnesse and from the Law *with all its offices and authority*, saith Mr *Towne*; and to remaine under the Law as a rule of righteousnesse and to walk holily as being obliged from the conscience of any command either of Law or Gospel, is legall bondage from which Christ has set us free; as to be circumcised is a part of the Law-yoke so they teach; then to be inherently holy is unlawfull to *Antinomians*.

We are not obliged to personall sanctification, and to walk holy, by the *Antinomian* Doctrine.

Mr *Towne*, Pag. 6.

Yet I wish that I be not mis-taken, for I never deny the Law to be an eternall and inviolable rule of righteousnesse: But yet affirm that its the grace of the Gospel which effectually and truly conformeth us thereunto.

Answ. 1. I wish Mr *Towne* doe mistake, for hee that teacheth that believers are freed *from the Law, as a rule teaching, directing*, and *from the Law with all its offices and authority*; he denyeth the Law to believers to be an eternall and inviolable rule of righteousnesse, or then he must speak contradictions, to wit, that the believer is not under the Law as a rule of righteousnesse, for so (saith *Towne*) *he should not be under grace, which is contrary to the Apostle, Rom.* 6. 14. and yet he is under the Law as an eternall and inviolable rule of righteousnesse; for I ask to whom is the Law an eternall and inviolable rule

Mr *Towne* granteth the Law to bee an eternall and inviolable rule of righteousnesse to all, and yet denyeth the believer to be under i

rule of justice? to the believer, or no? If to the believer, then he must be under it; but *Antinomians* say, that is *Pharisaicall* and *Popish*; that is to put *Christs free-man* (saith Towne) *under his old keeper the Law, as if he were a malefactor*; if the Law be no eternall and inviolable rule of righteousnesse, why doth Mr *Towne* say so?

2. That rule to the which the grace of the Gospel doth conforme us, that rule we must be under; but Mr *Towne* saith *The grace of the Gospel truly conformeth us to the eternall and inviolable rule of righteousnesse*, Ergo, *&c.*

3. An inviolable rule of justice cannot be violated and contravened by these to whom it is a rule without sinne, else its not an unviolable rule; then if believers cannot violate the Law, and murther, and commit adultery, but they must sinne, by violating the rule, then as believers are obliged not to murther, not to commit adultery, so must they be under the inviolable rule of righteousnesse, contrary to which *Antinomians* teach. All that Mr *Towne* can say against us in this argument is a calumny, that we make the Law, not the Gospel to give power to subdue sinne; but the truth is neither Law nor Gospel giveth grace, but the God of grace hath promised in the Gospel grace and a new heart and a new spirit to the Elect, and grace goeth not along with the Gospel, as a favour of equall extension with the preached Gospel; but millions heare the Gospel who remaine voide of grace, and have no right to any promise or grace; the Law leaveth not off to be the rule of righteousnesse, though it cannot effectually make its disciples holy and conforme to the rule, no more then the Gospel should not be the Law and rule of faith, because without the influence of the Spirit of grace it can make no Disciples conforme to *Jesus Christ* and his image; for many Elect for a long time, heare the Gospel and have no grace to obey, while the time of conversion come, and many are more blinded and hardned that the Gospel is preached to them, and it were better they had never heard *nor known the way of truth.* *Towne* pag. 6. 7.

The Law leaveth not of to be a rule of righteousnesse, because it giveth not grace to obey, for then the Gospel should be no rule of faith because it giveth no grace to believe to all that heareth it.

Rom. 7. 6. *The meaning is, through faith is bred assured confidence, lively hope, pure love toward God, invocation of his name, without all wavering or doubting or questioning his good-will, audience and acceptance, which could never be attained by all the*

zeal and conscience towards God according to the Law of workes. — *and the knowledge of the glory of God, is given according to a covenant of meere grace, without addition or mixture of works* — *and the opposition is plaine to be not so much betweene the grosse hypocrite (who is only brought to outward subjection, and correspondency to the Law) as betweene him that in good earnest and in downe uprightnesse of heart, giveth over himself wholly to the Law of God, Rom.* 10. 2. *(as the wife to the husband and guid of her youth) to be ordered in all things inwardly and outwardly after the minde of God therein, according to his legal conscience, which is never pacified with works, and the man who knoweth and worshippeth God alone according to the Gospel of Grace.*

Answ. This is a close perverting of the word of truth. 1. The *Antinomian* faith may here be smelled, that by faith is *bred assured confidence, without all wavering, feare or doubting*, &c. Then whoever once doubt or waver, are yet under the Law of works; a doctrine of dispaire to broken reeds, who are not under the Law, but married to a new husband *Christ*, and yet cry, *Lord, I beleeve, help my unbelief: Why feare yee, O yee of little faith,* is there not doubting here and a broken faith which Christ softly bindeth up?

2. The *Covenant of Grace* and *Gospel* commandeth faith, and also good works as witnesses of our faith; but *Towne* will have good works in any notion of an evangelick command to stand at defiance with a covenant of meere grace: when Grace is the fountaine and cause of our walking in Christ, 2 Cor. 1. 10. *by the grace of God, wee had our conversation in the world, in simplicitie and godly sincerity,* 1 Cor. 15. 10. *I laboured more abundantly then they all, yet not I, but the grace of God, that is in mee.* Its true, Holy walking by the grace of God, and Christs righteousnesse in justification, is a wicked mixture, which we detest.

3. The opposition. Rom. 7. is betweene any unconverted man under the Law, be he hypocrite, or a civill devill, or be he any other man on the one part, and a beleever married to Christ, and dead to the Law on the other; for that which is common not to grosse hypocrites only, but to all naturall men out of Christ, is ascribed to the man that is under the Law, by the Apostle, as 1. He is under the Lawes dominion and condemnation, verf. 1. 2. The Law has power over him, as the

the living husband over the wife, verſ. 2. 3. The poor man cannot look to Ieſus to another lover and husband, the Law as a hard husband leads him, and cries, *obey perfectly, or be eternally damned.* (3) He is a man in the fleſh, in whoſe members concupiſcence and luſt rageth, as a young vigorus mother bringeth forth children, luſts of the fleſh to death, as married to hell and the ſecond death, verſ. 5. (4) He ſerves *God according to the oldneſſe of the letter*, that is carnally, hypocritically, like an out-ſide of a rotten Phariſee, and not according to the *newneſſe of the Spirit*, that is in a Spirituall maner.

Every naturall man is under the Law in the Apoſtles ſence Rom. 7.

Yet Mr. *Towne* extolls him, as *one that in good earneſt and downe-rightneſſe of heart yeeldeth and giveth over himſelfe to the Law of God, (as the wife to the husband) to be inſtructed and ordered in all things inwardly and outwardly after the minde of God*; but no unconverted man can bee ſaid ſo to doe, except *Antinomians* be groſſe Pelagians; But I think *Antinomians*, with Mr. *Criſpe* think the perſon under the Law in all this chapter to bee the beleever perſonating or acting the perſon of a ſcrupulous beleever under a temptation of doubting: but cleare it is, *Paul* ſpeaks of a man under the Law, in the fleſh, and in oppoſition to him, of one under grace, of one married to the Law, and of one married to Chriſt; in the firſt part of the chapter, of one in the fleſh, and ſo unrenewed, verſ. 5. *For when wee was in the fleſh*, &c. and of one that is dead to the Law, married to Chriſt, and ſerves the Lord ſpiritually; and its clear that the Apoſtle counteth it a part of deliverance from the Law, and a fruit of our marriage to God, that (verſ. 4) *wee bring forth fruits to God*, and walk holily. 2. That the motions of ſinnes bring forth wicked works, as children to the ſecond death, verſ. 5. (3) that wee ſerve the Lord (verſ. 6.) in newneſſe of Spirit, and walk in Chriſt.

The man under the Law, Rom. 7. cannot give himſelf to be ruled by the Law after the minde and will of God, as Mr. *Towne* ſaith.

Now Mr. *Towne* as ſetting himſelfe to contradict *Paul*, ſaith pag. 6. *This is an addition and mixture of works and faith*, and cannot ſtand with a *covenant of meere grace.*

Towne pag. 8.

How can Chriſt redeeme us from the Law, being under the Law, for us, except beleevers be redeemed from the Law in that ſame very ſence and extent that Chriſt was under it as a mediator? But was not Chriſt under the Rule and obedience alſo as well

fas under the Raigne to death, seeing he came to doe the will of his father, and fulfill all righteousnesse, Mat. 3. 15.

Answ. 1. Wee cannot every way be said to be *redeemed from the Law, in that same sence that Christ was under it:* For Christ was under the Law of Ceremonies to free the Iewes from observing that Law; I hope we Gentiles are not that way freed from the Law of Ceremonies; for that Law did never oblige the Gentiles except the Gentiles had adjoyned themselves in some profession, to the then visible Church.

2. If Christ was under the Law as the rule, to free us from the Law as the rule, then why did Christ command us to imitate him in doing his fathers will, and submitting to that same Rule, that hee submitted to, as is clear, Matth. 11. 29. *learne of mee that am meek*, Ioh. 15. 10. *If yee keepe my commandments, ye shall abide in my love, even as I have kept my fathers commandments, and abide in his love*, Ioh. 14. 15. *If yee love me, keep my commandments*, Ioh. 13. 15. *For I have given you example, that yee should doe as I have done unto you*, Ephes. 5. 1. 2. Rev. 3. 21. Heb. 12. 1. 1 Pet. 2. 21. 22. Ioh. 15. 23. but *Antinomians* (a) say that these that be in Christ are not under the Law, or commands of the word, (even of the letter of the Gospel) as the rule of life, and that Christians are not bound to conforme themselves in their life to the directions of the word, contrary to Psal. 119. 9. Esai. 8. 20. and contrary to all the gospel-exhortations given in the New Testament by Christ and his Apostles; and they say (b) that *the example of Christs life*, (even in subjecting himselfe to the law as a rule of righteousnesse) *is not a paterne according to which we are to act and live*: In a word, they will have the Spirit separated from the word, and from the example of Christ, and all the cloud of witnesses to be no rule to us; to which I oppose that one precious word of the *beloved disciple*, 1 Ioh. 2. 26. *He that saith he abideth in him, ought so to walke even as he hath walked.* But observe, 1. All means that doe not efficaciously bow the will to obedience to God, and convert the soule, are rejected by them, as not obliging the conscience, such as are the Law, the *letter of the Gospel*, *all the promises*, *exhortations and precepts of the Gospel*, the *example of the Lord*, who commandeth us, 1 Pet. 1. *to be holy as he is holy*, the example of Christ, of all the *Prophets*,

(a) Rise, raigne er. 4. 5.

(b) er. 6.

A mysterie of *Antinomians* that all means not effectually moving the will are not means laying bonds on the conscience.

phets, Apostles, Martyrs and *Saints*, because all these are some other thing then grace, and may prove ineffectuall: hence

1. The Gospel as contradistinguished from the Law, is not the Gospel written or preached, but the grace that resideth no where but in *God and in Iesus Christ*, is the Gospel; so say they (c) *The faith that justifieth us is in Iesus Christ, and never had any actuall being out of Christ.*

2. *There is no habituall grace inherent in beleevers, all such must bee a created thing, Grace is an uncreated favour only in God*: for all that which is called habituall grace in us is in effectuall to act graciously, and cannot produce supernaturall acts, except the holy Ghost act and move it: Hence they say (d) *that the new creature or the man,* (or the new heart, or new Spirit, *the circumcised, the opened heart, the Law in the inward parts, the one heart, the renewed minde, the inner man*, the Law of the mind, Christ dwelling in the heart by faith) *mentioned in the Gospel, is not meant of Grace, but of Christ*, and therefore (e) *we must not pray for gifts and graces, but only for Christ*: and (f) *so a man may have all graces and poverty of Spirit, and yet want Christ.*

2. We are patients in justification, Sanctification, beleeving in Christ, and we are blocks all the way to heaven; minde, will, affection, memory, love, desire, joy, feare and all in us act nothing in supernaturall acts; there is not such a thing as grace, in any of the Saints, but Grace is nothing but Christ without us drawing us as blocks, as dead stones, in the way to heaven, having *no activitie, but to sin,* (g) even after we beleeve in Christ: and (h) Christ *works in the regenerate as in dead men.*

3. Omissions of duties commanded in the Gospel are no sins, for none are, (i) *to be exhorted to beleeve, but such whom we know to be the elect of God, or to have his Spirit in them effectually*, and (k) *a man may not bee exhorted to any dutie, because he hath no power to do it*; then Law, Gospel, exhortations, commands, promises, threatnings, are to no purpose: these that want grace to obey, are not lyable to obey, nor guilty, nor under wrath, because they *beleeve not in the Son of God*, and these that are under grace are under obligation to no commands at all, and farewell all *Scripture* from henceforth; Yea, Mr. *Town* is frequent in this, we *are not under the Law, as*

Rise, and raign (c) er. 26.

(d) Rise, raign er. 7. Cornwall conference of Mr. *Iohn Cotton* q. 2. arg. 6. p. 16, 17. *Antinomians* acknowledge no grace but what is uncreated and so no habits of grace Ezech. 36. 26. Deut. 30. 6. Act. 16. 14. Ier. 31. 33. Ezech. 11. 19. Rom. 12. 2. Rom. 7. 22, 23. Ephes. 3. 17.

(e) Rise, raign, er. 23. p. 5.

(f) er. 25. *Antinomians* take away all use of teaching, exhorting, of the Gospel, or promises thereof.

(g) er. 36. p. 7.

(h) er. 14. p. 3.

(i) er. 22. p. 5.

(k) er. 59. p. 11.

our rule; Why? *because*, (saith he) *it cannot effectually work obedience in us*; but so all the word of God, the Gospel without the Spirit must be no rule of obedience at all, because the Scripture, the Gospel and all the promises without the Spirit are just alike and uneffectuall to work us to obedience.

No scripture freeth us from the Law as a rule of righteousnes, but all that speak of our freedome from the law, speak of our freedom from the rigor and curse thereof.

But not one word of old or new Testament frees us from the Law as our rule of righteousnesse, and all the scriptures that speake of our freedome from the Law, doe directly speak of our freedome from the curse and condemnation of it, because we cannot be justified thereby, as Gal. 3. 10. *For as many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things that are written in the book of the Law to doe them*: this must be to doe them in a legall way, 1. Hee must doe them *all* in thought, inclinations, motions of the heart, and all the strength of the soule, in all his actions, in all his words, and in a spirituall manner as the law charges, otherwise hee is cursed; then all mankinde, both such as are in Christ, or out of Christ are cursed; now if the simple doing of the things of the law, as its a rule of our life, did involve us in a curse, then to *honour Father and mother* which *Paul* certainly commandeth as a Gospel-dutie, Ephes. 6. 1. 2. and the loving of our brother to which *Iohn*. 1. Epist. c. 2. c. 3. c. 4. c. 5. exhorteth us unto, should involve us in a curse; which is absurd.

Faith looseth us not from the Law and holy walking simply, but only in the matter of justification.

2. He must continue to the *end in doing all the Law*; if ever he fail, he is under a curse: Now thus it is clear *Paul* saith wee are freed in Christ, from a necessitie of justification by the works of the law: For *Paul* addeth in the next words, vers. 11. *But that no man is justified by the Law in the sight of God, is evident, for the just shall live by faith*; if the living by faith did exclude works, and keeping of the law in any respect at all, as the keeping of the law is a witnesse of the life of faith: then to doe the things of the law, as its an eternall rule of righteousnesse, should also involve us in the curse, and argue that we seeke to be justified by the law, and so that we are fallen from Christ, even as to be circumcised doth involve a man to bee a debtor to the whole law, and argueth a falling from Christ and the grace of the Gospel; for *Antinomians* contend that we are the same way freed from the morall law, as it is a rule of Righteousnesse, that we are freed from the Ceremoniall law;

We cannot be (as Mr. *Town* imagineth) the same way freed from the Morall Law, as we are freed from the Ceremoniall Law

But

But wee are freed, under the paine of a curſe, and of falling from Chriſt, and the grace of the Goſpel, from the literall obſerving of circumciſion, *Act.* 15. & *Gal.* 5. 1, 2, 3, 4. as the Ceremoniall Law is a rule of righteouſneſſe; and if any ſhould pretend the impulſion and leading of the Spirit, not any letter of the Law, and thereupon be circumciſed, and ſhould renounce the law of Ceremonies as a rule of righteous walking as *Antinomians* profeſſe they *obey father and mother* and love their brother, and abſtaine from Idolatry, not becauſe the Law is their rule, or the letter of the Law ſwayeth their conſcience, but becauſe the Spirit of Chriſt leadeth them; if (I ſay) any upon this Spirit would be circumciſed, and eat the paſſeover, and ſacrifice Lambs and blood to God now, this Spirit is no Goſpel Spirit, but the ſpirit of Sathan leading ſuch from Chriſt: If then we are not to obey the Morall Law, as a rule of life and righteouſneſſe; but are freed from it the ſame way, that we are freed from the Ceremoniall Law; then to love God and our brethren in any notion ſhould bee ſinne, as to bee circumciſed in any notion is to fall from Chriſt, *Act.* 15. *Gal.* 5.

Mr *Towne* has a ſtrange evaſion for this, Page 138.

The Spirit is free, why will yee controule and rule it by the Law, whereas the nature of the Spirit is freely to conforme the heart and life to the outward rule of the Law without the help of the Law, as a crooked thing is made ſtraight according to the line and ſquare, and not by them; and thus while a believer ſerveth in newneſſe of the Spirit, the Spirit freely and cheerefully moving him and inclining him to keep the Law which is meerely paſſive, herein they doe wickedly who hence take liberty to ſinne.

Anſw. 1. To doe the will of God meerely as commanded from the power of an outward commandement or precept in the word is but legall, and brings forth but mixt obedience or finer hypocriſie (ſaith (a) *Saltmarſh*) and Mr *Towne* ſaith that it is to controule the *free Spirit*, and to rule it by a Law; and *Familiſts* of new *England* (as the old Libertines) ſay all (b) *verball Covenants or covenants expreſſed in words are covenants of works and ſuch as ſtrike men off from Chriſt*; and (c) *the whole letter of the Scripture holdeth forth a covenant of works*; and (d) *its dangerous to cloſe with Chriſt in a promiſe of the Goſpel;*

(a) *Saltmarſh* flowings of free grace, laſt part, c. 40. p. 178.
(b) Reſ. reign. 74.
(c) Error. 91.
(d) Error. 62.

Obeying of God because of the direction of Law or Gospel, is to *Antinomians* a controuling of the free Spirit of God.

becauſe the promiſe is an externall created letter, and the Spirit is all; this is to make a battell and contrariety between the Word of God and the Goſpel as written or preached, and the Spirit, whereas 1. that which the Scripture ſaith, the *Spirit of God* ſaith; the command and *Goſpel promiſe* is the ſenſe and minde of the *holy Spirit*; for that the Scripture is quickned by the Spirit, 2 *Tim.* 3. 16. and the *Word is the ſeed of God, and of the new birth*, 1 *Pet.* 1. 23. *and mighty in operation, and powerfull and ſharper then a two-edged ſword*, *Hebr.* 8. 12. nor is it poſſible that any can believe the report of the Goſpel, becauſe it is the Goſpel-report, but the arme of the Lord and the power of God in the Goſpel muſt be revealed to them; *Eſai.* 53. 1. *Joh.* 12. 37. 38. 39. For *John* ſaith, the not receiving the report of the Goſpel is judiciall blindneſſe and unbeliefe; when *Joſeph* dare not oppreſſe his brethren, and *Job* dare not lift his arme againſt the Fatherleſſe, becauſe the ſixth command ſaith, *thou ſhalt not murther*; this is but *finer hypocriſie* in *Joſeph* and *Job*, and a *controuling of the free Spirit*; better believe *David*, *Pſal.* 119. 6. *Then ſhall I not be aſhamed when I have a reſpect to all thy Commandements*; no doubt the Lord concurred freely with *Adam* in the act of obeying God in abſtaining from the fruit of the forbidden tree, if therefore *Adam* ſhould obey God out of conſcience to Gods command (*eat not*) he ſhould either controule the *free Lord* in his working, which none in conſcience can ſay, or then *Adam* muſt have been looſed from obedience to that command, *if yee eat, yee ſhall die*, as we are now looſed from the Law and the ſecond death, though we break the Law, according to the *Antinomian* way; yea, its unconceivable how theſe that are under grace, doe obey the Goſpel enjoyning faith, becauſe the *Lord Ieſus* commandeth them, but they muſt ſin in ſo doing becauſe they controule *the free Spirit of God*, in not obeying for the free impulſion of the Spirit, but for the literall command of God; for ſure to controule the free Spirit is ſin, and to obey for the letter of the command, to *Antinomians*, is to controule the free Spirit; but its blaſphemy to ſay that there is a contrariety between the letter of the Lords command either in *Law or Goſpel*, and the free impulſion of the Spirit working in us by grace to will, doe, and obey the command: for to obey the voyce of the Lord in his Prophets and Apoſtles, and to obey the

the Lord himselfe are all one, in the word: but this is the error of old *Anabaptists* and *Enthysiasts*, to reject the word, and all teaching by men and the word, and to leane to the only immediate inspirations and free motions of the Holy Ghost; and to doe or obey, for any other teaching is the way of legall and law-men led by the letter, not by the Spirit. If any obey or doe Gods will out of by-respects, or for feare of punishment or hope of reward, they doe not Gods will, nor obey they from the power of an outward command, nor doe they controule the *free Spirit*, because the very letter and outward commandement enjoyneth inward, spirituall sincere obedience farre from hypocrisie, and forbiddeth in the sense of the letter of it, all servile respects and service of God for hire. *Antinomians* believe that the Law as the law doth command men to obey for fear of hell, as a servant for beating obeyeth his Master, or that it commandeth perfect obedience for hire of life eternall. I doubt not to say this is not far from blasphemy; for the Law *is spirituall and holy, and good, and most just*, its *a cleane and undefiled Law*, *Psal.* 119. & *Rom.* 7. is the expresse and image of the *good, acceptable and perfect will of God*, Rom. 12. 2. then the Law as the Law can command no finer hypocrisie, no servile, no mercenary obedience for hire, for the Law cannot command sin; its true *Luther* saith, that *the Law compelleth men to obey God*, but he speaketh of the accidental operation & fruit of the Law, because of our sinfull dispostion, and of the condemning Law as it works on our corruption, the holy *Law commandeth no man to obey God wickedly.*

2. The letter of the Gospel carrieth to us and holdeth forth free grace, openeth the bowels and heart of Christ, calleth *on the weary and loaden, to come to Christ*, speaketh heaven, glory, and the promise in the wombe of it; though it *be but the foolishnesse of preaching of men*, yet *its the power of God to salvation*, and there is such a Majesty, so much of heaven, in the womb and bowels of the word, that as I never read or heard the like of it, so I shall hate that Religion that joyns with popery, to call it Ink-divinity, and a letter, and a legall servile thing; so did the *Libertines*, in *Calvines* time.

3. All tendeth to this, that we *despise prophecying*, neglect the word, commands, promises, covenant of grace and all these inferiour meanes, and so praying, experience, conference,

hearing, reading, Sacraments, becauſe without the Spirit theſe are liveleſſe and dead; for (ſaith *Towne*) *the meanes are paſſive*, ſhall be all ſo many reſtraints laid on the free Spirit of God. But ſo we ſhould not ſaile nor traffick, we ſhould not plew, nor eare, we ſhould not watch the City, nor build houſes, becauſe all theſe are fruitleſſe without the influence of a bleſſing from heaven; if their meaning be that we are not to truſt or reſt on the meanes, the word, promiſes, covenant of grace, but to ſeek Chriſt himſelfe in all theſe, its good, but then to ſeek Chriſt in his own way, is not to *controule his ſpirit*, as Mr *Town* phancieth.

Now what *Town* doth meane in ſaying that the *Spirit freely conformeth the heart and life to the outward rule of the law, without the help of the Law*, is heard to conjecture; for if the meaning be that the Spirit needeth the help of the Law to make us know our ſinnes, to humble us and chaſe us to him *who is the end of the Law:* then ſurely the Spirit by the help of the Law worketh theſe in us, as God maketh cornes to grow by husbandry, raine, good ſoile and by nature his handmaide, no man can ſay God works here without the help of the Law; if the meaning be that the law of it ſelfe cannot convert a man to God, *Antinomians* father moſt falſely ſuch a dream on us, nay, the Goſpel of it ſelfe cannot effectuate this without the Spirit: But if the Spirit conforme us to the outward rule of the law; then muſt the law be yet a rule of our obedience: how are we then freed from the law as a rule of our obedience, if the Spirit led us back to this rule?

And *Rom.*3. *Rom.*7. *Gal.*3.& 2 *Cor.*3. where the Apoſtle ſpeaketh of our freedome from the law, he ever ſpeaketh of our freedome from the law as it *condemneth*, as it *worketh wrath*, as it involveth us *in a curſe*, as it can *juſtifie us* or *give life*; never as it doth regulate, direct, teach, and lead us in the way of righteouſneſſe.

Mr *Towne*, Pag.9.

What freeth a believer from the curſe, but becauſe he is a new creature in Chriſt and is made perſonally, perfectly and everlaſtingly righteous? and the principall debt is obedience, the failing wherein bindeth over to the curſe and death.

The new creature, 2 *Cor.*5. 17. is ſanctification.

Anſw. That new creature is ſanctification not juſtification, 2 *Cor.* 5. 17. *If any man be in Chriſt*, that is, if he be

be justified, he is a new creature, that is, he is sanctified; else by the *Antinomian* glosse the meaning must be (*if any man be justified in Christ, he is justified in Christ*) *Paul* speaketh not so non-sense.

2. It is true, we owe active obedience to the law as a debt, but that is the debt of absolutely perfect obedience; how shall it follow that Christ has loosed us from all debt of active obedience, because he has loosed us from a necessity of perfect active obedience under the paine of damnation; but the Law as in the hand of *Jesus the Mediator*, or the law as spiritualized and suttered with Gospel law and free-grace, and drawn downe to a Covenant of free-grace, requireth not exact perfect obedience under paine of losing salvation; yea, it requireth obedience as the poore man is able to give it, by the grace of God that the man enter in the possession of life eternall; but that he may have ransome-right by merit and conquest to heaven, or to free justification in Christ, the law cannot crave either legall or Evangelick obedience: This then is no more a good consequence, then to say Christ has by his death freed us from death and suffering as they are cursed by the Law, and satisfactory to justice, therefore Christ hath freed us from death and sufferings in any respect.

The Law requireth perfect obedience as the Law; but the Law as Evangelized requireth not perfect obedience that we may be Evangelically justified.

Yea, *Paul* showeth what Law it is that we are freed from *Rom.* 8. 2. it is the Law condemning and killing, called the law of sinne and death, and he saith expressely Christ dyed for this end, *ver.* 4. *that the righteousnesse of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.* Hence I argue, these that ought to fulfill the righteousnesse of the Law, by walking after the Spirit, *and mortifying the deeds of the flesh*, are not freed from the Law as a rule of righteousnesse, but are obliged by vertue of command, to this rule; for *Paul* proveth that there is a commanding power enjoyning righteous walking, above us, even when we are led by the Spirit. 1. Because wee are obliged to minde the things of the Spirit, not of the flesh, *ver.* 5. 2. *To be spiritually minded is life*, as to *be carnally minded is death eternall*, ver. 6. 3. *We are to be subject to the Law*; then we must be spiritually, not carnally minded; for the carnall minde cannot come under such subjection, *ver.* 7. 4. We are to please God in our walking; then wee cannot walk in the flesh, *ver.* 8.

Divers reasons *Rom.* 8. *Gal.* 5. &c. proving that we are yet under the law as a rule of righteousnesse.

5. *Because we are dead to sinne*, v. 9. 10. *We are not debters*, nor owe we to the flesh any service, v. 10. But sure by a commandement, we owe service to Christ; againe the Apostle, *Gal.* 5. treating of that common place of Christian liberty, especially moveth the *Antinomian* doubt, and saith *ver.* 13. Christian liberty is not licentiousnesse, nor an occasion to the flesh; and commandeth, that *we serve one another in love*, *ver.* 13. Now here was a fit place, if *Paul* had been an *Antinomian* to say, but ye are freed from the Law as a rule of righteousnesse, and if I command you to love one another, I bring you back to bondage againe, I clap you up in goale againe and deliver you to your old keeper; no saith he, But 1. this *is Liberty to serve one another in love*; and its an Evangelick fulfilling of the law; for all the Law (saith he *ver.* 14.) *is fulfilled in this one word*, *thou shalt love thy neighbour as thy selfe*, and *ver.* 16. There is an expresse command *walk in the Spirit*: and *ver.* 18. It might be said then we may live as we list, we are free from all Lords; its true (saith the Apostle, *ver.* 18. yee are not under the Law to condemne you, but yet yee are not lawlesse, yee must be led by the Spirit, and *ver.* 19. flie the works of the flesh, *ver.* 19. such as adultery, fornication, &c. now the law expresly forbiddeth the works of the flesh. And *Rom.* 7. the very *Antinomian* doctrine is obviated for *ver.* 6. But now we are delivered from the Law; O then might some say, then we are free men; he answers not so; we are delivered from the Law that wee should serve God in a Spirituall manner: But againe, *ver.* 7. *Paul* proponeth the speciall objection of the *Carnall Libertine*, if we be freed from the Law, what shall we say then? is *the Law sinne?* this doubt ariseth both from *ver.* 5 & *ver.* 6. *ver.* 5. *he said the motions of sinne that were by the Law, did work in our members sinfull motions*; he inferres then it may appeare to some that the Law is a factor and agent for sinne; *is the Law sinne?* by way of sollicitation, *ver.* 6. *Wee are not under the Law: then it would appeare that the removed Law is not a dispensation to sinne, and so the law is sinne; if we be freed from it, we may sinne*; *Paul* saith the Law is not so removed and dead, but there is a good and holy use of the law; it remaineth as a rule of righteousnesse touching what we should flie, and what we should follow, thus the law is neither

he *Antinomian* Doctrine is propounded by the carnall Libertine, *Rom.* 7.

neither a factor for sinne nor a dispensation to sinne; because it discovereth and forbiddeth sinne; for (saith he) *I had not known lust to be sinne, but by the Law*: and this the *Antinomi n* now moveth; we are freed from the law being once justified; what ever we doe, it is not against a law nor a rule, for we are under no law as a rule; and what we doe, though to our sense and feeling it be adultery and a debt against the seventh command, yet truly in the sight of God, it is no more sinne, then any thing Christ doth, is sinne, we are as cleane of it, ere we commit, it as Christ or the glorified Spirits in heaven, and therefore the law gives us a dispensation to doe these things being justified, which the unjustified cannot doe, but they must in doing it, sinne, because the unjustified man is under the law as a rule of justice, which we are not under; and so we have a dispensation and an antidated one to sinne, before hand, but because we are under no rule of righteousnesse it is to us no sinne. Take two servants, the master commandeth one of them, *eat all fruit of the garden*; but I forbid you, the fellow servant, under a paine, eat not of this tree in the east end of the garden; to the other he giveth no such charge or command; the former servant eating of the tree in the east transgresseth not his masters command, because he is under no law forbidding, the other eating of that same tree is a transgressor, because he is under a forbidding command; so here, if the justified be not under the tenne Commandements as a rule of life, though they swerve from all the tenne, yet they sinne not; for *Salmarsh* saith, *where there is no law, there is no sinne.*

Mr *Towne* saith, *Although the Spirit bring forth in the Saints the fruits of holinesse according to the law*, Gal. 5.22. Ephes. 5.9. *Yet without Christ we can doe nothing, unlesse as the imp or branch we suck, and derive life and sap from him which is the Spirit of faith; what if it be affirmed even in true sanctification the law of works is a meere passive thing, as the Kings high way, which a Christian freely walketh in, you have not a face to deny it*, Psal. 119.31.

Lex jubet, non juvat. Quid lex impera, Evangelium impetrat.

Answ. If the Spirit of Grace bring forth in the Saints fruits of holinesse according to the law, then is the law to the Saints a rule of their walking, which the *Antinomians* deny: Its true, it may be the law to the holy Spirit in his person acting

The Law hath an active, overtoeach, and is not meerly passive; as Mr *Towne* saith.

acting immediately in the Saints, is passive, for the law cannot work on the holy Spirit; but that the Saints are meere patients, and blocks in all their holy walking, is grosse *Libertinisme*, and maketh *God the Author of sin*, as before is said, and this way also the Saints are freed from the Gospel, and the command of faith and all the promises no lesse then from the law; because neither law nor Gospel can be a rule to the person of the holy Ghost, in his immediate actions; the Spirit is free in his operations, and subjecteth both law and Gospel to his gracious breathings, but is subject to none.

2. Mr. *Towne* and *Antinomians* would lay upon *Protestant Divines*, that they teach the Saints may walk in holines without the grace of Christ, because they will have the Saints under the law ruling and directing, and this law-ruling of it selfe giveth no grace to obey; but this is a calumnious consequence; the promises of the Gospel in the letter giveth no grace to obey; the Spirit bloweth when and where he listeth, and giveth grace freely to the gospel preached: yet we teach not that any can beleeve and obey the gospel without the grace of Christ.

3. The law so is passive of it selfe to Christ, to *Adam* in the state of innocency, in this sence, that the law, as the law, commandeth obedience to both, but containeth not any legall promise of giving grace to obey to either *Adam* or Christ, As the Gospel containeth a promise of bestowing grace to beleeve in all the elect. Now if this be the cause why the justified are freed from the law as a rule of Righteousnesse, because there is no legall promise made to them by which they are inabled to keep the law: then was Christ Iesus and *Adam* in his innocency freed from the law as a rule of Righteousnesse, which is most absurd; for the law as the law, commanded Christ to fulfill all righteousnesse, Matth. 3. 15. but so did it *Adam*; but show a legall promise made to Christ, by the law, that he should have grace to obey the law; indeed the Lord promised him the Spirit above measure, but this was no law-promise: So God created *Adam* according to his own image, with perfect concreated strength and power to keep the law; but the law, as the law, made no promise to *Adam*, that hee should be kept in obedience, But if this be called action, or activitie in the law, to rule, guide, direct and command obedience

dience as a rule, then the law is no wise passive; its more then the *Kings high-way*; No way cryeth to the conscience of the traveler, this is the way, no Kings way showeth the traveller his errour, as the law, in its directing, ruling and teaching power, breaketh in upon the conscience, and declareth to the justified man the way he should walk in, and convinceth him of his unrighteousnesse, and dayly faults.

Towne pag. 10.

The Law wrappeth every man in sinne, for the least transgression; so that while a man remaineth a sinner, hee necessarily abideth under this fearfull curse.

Answ. Still *Antinomians* bewray their engine; If wee say, even being justified we have no sinne, we lye; and who can say *I have cleansed my heart, I am pure from sinne?* and *There is not a just man on earth, that sinneth not*: 1 Ioh. 1. 10. Prov. 20. 9. Eccles. 7. 20. Then there cannot bee a man on earth, but he is under the curse of God, but *Antinomians* say, and that truly, that the justified persons are freed from the curse, then they have no sinne, nay they cannot sinne, by their arguing, for they will have the curse essentially and unseparably to follow sinne, which is most false, sinne dwelleth in all the justified so long as they are here, but they are here delivered from the curse.

Our deliverance from misery and the bondage of the law is two fold, as our misery is twofold. 1. There is a guilt of sin, or our obligation to eternall wrath, and all the punishments of sinne according to the order of justice by the law of God; The other misery is the blot of internall guilt of sin, by which sin dwelleth in us by nature, as a King and lord, *Tyrant*, awing us by the law of sinne.

How faith and New obedience are the means of our deliverie from the misery of sinne; the former from the guilt, and that perfectly and at once, in justification; and the other from the blot and indwelling and that by degrees, in sanctification.

In regard of the former Christ is our Saviour, *meritò* by the merrit of his death; in regard of the latter Christ is our Saviour, *efficacia*, by giving us the holy Ghost, and faith to lay hold on Righteousnesse in Christ, and grace to walk holily before him.

In regard of the former, wee are freely and perfectly justified and pardoned at once, from all sinnes, in our person and state, through the sence of this, and in regard of deliverance from temporall judgements and doubtings, and fears of

eternall wrath, every day while we seeke dayly bread, we desire that our sinnes may be forgiven; nor is this prayer a temporarie pattern that perished with Christ, as some perversly say; for *Peter* after the Lords ascention saith to *Simon Magus*, Act. 8. 22. *pray God, if perhaps the thought of thine heart may be forgiven thee.*

In regard of the latter, we are sanctified by degrees never perfectly in this life; the dominion of sin is removed in sanctification, as the damnation thereof, in justification; only sin dwelleth in us, while we are here.

In regard of the former miserie, faith in Christ is the only means, and way to get out of our bondage and misery; in regard of the latter, Repentance and the whole trace of our new obedience, are the the means to escape out of this miserie; nor do we make acts of sanctification compartners and joynt causes or conditions in the work of justification; for this is from Christ alone, solely, immediately; as by looking on the brazen serpent onely, the stung Israelites were cured: Nor doth weeping or acts of mens obedience move the Lord to wash, justifie and pardon our sinnes, but repentance and new obedience are means tending to our escaping out of the latter bondage; as the rising of the sunne is a way to the full noone-light day; though we can attaine to no Meridian nor full noone day of sanctifications, while the body of sin keepeth lodging in us, in this life; but *the Law of works is not so enwrapt and entwined together* (as Mr. *Towne* dreameth) *that if a man lay hands on any, even the least linke, he inevitably pulleth the whole chaine on himselfe, as he that is circumcised*, Gal. 5. *made himselfe debter to the whole Law*; For circumcision, not only in the matter of justification, but also of sanctification is now unlawfull; So to repent and love the brethren, to obey our parents, as looking thereby for remission of sinnes, should be unlawfull and a falling from Christ, but in the matter of Sanctification, and of testifying our thankfullnesse to Christ for the work of our redemption, and as the way to the possession of the kingdome, they are not unlawfull, but commanded as necessary duties, *by which an entrance is ministered to us into the heavenly kingdome.*

Affairs of Grace, p. 15.

How we are saved without works.

Yea our holy walking, since it is no merit, but a fruit of grace, and a condition required in such as are saved, and have opportu-

nitatis

tunitie to honour Christ that way, taketh not away the freedome of Grace, for where the Scripture saith, wee are saved by Grace, *without works*, as Tit. 3. Ephes. 2. salvation is spoken of there in regard of the title, right, *jus*, or claim the Saints have to heaven excluding all merits of works; our obedience is not full, compleat and perfect; only they are counted so, and accepted in Christ, Phil. 4. 18. Heb. 13. 15, 16. Col. 3. 17.

Mr *Towne* answereth with other *Antinomians*; *The just and wise God who accepteth every thing by due weight and measure, as it is found to bee, hee doth not, nay cannot account that which is but inchoat and partiall for full and compleat obedience; nor can it stand with justice to accept any thing which is not first perfect, seeing that perfection and absolutenesse is the ground of acceptance, both of our persons and performances; yee must make both the tree and the fruit perfectly good, before God.* Apol. of Grace pag. 20.

2. *What God* (saith he) *hath manifested to be detestable and accursed, that he cannot accept: but hee hath manifested by scripture, that what ever is not absolutely perfect, is detestable and accursed, Gal. 3. 10. Hab. 1. 13. Rom. 1. 18. The proposition is grounded on the immutablenesse of Gods nature, who cannot deny himselfe, Iam. 1. 18 and his exact justice, who will not suffer the losse of the least title of his righteousnesse, Mat. 5. 18. God is no respecter of persons, his Law inviolable, and can suffer no abatement.* Apol. pag. 57.

How God accounts the good works of the justified perfect.

Answ. God in justification accounts us righteous in Christ, and positively guiltlesse, as freed from obligation to eternall wrath, and cloathed with Christs righteousnesse; but hee accounts not us non-sinners and free from indwelling sinne, that should be an unjust account, for wee are not so; but God accounteth our works perfect only negatively, that is, such they are before God, as he will not enter in judgement with us for them, but graciously pardoneth the sinnes of these works, but God doth not account these works positively worthy of life eternall, even in Christ, as he accounteth our persons, for hee doth he judge them meritorious: hence there is a twofold acceptation; one of *Good will* to our persons in Christ; that is that *Good will* of free election, by which he *reputeth us accepted in his beloved*; there is another acceptance of complacencie,

according to which God is said to love and reward our good works, even to *a cup of cold water*, Ioh. 14. 21. 23. Matth. 10. 42. 2. Thess. 1. 7. Heb 6. 10. and that of free-grace, they are called perfect as perfection is opposed to hypocriticall; but not perfect simply, *Phil.* 3. 12. but the acceptance of our works in Christ is an acceptance inferior to the acceptance of our persons in justification; hence *God takes pleasure in these that feare him*, because they feare him, not as though his love *quoad affectum*, in it selfe had a cause in the creature, or can wax or encrease, or can admit of a change, but because he bestoweth the fruits of his love out of free-grace and a gratious promise, to our sincere walking, and this is rather the fruit of his love, *amor quoad effectum*, then Gods love it selfe; all this proceedeth from a grosse mistake of the nature of justification.

I answer, 2. to that: *That which is inchoat, sinfully defective, and imcompleat, that the righteous and unchangeable God cannot account perfect and compleat, or that which is sinfully defective, or that which is sinfull, God cannot account not sinfull*; It is true, it were an erroneons and unjust account; now the proposition is true; but the assumption most false; the good works of the regenerate and justified are sinfull. But Gods accounting of them perfect, putteth no contradiction on them to account them not sinfull: God accounts not *Davids* adultery to bee an act of chastity; This is the Papists argument against the imputed righteousnesse of Christ, which *Antinomians* being utterly ignorant of the nature of justification, bring against us; the other part of the distinction is, *That which is sinfull and defective in it selfe*, and inherently, or really and physically, that God cannot account perfect, that is, God cannot account it and the doer, legally free from obligation to eternall wrath, for the satisfaction of another, the surety of sinners, who has payd and suffered for it; that is most false, and should destroy the Protestant justification, when we say God accounteth the good works of believers good and perfect, so as the imperfection and sinne of them is removed; we meane not by removing of the sinne of these works, the totall annihilation of sinne, in its essence

root

root and branch, it dwelleth in us in its compleat essence while we are here, *Rom.*7.17.23. *Prov.*20.9. 1 *Ioh.*1.8.10. only the dominion, by sanctification, is abated, and the guilt or obligation to eternall wrath is removed in justification; and this Argument may well be retorted: *Who ever is a sinner, the righteous and immutable God whose judgement is according to verity, and cannot suffer the losse of the least title of his righteousnesse*, Matth.5.18. *cannot esteeme him just, and perfectly righteous:* But all men even the regenerate, are sinners: No answer, no distinction can be accommodated to this Argument, which may not be applyed to their argument; for God is no lesse, just, righteous, immutable, true, no respecter of persons, and his Law inviolable in his accounting of persons righteous and perfect, then in accounting of works righteous and perfect. Now that the fruits and the tree are both good, and simply perfect and all the works of the justified perfect in Christ, is a point of new divinity very contrary, first to Scripture which saith *Iam.*3.2. *in many things we offend all,* 1 *Ioh.*1.8. *If we say wee have no sinne, we deceive our selves,* ver.10. *If we say we have not sinned, we make him a lyar, and his word is not in us. Antinomians* say, *Iohn* speaking of a mixt multitude, is to bee meant to speak of the unregenerate mixed with the justified.

Answ. 1. *Iohn* takes in himselfe. 2. He speaketh of such as confesse their sinnes and are pardoned, *ver.*9. (2) of such as have an Advocate in heaven, if they sinne, *chap.*2.1. and these are the justified, and regenerate, and *Prov.*20.9. *Who can say I have made my heart cleane, I am pure from my sinne?* hee speaks not there of a mixed multitude, but sendeth a Law-defiance to all mankinde, justified, or not justified; yea, *Eccles.*7.20. *There is not a just man on earth, that doth good and sinneth, no*; these words are so wisely framed, that they exclude not the justified in Christ, who undoubtly do good, but they do not so good (saith *Salomon*) but they sinne; so *Paul* complaineth of sinne dwelling in him, *Rom.*7. (2) Sinne originall after justification, to *Antinomians* must be no sinne, as to *Papists* its no sinne, after baptisme; (3) If our works bee perfect in the sight of God,

then wee may be justified by our works; for *Antinomians* say if Christ esteeme our works perfect, he may account us righteous for them and we may bee said to be justified both by works and by grace, because its free grace that the Lord accounts our works Righteous: (4) Wee constantly deny that Christ by his death, hath given to our good works a power of meriting heaven, but if God in Christ, counc then simply perfect, there is no reason to deny this, because our works are simply perfect by *Antinomians* way; this is more Pharisaicall then Popish justification.

FINIS.

Good Reader, candidly correct this *Errata*, the figures of the pages at page 452. the number is a little retrograde and commeth backe to page, 417. 418.

PAge 4. lin. 13. for *does* r. *doe*. p. 29. l. 7. *Davids* r. *David* p. 44 in Marg *dissertions*, r *desertions*. p. 44. l. 24 *brake*, r. *breake*. p. 46. l. 2. *cold* r *could* p. 46. l. 6. *dele* ;. 46. Title *Dissertions* all along *Desertions*. p. 47. l. 19. *saving*, r. *sawing*. p. 53. l. 37. *Christs*, r. *Christ*. pa. 64 lin. last; *up heaven*, r. *up in heaven*. pag. 90. lin. 28. *shows*, r. *showres*. pa. 132. lin. 1. *or*, r. *for*. pag. 168. l. 1. *is* r. *its* pag. 170. l. 9. *aire*, r. *airth*. pag. 172. l 39. *aire*, r. *airth*. pag. 184 l. 9. *lusts*, r. *lust*. pa. 257. l. penult. *or to facilitate*, r *but to facilitate*. pag. 272. l. 10. *and were*, r. *and are*. pag 298. lin. 27. *all them*, r. *all they*. pa. 303. l. 37. *he hath not coards*, r. *hath he not coards?* pa. 321. l. 22. *in the sense*, r. *in sense*. pag. 324. l. pen. in Marg *ut aeternis*, r. *ut alterius simus*. p 354. l. 30. *there* r. *here*. p. 372. l. 4. r. אִישׁ וְאִישׁ p. 411. l. 19 for 2. r. 3. pa. 383. lin. last, *Iuda's* r. *Judah's*. p. 417 in Marg. *their Saviour*, r. *the Saviour*. pa. 452. l. 20. *men; now*, r. *men now*. 425. l. 3. *distemper of sinne is on you* r. *distemper of sinne that is on you*. pa. 431. l. 15. *because force*, r. *because need force*. pa 439 *you seven eyes*, r. *yea seven eyes*. 443. l. 25. *to the beleeve*, r. *to beleeve* pa. 456. l. 27. *that the same season*, r. *at the same season*. p. 457. *own* r. *down*. p. 456. l. 34. *grace interpreters* r *grace. Interpreters*. p 419. l. 15. *most*, r *must* pa. 527. l. 1. *the levell*, r. *they level*. pag 441. in Marg. *ransome*, r. *ransome* pa 545. l. 29. *glowing*, r. *glowming*. pa. 549. l. 10. *after flesh*, r. *after the flesh*. pa. 550. l. 2. *and*, r. *a*.